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Hillis Miss H. A.

Miss H. A. Hillis.
West Branch, Jan. 9. 1881.
Rec'd Jan. 17.

West Branch, Nebraska.
Jan. 9. 1881.

Rev. N. G. Clark, D. D.

Dear Dr. Clark,

Your last letter reached me just as I was leaving my kindlin for my home in Southern Nebraska. I read it once but lost or left it in Iowa and must reply without having it to refer to.

In regard to my salary, my wants have all been more than supplied, so far and if Mr. Ward can have patience with me for a few months, if when the Jaffna mission account come in

[illegible]

I must be able to say when asked that I am not paid for trying to interest them.

Your letter spoke of travelling expenses as I read it over, I am somewhat in doubt as to your meaning, but Mr. Magoun suggested it might be well to apply the donations of some of the societies toward paying the expenses of my journey home and your letter probably referred to the same thing.

I should be very sorry to have you or the society embarrassed in making your appropriation for the year and will acquiesce most heartily in any plan you may adopt.

In regard to taking a dismissal from the service of the Board, I see there would be no advantage in doing it now. I have no other thought or plan but to return

myself to never seem to be one with the
three missions in Jaffna in their past
and present position on the caste gues-
tion and on this account alone am
compelled to speak with doubt in regard
to my return.

I will probably remain at my
fathers in West Branch, Nebraska
during the winter.

With most grateful thanks
for all your kindness and patience
during the last years,

Yours sincerely
H. Miller

Women's work that centres at Mildmay Park; Mrs. Fisher's for girls known as work for "Em Toilers", drawing rooms meeting &c &c. If I had gone into a London hotel with no acquaintance in the city to introduce me my stay would have been fruitless in the direction I most needed help.

There are some disadvantages connected with staying at the Home, at least some might feel so. The ladies are rather strict in their observance of the Sabbath so that those who felt desirous of hearing the celebrities of the city could scarcely gratify those desires without going to a hotel for the Sabbath. I don't know that there are rules forbidding inmates from riding on cars or other public conveyances, but I saw that any allusion to such things served to grieve those in charge and with churches of every denomination, Presb. Meth. Church Bright & Low, chapels and open air meetings on every side there was no need of any intuition of the day.

Miss Mc Ardle is Hon. Sec. "Rest" [illegible] [illegible] on the 4th Friday [illegible] [illegible] [illegible]

Miss H. A. Hillis

Woodbine Iowa.

Sep. 14. 1881.

Recd Sept 19

Rev. N. G. Clark D.D.

Dear Dr. Clark,

When I was in London I spent nearly five weeks at the House of Rest for Christian Workers. Mrs. Caper had become interested in the House from reading of it in the "Christian" and family other English papers and it was by her advice that I was led there. I found it so entirely adapted to meet my own wants and what I think would be the wants of other returning or out going missionaries that I have had an earnest desire to write you in regard to it. It is my [illegible] [illegible] [illegible]

Women's work that centres at Mildmay Park, Mrs. Fisher's for girls known as work for "Em. Toilers", drawing rooms meetings &c &c. If I had gone into a London hotel with no acquaintance in the city to introduce me my stay would have been fruitless in the direction I most needed help.

There are some disadvantages connected with stopping at the Home, at least some might feel so. The ladies are rather strict in their observance of the Sabbath so that those who felt desirous of hearing the celebrities of the city could scarcely gratify those desires without going to a hotel for the Sabbath. I should know that there are rules forbidding inmates from riding in cars or other public conveyances, but I saw that any allusion to such thing seemed to grieve those in charge and with churches of every denomination, Bethel, Mrs. Church "Light & Love", chapels and open air meetings on every side there was no need of any violation of the day.

Miss Mc Ardle's address is Home of Rest "798 Cambridge Gardens, Kilburn Park London N.W.

I am not as well as I had hoped I be and therefore have not written you for instructions in regard to the future. Yours respectfully M. A. Willis.

Mrs. H. A. Hillis

Woodbine Iowa.

Sep. 14, 1881.

Recd Sept 19

Rev. N. G. Clark D.D.

Dear Dr. Clark,

When I was in London I spent nearly five weeks at the "House of Rest" for Christian Workers. Mrs. Capron had become interested in the House from reading of it in the "Christian" and frequently other English papers and it was by her advice that I was led there. I found it so entirely adapted to meet my own wants and what I think would be the wants of other returning or out going missionaries that I have had an earnest desire to write you in regard to the ladies of your society stopping there as they pass through the city. Yet have hesitated scarcely knowing whether it would seem as if I were presuming or not, but the advantages of a few weeks or even days at the

House of Rest we are quite satisfied to be silent. Aside from the delightful sense of quiet rest and protection which a lady could scarcely feel if alone in the city, the warm revival atmosphere of the Home and the meeting with many of the most devoted Christian workers of the city will alone make a short sojourn there an experience never to be forgotten.

Miss Mason is herself specially interested in temperance work, but with her coadjutors is in full and hearty sympathy with every good work and her home is open to Christian workers of every denomination. Lady Superintendents, Bible women, the Wildoway deaconesses, Dr. Barnado helpers, missionaries returned or preparing to go out for the first time, workers from other cities and the country come for a few days, occasionally for weeks, and thus one is brought into close fellowship with the rarest Christian spirits, and gets an insight into the very heart of some of the choicest work of the city. Though

[illegible] to [illegible] as a
letter of introduction & left your own official
letter given me when I visit out eleven years
before. I was received with the most cordial and
Christian hospitality and when I left Miss M.
expressed herself as entirely willing and glad
indeed to do for American workers who might
like to come to her as she did for her own English
sisters. She has a ~~built~~ house at the sea
beside the one in the city. Every provision
is made for comfort and rest. The homes
are very pleasantly situated in N.W. London
As Bible women and salaried city workers
have very meager salaries the terms are very
low. Seven shillings per week, and for others
ten is the regular rate paid for board. Ladies
of means give as they choose. A pound
a week is considered the actual cost of
board.

Through Miss M's kindness and
that of other ladies whom I met, I saw
a great deal of the private as well as
public charities of the city, attended
meetings such as the City Christian

Miss Hilly

Grinnell Iowa.

Apr. 20. 1882.

Rev. H. Clark DD.

Dear Dr. Clark.

When at Dubuque last Oct. I engaged to try and be ready to return to my work in the spring and have so purposed I do, until lately. Tho. I gained strength steadily thro' the winter, I gained but slowly and am constrained to yield to the advice of friends to remain a few months longer. While teaching the work of the school room was sufficient to engage my attention, and keep my thots from more exciting & burdensome subjects and I felt myself quite well; but a week had scarcely elapsed till the excitement of the change set back the symptoms to some extent and led to a reconsideration of the question of returning at once. My friends at home are very decided in their opinion that I would not be justified in

risking the fatigue of the journey and excitement
consequent upon the preparation for it without more
strength than I have now. I came to Grinell
yesterday to consult with Mr. Mayne and
make some plans for the summer. A few months
at a "water cure" has been repeatedly advised
and if satisfactory arrangements can be
made, I shall probably spend two months
at such an institution, and then I can confi-
dently hope to return late in the summer or
early in the fall.

Yours Sincerely

H. N. Willis

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Since my return I have received from

Ottumwa Iowa.
July 3. 1882.

N. G. Clark. D.D.

Dear Dr. Clark,

I am very thankful that you speak of my going out at some future day, leaving me to understand that as soon as I am ready for hard work I may return.

I was suffering from extreme weariness, the result of constant visiting, travel and the hurry and trial of doing last things, supposing I was going east at once, when Dr. Alden was here, and could not speak with confidence of my health.

Friends in Grinnell, wished me to try magnetic treatment and I remained here for that purpose. The first week had not passed, before I was sleeping as well as when I left America, and having nothing to do. I gained steadily and have no hesitation in saying I am now quite well. My Nervous system has not been injured as you think, I have simply had no time to rest. I have felt all the year that if I could but have two months of quiet away from my friends & calls to work, I should ~~[illegible]~~ fully

find myself entirely well. There was a possibility of my being mistaken, and it is a very serious matter to act hastily upon. I told Dr. A. I would abide by your decision, yet I can scarcely help regretting that I did not take the rest before he came and know as I do now what it would do for me. There is work enough to do at home, work that I have found it a trial to abstain from, and that will help the cause if it is not best for me to return, but I do hope I may be allowed to go out again.

Since two ladies are going to Jaffna and as compared with other fields, it will now be well supplied, you may not feel that another is needed there. but if so, or if you have any fear that I may not work in entire harmony with the Jaffna mission on account of difference in costumes, I would like the privilege of asking to be allowed to join the ~~Jaffna~~ Madura mission before it is decided that I cannot return. For the present, I will do as you suggest, drop the subject and go into other work, till time and the trial of my strength shall test the question of return. I cannot feel that there is any reason, so far as health is concerned, to think I may not go out this fall or winter. Mr. Ruliffson of the Betsey Institute N.Y. kindly offered to give me a place among his pupils if the city mission work does not prove to hard for me. it will perhaps be the best trial of my strength. The year for work begins in Sep. I have not yet written him, and may decide to remain in the state.

If I go to N.Y. I suppose I would be expected to take a district for a period of 6 or 8 months.

May 2. 1882
Rec'd Oct 7.

Since my return I have received from the Treasury of the Board, one hundred dollars, from Mrs. Magoun. Of this, sixty five was for my work in Panditeripo & thirty five for traveling expenses. This sum was rec'd in Feb. 1881. In Oct. of the same year Mrs. Leake paid me twenty five, traveling expenses in part of the Dubuque meeting. The draft for fifty dollars was rec'd last week having been sent June 14.

I am still in debt sixty five dollars for board & purchases made in London. Miss Pinkerton says she spent two weeks in England and the Board paid expenses. Mrs Gomshe'ed and others I believe have had a week or ten days board paid. I did not ask to have anything allowed when I gave my accounts to Mr. Ward, as I expected to teach and hoped to pay the whole. but I have taught only two terms and expenses of travel have been heavy, so that I have been able to do nothing. The money in the hands of the treasurer in Jaffna I wish to apply to assist in work in Pan. Will it be out of place to ask that my debt of sixty five dollars be diminished by the price of two weeks board at five shillings per day, making my debt forty nine dollars?

Regret the necessity of using the money just rec'd, but I c
here expecting to go on as far as Clifton Springs as Mrs. Morgan
had planned, and from there to Leyton, If Dr. Alden con
have foreseen or told me his impression as to your decision
would not have remained here, but after receiving your le
I could do nothing but remain during the time arranged
I am nearly 300 miles from home, and will not be able
find a school until Sep. If I do not go out in the spri
I will of course consider all rec'd as debt and try to p
with interest from Nov. 1880

Yours respectfully.

A. Hills.

(Leyton) July 5, 1882

Denmark. Iowa.
July 19. 1882.

Rev. A. G. Clark. D.D.

Dear Dr. Clark.

I am sorry that I have allowed so many days to pass without acknowledging yours of July 9. It reached me just before I left Ottumwa, finding me a good deal hurried, and as I have passed from place to place opportunities for writing seemed wanting.

Please accept my warmest thanks for your kindness in sending me to the Treasurer and relieving me from the burden of the debt that should have been paid a year ago. As my outfit was prepared, I had thought the allowance usually made for that purpose would ~~meet~~ cover the debt.

This my apology in part for the seeming carelessness.

Yours Very Sincerely
A. A. Willis.

Mrs N. A. Wells

July 19, 1884

69. Second Avenue N. Y.
Dec. 6. 1882.

Rev. N. G. Clark D.D.

Dear Dr. Clark,

I am sorry to trouble you, but would like to know your thought in regard to my returning to India or Ceylon. Since two ladies have been sent to Jaffna during the year, I suppose there may be no call for more there, and as the Madura Mission may not be willing to receive single ladies, it may be, you see no prospect of being able to arrange for me. Mr. Noyes has said he would like two ladies in his field and I think one of his houses is always vacant, so that there would be no difficulty probably in arranging for a home for two ladies in his district. A sister of Albert Houston and niece of Mr. Stinges of Micronesia wishes to go out to India, would like to go with me if I return under the A.B.C.F.M. Miss Houston is a graduate of Denmark Academy, Iowa, and is now teaching. My health is very good, The work here, is of course much easier than abroad, yet is something of a test, and I have no hesitation in saying that I think I could meet the strain of hard work, and change of climate without any return of former symptoms.

I will be greatly obliged, if you can let me know as soon as convenient what the probabilities are of my returning. I had hoped

but Dr. Hadyn tells me he does not expect you, at least that your duties do not often call you here.

Yours Respectfully

H. A. Willis.

Miss H. A. Willis.
New York, Dec. 6, 1882.
Rec'd Dec. 7. Ans'd.

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New York
Rec'd Dec. 16 1880.

Rev. E. Means D.D.

Dear Dr. Means,

Thanks for reply to my letter to Dr. Clark. I have an invitation to attend a missionary meeting in Lynn. to be held sometime in Jan. I have not yet rec'd notice of the exact time, but think it is before the middle of the month.

Would Dr. Clark or Dr. Alden be able, or willing to give me an hour for talking over the question of my return, if I can go to Boston after or before the Lynn meeting.

If you can let me know whether either of the Secretaries will be at home, and whether they could see me or not. I will be greatly obliged.

Yours Respectfully
H. A. Hillis

No. 7 Newbury St. Boston.
January 25th 1883.

Rev. Dr. M. G. Clark:
Sec. A. B. C. F. M.
My dear Sir,

There are some points affecting a decision in the case of Miss. Hillis which I can only set forth intelligibly by a somewhat minute statement of the details of her history as compared with the results of personal observation, and inquiry, as to her present condition of health.

So far as her present health is concerned you remember her statement that during the last 3 months, while acting as a City-

missionary in New York, she had "been very well indeed".
In answer to specific inquiry she stated that she slept well habitually, had a good appetite, was in good spirits, and that all her functions in general were regular and normal. She said she had no headaches, no pains, no difficulty in concentrating or using her mind, and that she was able to work constantly without undue fatigue. I assume that she made a complete statement, but it is possible that at another time, or by other, some modification might be made.

It would appear that she remained in good health during the prevalence of Cholera for a year, while the

was death, and that she was able to attend to the sick. During that time moreover she showed no evidences of having suffered from any of the physical troubles likely to have appeared, specially connected with conditions associated with cholera seasons, were she not of a comparatively vigorous constitution.

This is the more apparent in view of the statement which she made that previous to the cholera season she had had attacks, which she described as "sunstroke", in some form, "congestion of the liver", "congestion of the lungs", "nervous dyspepsia", and prostration resulting, with sleeplessness, which would tend to render her peculiarly susceptible. Notwithstanding all these in-

cumstances and conditions, favoring illness in a weak constitution, it would appear that she has lost ~~but~~ two months time from illness during ten years of missionary work in the midst of rice-swamp lands,

On the other hand it must be remembered that the symptoms which were ascribed to some sort of "sun-stroke", beginning suddenly with watering and inflammation of the eyes, without severe headache, vertigo, nausea, or serious prostration immediate thereto, are not at all such as would follow any form of real sun-heat prostration.

Furthermore her replies to

specific inquiries as to the nature of her symptoms satisfied me that she did not have any of the indications warranting the use, in a strict sense, of the phrases "congestion of the liver", and "congestion of the lungs", as applicable to her illness, whatever it might have been.

Undoubtedly disturbances of digestion, and torpid liver, existed to considerable extent, but the "nervous dyspepsia" complained of, and with correctness, covers a multitude of supposed diseases of serious character very often indeed, and, without further information, it seems to me most probable that it was so in this case,

Again the same omitting ten-

dency to misconstrue her condition, owing most probably to morbid nervous apprehensions, led her to believe that sensations, at most, of numbness were these of Paralysis of the face and arm, not a symptom of which she details on specific inquiry.

It would appear that her morbid apprehension that she was specially prone to Paralysis, owing to the trembling of an aged aunt, was magnified, played upon and preyed upon by a Charlatan promising to cure by magnetic healing Power, which has no veritable existence, a Paralysis that had no foundation except in a morbid imagination.

Undoubtedly rubbing and kneading, stimulating hope while in a state of nervous depression, and causing more active exercise have their legitimate beneficial effect.

Thus within a week she recovered from "Paralysis" of months or years duration, and her whole health improved suddenly, and she went to active work with new hopes. This renewed vigor has continued just 3 months although she has practically been invalided 3 years from neurasthenia, or nervous prostration, in some of its protean forms, I should judge.

This sudden recovery is open to question, and under any circumstances, were it genuine, I should say that a long pro-

bation of proven uninterrupted good health should elapse yet before it would be prudent to reconsider the question of return to active missionary work, without understanding at least that the same conditions exist, and are likely to recur.

I should infer from one interview that she had an unstable equilibrium of nerve-elements, manifested by a nervous temperament susceptible of morbid depression and of "keyed up" elevation of spirit. If the apprehensions expressed by friends that she gave indications suggestive of insanity, to which you alluded, have good basis, of which I cannot judge without details, I think it hardly probable that she could return to missionary work again with safety.

Yours very truly James H. Penny

Woodbine July 3, 1883.

Rec'd July 9.

ans. do. Postat

as to going
to Madison not yet
Dr Clark,

Woodbine. Iowa.
July 5th 1883.

Rev E. N. Alden D.D.

Dear Dr. Alden.

Can you give me the decision of the Madura mission in regard to my joining it? I think it will have reached the rooms before this as Dr. Clark said he would write Mr. Noyes, in Jan. (when I was in Boston) I have had no correspondence with the Dr. since then, nor with the mission.

If on account of lack of funds, or for any other cause, the decision is against my return under the auspices of the Board, please let me know at your earliest ~~opportunity~~ convenience. I am aware that the Madura Mission has not been favorable to single ladies joining the mission and have had little hope of their

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consenting to see others than the daughters or sisters of their own number.

So long as they have not means to carry on the work already in hand it is I know a very serious question whether new workers did be added to the force already hampered for by want of means. And it is not at all certain that it is wise to send ladies to board in families, subject to the change of residence, and consequent loss of time & labor this plan necessitates.

I have sometimes felt that it was a mistake to attempt to combine the "Woman's work" with the work of the Board in India, at least until funds could be obtained for building "homes" for ladies.

Dr. L. said he could not promise to send a lady with me, unless there was an increase of funds, if Iowa would raise $5000 we could send a lady from Iowa with me but I see no hope of Iowa doing any-

thing for perhaps years to come.

There are several ladies, who are preparing for work in India. I am very unwilling to go out alone, as the danger of breaking down is so much greater when the responsibility rests on one alone. yet would not feel I was justified in not returning if it ~~must~~ should be that I must work alone.

I am now in Northern Iowa on the Ill. Cen. but will be at Woodbine Iowa two days, the last of next week about the 13th & 14th and if you would be so kind as to drop me a line there it will greatly oblige me. as I will not receive my mail probably after beginning in the Council Bluffs Assoc. till the end of the month.

If you can but give me the Mission Board's decision by postal so that I can plan accordingly, leaving further correspondence for the future I will be quite satisfied.

Very Truly Yours
N. A. Hillis

Pawnee City Neb.
Jan. 9. 1887.

Rev. N. G. Clark D.D.
Dear Dr. Clark,

Yours of the 29th Dec. has just reached me and I hasten to reply as you request. Please accept my sincere thanks for your very kind letter.

It is a relief to have the question of return to Madura at last settled, and as I have had no responsibility in the matter I am saved from any cause for regret; from even the shadow of anxiety lest a mistake has been made. I have had neither plan nor desire in respect to time or manner of return to India beyond this, that the Divine plan might be mine. To be held back from any other has been the one request of my heart for months and I doubt not your letter is in part the answer.

As you said last Jan. when I met you in B. that you could send me with a new worker from Iowa if the state would raise $5000 additional I have not had large hopes

going out under the Board. Also I knew the M. mission might refuse me a place in that field.

You kindly ask concerning my plans. As yet, I have of course been simply waiting your decision; beyond making some inquiries whe in New York in reference to other fields in the same district have done nothing. When I reached home the last of Aug. it was with the confident expectation of returning east in Oc. but the health of both parents was such as to forbid my leaving them then. My presence seemed needful to them for oth reasons and I at once engaged the school I still teach, from which I will not be released till March.

My parents are both quite recovered, and, we have succeeded beyond all our hopes in providing for a more comfortable future for them, so that I can anticipate an early return to India.

As you have kindly offered to assist me I may find it necessary to ask for some testimonials from you hereafter. Another thing, I would regard it as a great favor if the reasons of the M. mission's refusal to allow me to work in that field are

sent me. As you will understand, I will lie under grave suspicion, as I can give no reason for being rejected from the service of the Board. I do not ask this from any personal dissatisfaction with the Board's decision, but while new workers are being called for, and much is said of the need for money, my friends everywhere will of course feel there must be serious charges against me to justify the mission in keeping me from the field.

I earnestly request this, hoping you will not feel I am asking too much. To know the reasons for which he is condemned is the right of every criminal. I hope I shall not be denied this.

I suppose you will communicate with the ladies of the W. B. M. I. & that I need not have any correspondence with them on the subject.

With ever grateful remembrance for your unfailing kindness through all the years that have gone.

Very truly yours
H. S. Miller.

N. A. Nelson.
Jan. 9, 1884

✓

Pawnee City. Neb.
Jan. 27th 1887.

Rev. N. G. Clark DD.

Dear Dr. Clark,

I did not think to trouble you with another letter, but as you speak of writing Mr. Merrill would like to speak once more before the question is decided. I have known the feeling in the Mission so well that I was scarcely surprised at its decision. The work they already have in hand is so great, and the churches are so slow to furnish means for its imperative needs, there has been a serious question in my own mind as to whether it was wise to ask them to receive single ladies, since the salary of each must take $500. from the appropriation to the mission, and cripple its work to just that extent.

As to the reluctance of families to receive ladies who are in village or Zenana work. The missionary receives his pastors, catechists, teachers and other helpers, his wife, the Bible women, Christian women, girls' school, sewing classes &c &c with the endless stream of callers in the house. When to all this is added the visitors, helpers, meetings &c of the lady in outwork, either

home is in the family. The ladies in school-work are provided with separate buildings.

The Zenana visitor is at any time, liable to contract disease. Mothers are and ought to be anxious for their children, and the lady bears a heavy burden of care lest she bring sickness into the family.

The frequent changes that are almost inevitable if the Zenana visitor is dependent on a family for a home are a very grave objection to the plan. My first five years in Jaffna were spent; the first six months at Batticotta then four at Tellip, again, six at Batt, a year at Tilly, six mo. at Uduvil, a year at Tilly.

If sending out ladies for out-work has been a failure in India, not only in our missions, but those of other Boards, it has not been the fault either of families, missions or ladies, but in the very nature of the work lies the difficulty, so it seems to me. The Zenana Women Teachers have their own homes; until the Boards can give their ladies in India, as in Constantinople, Japan & other missions their own homes, it is doubtful whether the work will not be a failure.

But I had thought the Peri-akulum house was never occupied, and hoped either that or the Pulney house, lately left vacant

or might be given us. If I might be allowed to go into one of these houses, or, if they are needed for families, into a native house in one of the large towns, with the understanding that a lady should be allowed to join me, after the work developed sufficiently to need another, I think the mission would be saved all the extra care and trouble they may now fear. If the Board did give me $200 a year, my family would supply further needs, and by teaching another year I did secure traveling expenses. This I did be very sorry to do, unless really necessary.

If however the mission did not see - wise in this condition, would the Board and mission favor or allow ladies of the Union Society, to go into some town of the Tamil field?

I do not know that they are ready to open new work, nor that they would send me out, but shall wish to apply to them if there is no change in the plan of the mission.

I have no wish to urge my return, and hope this may not add a thought of care to the burden you must always bear. A word by postal giving the decision of Mr. H. will suffice.

I cannot be sufficiently grateful for your last letter, and your permission to refer the society to which I may apply, for necessary testimonial. Though it may not be my privilege to be longer counted one of the servants of our grand old Board, (and earth has no higher honor) there is nothing in all its history on the past, and its work for the future in which I may not rejoice, equally with those yet in its service.

I send your letter to Mr. Parker with this, which they will forward to you. I cannot express the relief your letter gave me, as Mrs. Parker can understand and give to others as otherwise she did not, the reasons for my not going out under the Board. I did desire no more than you have done to help me. Very sincerely Yours.

H. A. Hillis.

Rec'd Jan 27 1885

Hitchcock Mr W. E.

Batticotta, Feb. 8, 1851

Recd Mar. 19

L

Batticotta, Jaffna, Ceylon.
Feb. 8th 1881.

Dr. N. G. Clark,
Dear Sir;

Our college term closed last Thursday with a public examination at which there were present some 50 or 60 native gentlemen in addition to the missionaries. Each class was examined in two subjects, except the lowest which was examined in only one subject. There were also orations and declamations. The subjects examined were, Scripture History, British History, English, Latin, Tamil, Natural Philosophy, and Geometry. The students did credit to themselves, and showed that they understood the subjects they

had studied. I think if American boys were required to study and recite in a foreign language they would not be able to do better than these boys did. I am very glad to be able to teach them, and have enjoyed my work for the past year very much and as I get more accustomed to some of the ways of the country I like it the better. My health has been good all the time. The number of students now in the college is now 65. It was feared that some would be led to leave us, because the Roman Catholics have just opened a college with four or five foreign professors, and are making great professions, and trying to win over the heathen by not requiring attendance upon religious services or teaching. Their college is

but seven miles from here, and another thing that causes some to favor them is that there they may board where they like but here we board them and some of the people object to having their sons eat with others who may not be of quite so high caste as they. Only one, however, has gone from us and he did not wish to go himself but his father sent him and it is thought that the principal reason was that he was afraid his son would become a Christian if he remained here. All the others in his class are Christians but two are not churchmembers though sons of Christian parents.

I inclose herewith an order for money for my father which I hope may be paid before April 1st.

Very Respectfully Yours.

W. E. Hitchcock

N. E. Hitchcock.

Batticotta Aug 12. 1881

Recd. Sept. 24

Batticotta, Jaffna, Ceylon.
August 12th 1881.

Rev. N. G. Clark

Dear Sir. — Will you please send the amount of the enclosed order to my father. I should like to have him receive it by the 1st of Oct if possible.

The first term of a new college year commenced June 30th. As the course of study has been extended to five years, we have five classes now in college and so have a larger number of students than ever before. A week ago last Sabbath two of the students united with the church here. Perhaps you would be interested to know the proportion of

churchmembers in college. There are 80 members of the college of whom 29 are churchmembers. They are divided among the classes as follows:

Senior class	7,	churchmembers,	7.
Senior Middle class	10.	"	5.
Junior "	16,	"	10.
Junior Middle "	23,	"	3.
Freshman "	24,	"	4.

There are, besides, a number who are not members of the church but who call themselves Christians, as in the Sen. Middle class three of those who are not members of the church are from Christian families and have all expressed their desire to unite with the church but have not yet been received. If we take only the three higher classes, we see that two thirds of them

are churchmembers, The higher classes naturally have great influence over the lower, and as they are intimately associated it is important to have those who have the strongest influence on the side of Christ.

I sometimes go out with others to evening meetings held on moonlight nights in some school bungalow. Last Tuesday evening I went to a schoolhouse where were present some 25 men, and 50 boys between 5 and 10 years of age; so we try to have this minds turned in the right direction while they are young.

We are all well, and by God's grace have been prospered.

Very truly yours—

W. E. Hitchcock.

Hoisington Rev. H. L.

Uduville
17th July 1883.

Revd & Dear Sir

The church at Uduville continues to prosper as usual. I have not many interesting things to write. This is one of the old Churches worked faithfully under the management and patronage of Drs Winslow & Spaulding, Mr. Whittlesey, Revds & Messrs Howland and Miss Agnew. This place has been favoured of a first rate institution – The Uduville Female Boarding-School. I know not of any other place in my experience so thoroughly tilled by Gospels truths as Uduville. The name of Christ, his bountiful acts of mercy, his glorious ~~my~~ miracles, his unsurpassed teachings, are well known to this people. I heard some of the younger Missionaries say that this place is like a Christian Country, fed with Christian doctrines and teachings. Swearing is rarely heard. There is due respect to morality. The most atrocious crimes, ~~I mean~~ such as theft, are by degrees disappearing. The people are in a healthier and prosperous state. We owe much, nay, every thing we have, to America and to her philanthropists, whose feet are opposite to ours.

Still we don't witness the coming into the flock of Christ, the great Shepherd, by hundreds and thousands.

We earnestly wait (as our benefactors in America do) the abundant outpouring of the Holy Ghost to soothe and instil the people with Spiritual milk. Methinks the Lord says, not by might but by my spirit, all things will be accomplished.

Signed / A. L. Hoisington

Oodooville, Feb. 1883.
Rec'd Sep. 8.

Oodooville. Jaffna.
July. 23rd. 1884

To
The Revd. N. G. Clark D. D.
Secretary of the A. B. C. F. M.

Revd. and Dear Sir

This Jaffna is a poor country. Here are not many enterprizes as in South India or in the hilly provinces of Ceylon. Most of the people are farmers. Their lot is to labour very hard all the year round. Especially in the parishes where I work the people cultivate three times a year. For the first time they raise tobacco, second millet and third kurakow. Sometime at midnoon and midnight is the only time for a little rest. It is therefore not convenient to visit these during the hours of their work. The hours of rest is not convenient for the evangelists to visit them. They hardly find time to come to our services. A part of what they offer to the idols comes back to their enjoyment. This is one of the reasons why they will not give up their idolatry. I preach every Sunday morning at Oodooville or in some villages. Church meetings are held regularly on Friday afternoons. Prayer meetings in Sunday evenings are not very well attended by our Church members. Some teachers only come prepared to work in the Sabbath School. The sick are generally visited on Sunday afternoons. We try to gather people when there is moonlight to instruct them in the way of Salvation.

Oodooville, July 23, 1884.

When a Missionary attends the meeting we succeed in gathering a large meeting. Visits are made here and there for reaching the heathen. There are some who are interested in our religion. But some idol keeps them back. There is not a house wherein the Gospel message was not delivered. We could find at least a portion of God's word or a tract or a handbill as a witness, in almost all the houses of the heathen. There is truly a hearty desire and earnest prayer among Christians for the salvation of their relatives and friends.

Yours truly.

(Signed) H. L. Horsington

Dear Christian Friends;

When we compare the present with past years, and see how the Lord has increased the number of his people here, and how he has prospered them; how many Christian families there are which are centres of light and life, scattered through nearly every village, and the beginnings of many generations of the chosen people of God; we have cause for encouragement and thankfulness. Truly the Lord hath done great things for us, whereof we are glad". Yet when we consider how extensively the knowledge of Christ and his salvation has been made known;- by preaching, by house to house visitation, by the distribution of Scriptures and of tracts, and by Bible instruction in the schools so many years, may we not look for greater things still ? The promises of our God cannot fail. He has said of his Word, "It shall not return unto me void", and "the idols he shall utterly abolish", and "the isles shall wait for his law". The promises too of his Holy Spirit to quicken his Word, and convince of "sin righteousness and judgment" are full and sure. He has said "I will pour out my Spirit upon all flesh", and we are told he is "more ready to give the Holy Spirit to them that ask, than parents are to give good gifts to their children". This outpouring of the Spirit seems to be now our great and especial need. Should we not then, now especially at the commencement of the season favorable for village meetings and similar work, unite in special prayer for this blessing ? Do not we Cnristians need it also for ourselves; that we may be more entirely consecrated to the Lord;-that we may not by our worldliness and carelessness be stumbling blocks to the heathen;-that we may indeed "seek first" for ourselves and our children "the kingdom of God and his righteousness".

Arrangements have been made for the usual Union Bible meetings. In these meetings Christ is to ~~be es-~~ be especially set forth as the only Saviour from sin. Shall we not all unite in earnest prayer for a blessing upon these meetings;-for the speakers, that they may be endued with the promised "power from on high",-for the hearers, that they may be awakened to a sense of their sins and need of a Saviour. The Christians living in the vicinity might meet in the afternoon of the day of the meeting for prayer for the presence of the Spirit. The Christian women might perhaps meet for this purpose in the evening during the time of the meeting. United prayer is especially effectual. Said our Saviour, "If

two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them". Said the Lord concerning his promised blessing to Israel, "I will yet for this be inquired of by the house of Israel to do it for them". Let us then, while careful to remove every stumbling block, and that we do not even "regard iniquity in our hearts", unitedly beseech our God for this much needed blessing.

Odorville July 23. 84.
Rec'd. Sept. 6.

Oodooville. Jaffna.
July 1885.

To.

Rev. H. G. Clark. D.D.

Rev. and Dear Sir,-

We feel that God in His Mercy sent your countrymen into our country. This district is very well tilled by them. Every family has had at least one portion of God's Word. All the children can pronounce the precious Name of Jesus Christ. People pay much respect to your Missionaries, Pastors, Teachers, Catechists and Christians. They always welcome their visits. Even in some heathen families, there would be at least one or two who would not bend their Knee before Baal. I could mention over fifty who have given up idolatry and heathen rites, but yet have not come to Christ.

Some of the occurrences of the past year seem to me as if God in His Providence is speaking to a people who knew the truth according to Acts XVII. 30. "And the times of this ignorance God winked at, but now commandeth all men everywhere to repent." We had very terrible times in Jaffna during the two cyclones last year such as our fathers and grand-fathers never knew in their days. Every thing that helped human Sustenance was swept away. Jaffna is reaping the results of hard times. Whatever comes from our

High comes as a chastening rod. Christians and heathens have all to suffer from these bad times. God speaks to us,— to Christians for their unfaithfulness and worldliness. to the heathen. for their unbelief and unrighteousness.

What Jaffna needs at this time is a revival. We did not have it for a long time. The anxiety of the Christian-workers indicates their earnest desire for it. Petitions are daily going upwards. We expect that we will have refreshing times very soon.

There seems to be a little awakening since the week of Prayer. The attendance in the Sabbath School, services, and other meetings have increased. At least there are some who care for the Salvation of their Relatives and friends, and ask the united prayers of the Church. I think that there is a decided improvement in all religious exercises, and I hope that the Lord will soon bless us with a revival.

Coonoorville, July, 1885,
Rec'd Aug. 24.

I remain
Your Obedient Servant
(Signed) H. L. Hoisington.

Ordoville
2. August 1886.

Revd & Dear Sir

We are thankful that we have evidence to believe that the Lord has been with us. The prayers of our benefactors in America have been answered. Blessings have been given on the labours of Missionaries and native Christians. The seed sown by the Revd Fathers Winslow, Whitlesey and Spaulding begin to grow. During the past few months of last year and six months of this year faithful and earnest work has been going on. God also has given his Spirit. It was as if God said to us "Be it according to your faith". We had little revivals in every place where the tent was pitched in more than half a dozen places. We tried to persuade the people and also tried to win the blessing from on high. The narration of the Story of the Cross generally made good impression on the minds of the hearers.

Bible pictures and good songs had their due effect. Christians began to be awakened first and they thought of their ~~more~~ relatives. More than a hundred conversions we are able to report now. About half of this number are from villages. The other half from schools. About this number are still ~~as~~ inquirers in various schools and villages. In some instances they followed Jesus by families. None seem to think

Ordoville, July, 1886

badly of Christianity. If any are hindered from following the truth it is on account of something which they cannot give up for Jesus. Now I think it is the fit time to work much for results. We must have more labourers and resources I think. I think the Lord is over ruling every thing little and great to the promotion of his kingdom. May the Lord pour down blessings from on high so that there is no room to receive. I know of no other parish in Jaffna where Christianity is liked and Christians honoured as at Ordroville. Nobody would open their mouth against the Bible. Many a times they will speak against the short comings of Christians etc. We hope and pray that the Lord will give refreshing times before long.

I am yours Obedient Servant
Signed H. L. Hoisington

Ordroville, Aug. 2, 1880.
Rec'd Sept. 18.

Dodooville

July 12th 1887.

Revd and Dear Sir.

"The Communion Service of our Lord Jesus Christ was held six times during this year, that is from July 1886 to July 1887. Forty four were received to the church on profession of faith. Out of these seventeen were from the Boarding School and the rest from village schools and homes. Out of these one died having led a Christian life for only six months. His Bible knowledge was exemplary. He died in full assurance of hope. I think the Word of God does its work every where. It is not left in vain!" I know of some instances where it was blessed for the salvation of souls, seen in the peace of mind by trusting in the name of Jesus Christ. I think that there is a great drawback in the part of the heathen. They instead of coming to the truth go after darkness. When they neglect to do a right thing the devil tempts them to do worse thing. Still I never found a man who said anything against Christ when spoken to, from the Bible, but many a time they spoke against Christians. We need the Holy Spirit from on high to guide us in all truth. The Lord is willing to bless us but the great draw-back in us is that we don't ask and work as we ought for God's Glory.

Yours truly

Signed/ H. L. Hoisington

Dodoville, July 12-1887
Recd Sept. 17

✓

Udnville

26th July 1888.

Revd and Dear Sir,

I hope and am thankful that the time sought for has come in Jaffna. You, our benefactors have longed and prayed for it. Our beloved and devoted Missionaries and the Native helpers have been waiting prayerfully for it. The Tamil Christians of all denominations have been longing for an outpouring of the Holy Spirit.

The Jaffna field had been well tilled, and the seed also had been plentifully sown, only rain from Heaven was needful. The fervent prayers of the faithful, and the sermons and admonitions of Revd Messrs March and Porter from America, and the very impressive Evangelistic services held after their departure in several of the Mission Stations in Jaffna by Revd Grubb and Col. Oldham Missioners from England, followed by the Prayer Meetings held by Evangelist Paul a Native of Madras and Mr Chelliah Pillay B.A, B.L. a pleader from India (a native Christian of Jaffna) have been the means for an awakening. Both of them were once bigoted Sivites and opposers of Christianity.

As a partial result of this awakening twelve were received into Church last Sunday at Udnville. One of them was a very staunch Sivite-priest of a temple ad-

joining our Boarding School. A Spirit of prayer is apparent in this Church and elsewhere and also an earnest desire to save others. We pray and hope that nothing will be in the way to hinder God's work among us.

Signed/ H. L. Hoisington

Udaville, July 26, 1888.
Rec'd Sept. 15.

Udaville

Revd R. G. Clark. D.D. 15. July 1889.

Revd & dear Sir

After my last letter, twenty four persons joined the Church on profession of faith; the history of at least one of them in our Church and of another at Manepay are remarkable. There had been only one case of a Brahmin who was ever a convert to our religion in all Jaffna up to this time. But lately a priest of a temple (not a brahmin) and another, descent of a priestly line at Manepay, were hopefully converted. I think this is a remarkable providence in the history of Jaffna.

Also I am glad to report the formation of a Christian Church at South Erlaly, a village north-east of us, forty of our members taking letters of dismissal from the parent Church and choosing Mr Isaac Paul, one of their members as Pastor. October 11th was the day of the organization of that Church, and ordination of Mr. Paul.

It is observable once in ten years there is generally a time of sickness in Jaffna or Ceylon. This year is about that time. For several months about the beginning of the year, there was scarcely a day escaped our notice, when we did not hear the tom-tom used in funerals. Fever, dysentery and cholera

were prevailing all through our country. Some of our members also fell victims to these dire diseases. It is noticeable in our Churches that after the awakening of last year, there is a desire apparent in them to save others who are perishing in heathenism. God has blessed our endeavours in two of our villages in our tent meetings. We hope and pray that the Master of the harvest will give us many souls to reap. In one village there were about twenty (15 adults and 5 children) who appear ready to accept Christ.

There has been lately in my Church a time of little embarassment connected with a village school. But it is all made right in God's Providence, and ended in earnest Christian work. We hope the rest of the year will be a time of refreshing and harvest. May all glory be His who is worthy of our praise.

Yours truly.

Signed / N. L. Hoisington

Codorville, July 16. 1887.

Rec'd Aug. 26.

Ans'd Oct. 1st

Howland Mrs. Mary E. K.

our return last June that a change was needed. The sad news from A. S. A was very hard to bear but we know our Father does all things well and never makes mistakes. What comfort is in this thought. Loving words of sympathy have come from many friends in the Home land & have cheered and strengthened us. We have met with much kindness & sympathy from our Madura Missionary friends. This sorrow is theirs as well as ours God has spoken to us all.
We felt sorry to leave Jaffna at this time when all were so worn out with extra work & the heat but all were so kind & thought we ought to go "Hope we can do good service when we get back home again. dear old Jaffna God bless it & do pray earnestly for an outpouring of the Spirit upon us there. The Misses L. are having a good time in Scotland & enjoying it. I am so pleased to find my dear Dr Root & my precious little Miss Houston are in the right place and are appreciated & loved by their associates - Miss Houston was like a little Sunbeam all the way from America to Ceylon what a privilege it was to us to have her with us.
This is just a private letter to you and dear Mrs Clark and as it is the

Dr Clark
Buxton

Tellipally
Jaffna Ceylon
May 20th/87

Rec'd June 27.

Dear Dr Clark

Your very kind letter of April 11th reached me in the Pulney Hills two days ago. We left Jaffna May 10th to try what a change of air would do for me. The extreme, and continued heat of last hot season, and also of this, wearied me rather badly, and I could not get rid of fever. When I first reached the hills I was better at once - but coming from prayer meeting one morning last week the heat troubled me & fever came on again, & I was rather poorly with it all day, but very at part of the time far fine days 120 Dr Chester's treatment has helped me, and to day I feel well. You can sympathise

with me, for I have had with sincere regret that for two home General times ~~have been~~ laid aside from your active duties, during the past year. How hard this is to one who loves work no one can know till called upon to bear it.

Our Father knows just what each one of His children needs & will not send one needless pain. "Oh to lie passive in His hand and know no will but His." As to the work in Jaffna we feel it is in a very hopeful & encouraging state two of the students of last Theology class have taken hold of the work evangelistical, in a way that promises success. I have felt during the weeks I have been so poorly & unable to go out much that my weakness was being blessed to my Bible and

making them strong and
self reliant, it has helped
to develop a feeling of responsibility in them
they have come in to see me,
& finding I had fever they
would say "Oh Aminah you
keep quiet, we will go to this
or that meeting, and care
for it, or to visit this or that
one, we will come and tell
you". Dear faithful sisters in
Christ how my heart goes
out to them, & now we are
waiting to hear a decent
or a dismissal greeting. to Jaffna
we heard there would be two
in June that would call
at Jaffna, and we trust one
this short visit to the Hill
will be a benefit to us both
My husband has been quite

first of the
weeks must go with all
its imperfections. I can not
copy for I am just a little
lazy, or weak still. but in
in a few days hope to be
strong in body as I am in
spirit. We have deeply sym-
pathised with all the
Board's perplexities the past
year. "Be strong in the Lord"
I would not stay in India
two minutes if I believed
as Andover does.
We pray God to send us help
of the right sort those who
will teach the truth
with our united regards
to Mrs Clark & yourself I am
Yours very truly
(Mrs Sam'l W) Mary E. E Howland

I named one of our Training
School "Nathaniel G. Clark" for you
at last Commission he is a good

Statutes — but time fails me, and
decide Mr Hawthorne will give you
some idea of it in his Blithedale
in haste

M. H.

Jaffna Ceylon
Oct 7th 1887

Dr H. G. Clark

Dear Friend

Our thoughts this week have been full of interest in the dear Board, and very earnest prayers have been offered in Jaffna for it — and many special ones have been made for its Officers & Members. Yesterday our annual convocation was held at Batticotta. It was a large gathering — all seemed interested in the exercises, & a spirit of work for Jesus was again aroused. A new spirit of consecration filled the hearts of Christians who have not been very active, & we are hopeful. We will no doubt have a full account of the Meeting from Dr Hastings. I answered

only ~~Kiam~~ come to the Misses Leitch and
we do not know but you may be willing
to have this come to me — But if you
should not will you answer the enclosed
notes for me? explaining matters.
With very kind wishes as to the Bo
and with warm personal regards to
Mrs Clark & yourself in which my husband
joins me I am yours truly
Mary E. R. Howland

P.S. My trip to the Hills was a blessing
to me — I must go every year we feel,
am hard at work — wish I could tell
you some of the good things going on at

in your debt - but I want a question answered. What shall I say to the Portland children? I have not replied to these enclosed notes from Mrs Daniels & from Miss Putney I did not know but the money would come to me and I hesitated to write that I had not heard of it. Where small sums have been sent as was the case from a S. S. class in Cambridge I told them what was done with it - and ~~thus~~ advised them in future to send ~~through~~ to the Board as we are in appropriations this is a special gift - I write to ask what will you decide about it? We know you have allowed such sums and larger

Miss Howland

Conway Mass
Sept 18th 1885

Dr A. G. Clark

Dear Sir -

I write a few lines this evening to report myself as my brother wife writes that you inquire.

I am now spending some time at my old home with my aunt who is quite advanced in years. I was with other friends during the summer.

I have not been wholly idle but have spoken of the work at Ceylon at several missionary meetings -

With my parents there, you can understand that my heart turns Jaffna-wards but I will try to make this winter a preparation for work

and trust that I shall be able to accomplish more after the rest of this year. It certainly does not seem prudent for my brother & wife to return this fall.

I find Conway a quiet & delightful place for rest - and my stay here is a comfort to my aunt

Very respectfully yours
Susan R. Howland

Miss S. R. Howland
Conway
Mass

Miss Howland

B. C.

Conway Mass
Sept 22nd 1885

Rev. N. G. Clark

Dear Sir –

Soon after our arrival in this country the question of an allowance to defray necessary expenses was asked in a letter to my brother –

My brother answered the letter and I thought that the Prud. Com would decide the matter. The circumstances of my friends are such that I should not think it right to be dependent on them – but I prefer that the Prud Com should give the allowance thought proper in such cases –

25

I should have been ready to return to Jaffna this fall if the way had seemed clear to do so.

Yours truly

Susan R. Howland

Oodoville Jaffna Ceylon
June 8th. 1887

Dear Dr. Clark

I send statistics in regard to the Oodoville Seminary as requested. I have also to acknowledge the receipt of letter mentioning the $2.50 sent by children of Medford Hillside - It is to help a girl in the school named by them -

Our school year closed in Feb. when a class of twenty graduated. Two of them have returned to study in the teachers class of the Training Sch. Dept -

At the commencement of the school year a new class of nineteen girls were selected from a good number of candidates who applied for admission -

There are now six in the teachers class mentioned above - Three of them have Government Scholarships - All are children of christian parents and I think that they exert a good influence over the other pupils - It is a privilege to us as to them to keep them for a more advanced course of study -

Three of our girls unite with the church next Sabbath. Two are from the new class and the children of Chris-

tian parents. The other has wished to do so for sometime but her heathen parents have withheld their consent until now—

Sincerely yours

Susan R. Howland—

Godsville, June 28, '57.

Recd July 23.

Howland Rev. S. W.

Udupitty, Oct. 1880.

Rev. N. G. Clarke D.D.

Dear Sir.

During the past six months, we have not been out in the tent as much as we would like, partly owing to Mrs. H's health, who suffered for some time from the effects of exposure to the sun in March: partly because the tent has been in use on the other side of salt river, and partly from the necessities of attending to a large household. Nevertheless we have found plenty to do, and have tried to do it. We have kept up to some extent going to the different outstations for Sabbath services, and have had frequent evg. meetings, moonlight & others, Mrs. H. going sometimes so as to meet the women, and also holding afternoon women's meetings, and visiting in the villages as opportunity offered. In the village of Udupitty itself a bitter opposition has developed, mainly through the efforts of one individual, but owing to a general fear that Christianity was too likely to succeed. They even refused to allow meetings to be held, and broke up one meeting where the missionary was not present. Still we believe the leaven is working even among them. Last week Sunday a notice was posted on a tree in front of the Mission Premises saying that now that the new Tivite paper "the rising sun," had appeared, Christianity would be shown up, and Christians might as well give in at once. In the middle of September, the Leitchs having that day moved to Manippay, and we having just rec'd from Madras a new

tent, costing about Rs. 300, and the Mason & Hamlin portable organ from America. We went out for seven days and seven nights in the tent in three villages. The weather was very favorable, and Mrs. H's health remarkably good. The organ proved to be quite an attraction, and there was a good company of men, women and children constantly present. The villages were thoroughly visited, and large meetings held especially evenings, 200 or 300 coming together, and listening very attentively. The helpers seemed to think that the interest shown by the people was something very wonderful, and the people themselves said they never saw the like before. Some eight or ten who have hitherto stood as heathen promised to become Christians at once, and to begin praying to Christ. We are hopeful of all of them, altho, as some of them do not yet attend Sabbath services regularly, we cannot yet count them on the Lord's side. We certainly were much encouraged, and wished that we were able to stay longer. But missionaries and helpers through the Mission were waiting for the monthly Bank-day, and other duties were pressing so we reluctantly struck our tent and came home. A few days after, Mrs. H. was taken with fever, and is only getting about after more than two weeks. An incident I heard yesterday illustrates the work. A man who heard me preach in the tent in March was so impressed by it, that he determined to be a Christian, and for several months did not go to temples, and tried as

far as he knew, to be a Christian. Then he was taken sick and under the pressure of his friends made a vow to a certain god; and recovered, and now he feels bound to worship that god. Perhaps a majority of the people will admit that there is but one supreme God, but yet think that these others have some power.

In Chavagacherry the house has been thoroughly repaired, and is now both safe and habitable. I have gone there once a week to see the work and pay the men, and taken the same opportunities to spend the best of each day in visiting through the district. Three have been rec'd to the church and several others seem to be ready. The coming of the former pastor Mr. Hunt to reside there, having left connection with the College, stirred up the minds of some to get him for pastor, and caused a good deal of unpleasant feeling in the church. But the Tillipally church extending a call to Mr. Christmas, he, after much hesitation and delay, accepted it, and the church having accepted his resignation, he will move to Tillipally, and be installed as soon as the matter has been approved by the councils of the churches. In the Mission house the whole roof was taken off, and most of the timber renewed. The floors of three rooms and the verandahs raised more than a foot, (being just about level with the ground before) and the ruinous kitchen and store room taken down. We shall hope to spend considerable time there this next year.

Kind regards from us both.

Yours affy S. W. Howland.

Rec'd Dec. 20.

Jaffna Ceylon,
Apr. 5, 1881.

Rev. N. G. Clark D. D.
Sec. A. B. C. F. M.

Dear Sir,

Your letters of Jan (Feb?) 12th and Feb. 21st are just at hand. In the latter you ask several questions as to caste, and imply that we are not doing what we can to eradicate it. But the fact is, we each and all take strong ground against all caste feeling. It is difficult for one at a distance to understand the state of things, and sometimes even for us on the ground. Caste is an evil, a great evil, but not the only evil, and it is not found alone in Jaffna. It is one of the forms in which the pride of the sinful heart manifests itself, and will last until the dawn of the Millenium, if not to its end. It is like the color line in the United States, only more deeply ingrained by centuries of growth, supported by every bond of custom and association. Until the heart is thoroughly sanctified it will remain. We do all we can to repress it by every influence we can command, and we are rejoiced at a continued growth of the right spirit. We are not in a position to use heroic measures, for the churches are not in our hands. For many years, in response to ~~response~~ constant pressure from America, as well as to our own judgment, we have done every thing we could to render them independent, and we

Rec'd Dec. 20.

have succeeded so far that now most of them are independent both in funds and management. Furthermore we have before us various examples of heroic measures in this matter, and the result has in no case been such as to incline us to attempt the same. One of the Madura Missionaries remarked after such an attempt; "We dont allow caste to stick out, but it sticks in." They have just as much caste feeling among their Christians in Madura as we have here, altho they do not think so. For we do have some of it here, it cannot be denied, and we have seen the same there. To put it in another way, we have no more here than they there. Mr. Chandler has just been here on a visit of three weeks, and he brought his catechist Mr. Solomon, a pariah by birth, with him. He was invited home by our pastor, who is considered as high as anyone, and treated as a brother, and I think he was treated with the same kindness and respect at every station. I believe that all, or nearly all, our Christians are ready to treat a man according to his character or position without regard to his birth. As to our Boarding Schools, I am not prepared to say that they "would be broken up by taking in low caste pupils." Yet it is well to remember that a majority of the pupils are from heathen families, where we cannot expect caste to be disregarded. And in Cordoville, on the new arrangement half of them pay all their expenses

and the other half are to do the same, except so far as they get scholarships, provided for the most part by natives so that the school will be independent of Mission funds. Persons who are only learning to be independent, are apt to feel more independent than they really are. Nevertheless. I do not believe we would lose a third of our pupils, certainly not if we allowed them to eat separately. Mrs. Heilli's boasted that she had a low caste girls in her school, but her girls were more dependent on her than the Oodooville girls are on the Mission, and ~~that~~ two ~~one~~ girls were not allowed to help in the cooking or touch the cooking vessels. Even without this concession I do not think many would leave if the lowcaste girls behaved like other girls. For example a girl of the washer caste, next above tree-climbers, was received here at Uduppitty. We already had fishers, who are considerably lower than the farmers, and covias who are lower still and yet, who having formerly been house-slaves, can eat with anybody. After this girl came she complained that she was not allowed by the other girls to assist in the cooking. She was told that she need not be troubled at that, as it gave her less work to do, but be patient and pay no attention to it. It was not many days before the others called her to do her share of the work. Occasionally she has imagined that she received slights, but on the whole has lived very happily with the others, and is really loved by them, and, as far as we can see, treated on a perfect equality. The coolies who draw our carriage, and

who are coveàs, heard that we had a washergirl in our school, and as we take two girls with us every Sabbath afternoon to a near village, refused to draw us. They are not Christians, but interested inquirers. When we threatened to dismiss them, they said they would be turned out of their homes. If they were sure that we would stay at this station, they would stand by us. But as they did not know but we might be moved at any time, they must look out for themselves. As they are much more valuable men than the lower tredinbus we finally compromised with them, they furnishing other men at their own expense every Sabbath afternoon, and we finding other men when we take any native in our carriage on other days, which we do not often do.

You ask how the people could prevent the admission of lowcaste girls. I do not admit that they could prevent it, but it is true that some might try to prevent it. As to the "how," they know better than we do. To illustrate,- at Tellippaly seats were introduced into church a few years ago. The permission of the Christians was given that the lowcaste churchmember should sit on a seat, and she did so for one Sunday, but afterwards no persuasion or threatening could induce her to do so again. The inference was that threats had been used by outsiders who were in a position to control her.

"Public sentiment" does not "sustain caste to the extent

it once did, even among the heathen. To illustrate the position of the Christians I will give an incident or two. Least week we had a communion service at Chavagacherry. I noticed a tree climber, next in grade to a pariah, the lowest we have in that church, and lower than any in this Uduppitty church, sitting on the same mat with others, altho a little apart, (settees are not yet introduced there) and the cup was passed to high caste men after he had taken of it, altho drinking of the same cup with others is very offensive to this people on other occasions, and altho in a church near New York City within five years, the cup was carried twice the whole length of the church in order that a colored person might not drink before others. This instance at Chavagacherry is the rule and not the exception. When we were in the tent recently as it was vacation we had with us Miss Emily teacher in this boarding school. One day when quite a number of heathen women were present listening to what was being said, the wife of the above-mentioned Christian came in. Some were inclined to move off, but Emily said "she is a Christian," and asked her to come and sit by her, altho some of the listeners went off in displeasure. We are striving to correct public sentiment so far as it upholds caste, but do not know what we can do more than we are doing. The heathen all know that the caste feeling is contrary to the Bible, and if they can detect anything which they think

can be called by that name, they are always ready to fling it up at the Christians to prove that they are not sincere.

We do not feel condemned for the fact that there are no very lowcaste pupils in our boarding schools. Every girl or boy can get a common school education in the village schools if their parents will allow them. But the lowcaste children, especially the girls, are almost invariably taken from school before finishing the first book, altho we use every inducement to keep them in longer. Other girls sometimes stay in the village schools until they reach the fifth book, but these poor girls never do, they are needed at home. In order to be received into our boarding schools they must read in the fourth book. How are they to get ready? and where is one willing to stay even without paying anything? We do not know how or where. Mrs. Hillis took girls of any standard into her school, and she had two lowcaste girls, tree climbers. A pariah girl from Tellippaly asked to be taken, but Mrs. H. said, altho she would like to take her, she did not dare to. The time is coming, and we hope is not far distant, when we will have them in our Mission boarding schools, and as soon as they are ready, the schools will be ready for them. We have not thus far pressed them to prepare for the boarding schools, altho endeavoring to give them a common school education, for the following reasons. Our training school is intended solely to prepare teachers

and helpers. Most of our village school children are from heathen families, and lowcaste teachers could not gather them, unless of very unusual abilities. And our experience has been that as a rule the lower the caste of a helper, the less efficient he is, not because he has not the same knowledge or education, but because of a certain cringing habit, as well as want of judgment and independence of action. That we are not alone in this may be seen by referring to the 69th page of the "Mifsy Herald," for Feb. where Mr. Chandler Jr. comments on the fact of "the higher castes" furnishing "better mifsion agents." Altho our girls' boarding schools are not exclusively for helpers, we have not felt that they were a failure because they did not have any lowcaste girls. Such a girl would have a very unenviable future before her, compelled by her friends to marry an uneducated heathen and go back to the midst of degradation which she would not have the moral courage to withstand. In former times several cases of intermarriage between different castes took place, but I think all proved unhappy. When a Connecticut lady marries her fathers coachman it is considered a great disgrace. A more nearly parallel case would be for a Beacon st. gentleman, to take a negro born and brought up as a slave, educate and then marry her. Even this would not be a parallel, for here, when a man marries, he marries not a wife, but a family, or a tribe. He may have the finest house, but she must be at her

mother's much of the time, and live as they do, and he with her. The upper classes are very scrupulous in their ideas of neatness, but the lower classes are the very reverse, filthy is no word for it. Nevertheless we do not propose to leave them in this condition. We believe the gospel is especially for the poor. We are working among them and have done so from the beginning of the Mission, and are glad to see in them a gradual improvement. Mrs. Howland started a sewing class for poor women in imitation of the Helping Hand Associations which she was the means of starting in New York. Since then the same has been done at other stations, and at Aldoville and Tellippaly several lowcaste women have been received to the church through this instrumentality. We urge these people to come to church, and now quite a number do come. At first we tried to have them sit on the seats but we found that if we insisted they would stay away, and besides other heathen who are somewhat interested would stay away also and we would have no one in our meetings but Christians. So we concluded to give them a good mat and let them sit as they prefer, being only too glad to have them come to the house of God in some way. Those who come to the classes, are learning neat ways, they sew, sing lyrics, commit Scripture verses, and are noticeably improved on their former condition. Some of them are already in the fold.

and we believe are in the best position for bringing others with them. There is also special effort among the men, and not without results, and in their homes also. One fact should be remembered, these low caste people are comparatively very few here in Jaffna. I should think not more than a tenth of the population and not more than one fiftieth of our Christians are from them. When I speak of low castes, I mean true climbers (including nalavas and pallars), parahs, and those who wash for these. Altho fishers, carpenters blacksmiths, covias &c are lower than the farmers, they are quite distinct from the above, in their habits and are comparatively respectable.

As to unity of action on the part of the three Missions, I think we are united on this point at least. Many girls go from our field to the Wesleyan and Church Mission boarding schools, but it is chiefly because they can be received there at an earlier age. We have many more desirable candidates than we can receive, and we have no need to fear losing pupils for any reason whatever. If you can suggest anything which has not been done we would be very glad to receive suggestions. We are ready to take "true Christian ground," whatever the consequences, if we only know wherein that would differ from what we are doing. I find among the Mission archives the following document, dated 1855, and signed by 120 Christians. "We the undersigned do solemnly pledge ourselves and affirm that we will wholly renounce in ourselves and discountenance

in others, all caste and other distinctions and usages in Society which tend to foster pride, impair the affections, and hinder the kindly offices of Christian love and that we will not object to eating any kind of food on account of the caste of the person or persons by whom it is cooked or offered to us." In our church covenant, to which all our new members assent, is a clause by which they agree not to regard the distinctions of caste, and as far as my experience goes this point is frequently called attention to in examining candidates. And I believe our Christians live up to their covenant as well as Christians at home do. We believe God's word and Spirit are the most effectual remedy, and these are continually working.

You ask if the tuition fees in our boarding schools cannot be increased. They are being constantly increased. None are on the free list now in any of the three schools, except Pastor Anketell's daughter at Codooville. At Codooville we propose to make all new pupils entirely independent of Mission money. In Tellippaly we hope the new Govt. grants will meet most of the expense. As to clothing, - in the boys' school, the pupils have furnished their own clothing for some time. When it was proposed at Codooville Mis. Agnew said it could not be done, and so Uduppitty followed suit with Mission suits. Perhaps the change may be made now.

altho those in charge of the Church Mission school say they wish they had not made the change, because of the inconvenience resulting. You urge us to make the pupils pay more, and in the same letter ask us to take poor girls, even if three fourths of the scholars leave. But who is to pay for the poor girls, if they are not able to pay for themselves, and what would be done for the increased expense per pupil, (more than 50%) involved by having only one fourth the number of girls, if such a contingency as you suggest should take place? We do not anticipate it, but if it should come, we would have to fall back on our Committee for larger appropriations.

As to the Dodoville Buildings, I think it would be very difficult to raise here the amount needed for finishing them. The more so, because the people would not see why the Board having begun could not finish, why having given $6000, they could not give $2000 more. And if we undertook to do this we would have to give up the endowment which we had hoped to raise. We exceedingly regret that the expenses have so largely overrun the estimates, but no one of us had had any experience in building and making estimates, and we find that native estimates are quite unreliable. Moreover it seemed highly important to enlarge the original plan, and we supposed this was reported home and sanctioned. Everything has been carried on economically, too much so if anything. About the only thing that any one has found fault with as too

expensive, is the arched front. But if this were left off the large school-room would have had its front fully exposed to the sun, and so have been too hot for a schoolroom in the middle of the day, besides leaving no passage way from the east end to the west end. To remedy this the roof might have sloped down to the front making a veranda, but this would have made the room so dark as to try the eyes on cloudy days if not at all times, because there are rooms on both sides. Our churches which have no verandas are very hot in the middle of the day, and could not safely be used for school rooms. Now we have a front which is not only sightly, but lets in a good supply of light through the arches, into the schoolroom, and also gives a good passage way or veranda. The whole edifice, altho better than anything else in the province, is in no respect too fine, and in building for permanency. I do not see how we could have done any less. We believe the native community appreciate the munificent gift, and are ready to show their appreciation by coming forward to endow it with a sum of not less than Rs 10,000, which will relieve the Board at home from all expense in the future. And we earnestly request that in view of this expression of gratitude on the part of the people, and on condition of it, the remaining $2000, be granted us by the Prudential Committee. Of course for two years more a small sum will be needed for the old

pupils who will remain on the old terms. and the lady principal will continue to be supported the same as any missionary.

Apr. 13. Since writing the above, I have learned that even this $2000. for which we ask making $8000. in all. will not complete the buildings. But we cannot trespass further on the forbearance of the Committee. and we will agree to raise the remainder necessary, above the $8000. in some way, however difficult. We only ask that the money conditionally granted for the Training School building, be allowed to balance this until that building is ready to be put up. i.e. £200. was put to the credit of "New Buildings", at the close of 1880. for Training School building. If the Treas. will kindly allow the balance for Dodoville to be put to the debit of the same account for a year or so, we will see it settled. I think we have learned by this experience not to attempt another building until we know just what we need. and just what we have to depend on.

On behalf of the Mission

yours sincerely

L. W. Howland.

Sec. A. C. M.

713.

Jaffna Apr. 5, 1881

Rec^d May 30

Doc. Castr P.C.

Udupitty, Apr. 7, 1881.

Rev. N. G. Clark D. D.

Dear Sir,

Since I last wrote we have in general had good health. In Dec. we spent ten days in Chavagachery visiting schools and holding meetings every evening with a good degree of interest. We were there again a part of the week of prayer. During that week, we rode 107 miles and held 31 meetings, including the previous Sat. evg. in 11 villages, most of them conducted by myself and all of them seemingly full of interest. At the last meeting, Sabbath evg. I noticed sitting on the same mat a Brahmin and his wife, two Mohammedans, four farmers, three covias, former slaves, and two low-caste tree-climbers. In former times this would not have been done. The meetings were not without results. An educated surveyor who had brought trouble on himself and family by drink, was reconciled to his Christian wife, took the pledge, and is trying to live as a Christian. Sabbath afternoon services were started in a distant village, to be carried on by the people themselves, with occasional visits from pastor or catechist. Week-day prayer-meetings were also started in two villages. We took our portable organ with us everywhere, as we find it a great help. In Feb. we received our scioptic on with nineteen

Bible pictures, and we went again to Chavagacherry for a two weeks stay. Mr. Low and Charlie Heastings were with us three days, and the Leitchs one day. That day we put the tent in the yard and invited in the people on the way to the bazaar. We had a very interesting meeting almost continuously through the day. The next day we pitched the tent by a school house at the roadside three miles distant, and gathered in good audiences in spite of the rain. During the following days we went to a village a day with our tent, visiting through the daytime and showing our pictures in the evg. Altho it was busy harvest time, with heavy dews and no moonlight, we had audiences of from seventy five to two hundred. The sciopticon with its Bible pictures seems to be a very valuable aid in impressing the truth on the minds of the people; and we made use of them twelve times in a month. The singing of appropriate hymns and lyrics accompanied by the organ added much to the effect. We had with us the matron of our Boarding School, and her daughter the teacher, both of whom are very sweet singers. We were everywhere very much encouraged by the interest shown by the people. At the thankoffering meeting Apr. Mar. 30, we had a pleasant time, our Madura friends being with us. Three were received to the church on profession of faith, one of them having formerly been a devil-dancer, i.e one who

at festivals, professing to be inspired or rather taken possession of by the god, dances about in a wild way, and gives responses as an oracle. He took the name of Paul. His wife is ready to follow him, but it was thought better for her to wait. A short time ago occurred in Chavakachery the death of Sarah Miller. Her mother is a Christian of Tellippaly. She studied in Oodoville, married a prominent man, who afterwards sent her away charging her with wrong doing. Each of them afterwards found new partners, but could not be legally married, because not legally divorced, and neither party could get a divorce under the circumstances. After a time Sarah Miller and her husband, so-called, wished to unite with the church. They seemed to be sincere in their belief, well spoken of by all, sorry for previous wrong doing, and striving to live as Christians. Many thought they ought to be received, but altho we were sorry for them, we thought it could not be done. There are one or two others in the same predicament. The work here at Udipitty is going on about as usual. Three were received to the church two weeks ago; two of them from the Boarding School and the other the son of Christian parents, his mother having been received last year. As I write I hear the noise of men and boys as if in great sport, accompanied by blows of pickaxe and crowbar, and falling masonry. They are demolishing a temple in front of our gate. It would be a joyful sound, were it not for the fact that their object is

to build larger. I have had two calls, late at evening for fear of being seen, by a young man, of the family of gurus, or priests. He is a neighbor of one of our graduates, and becoming interested in Bible truth talked with her father. He took his daughter's Bible to read, but being uneducated and not a Christian found difficulties, and the daughter was called in to explain. Such a proceeding would not have been considered proper were it not for his position as priest. He seems really interested, and would like to enter our Training School." With kind regards from us both

yours sincerely

S. W. Howland

Rec'd. S. W. Howland
Rec'd May 30
Ackd June 27

Jaffna, Ceylon, July 15, 1881.

Rev. N. G. Clark

Dear Sir,

I send herewith our estimates for the expenditure of 1882. On native assistants we have made some increase, but still put it as low as we think we can. The work for Bible-women is developing, and we ask for an increase of Rs. 100. On native pastors & preachers account we make a slight reduction, as usual, leaving only three on our list. For Oodooville School we ask Rs. 300. less than last year, and hope that we may not need all of this. For Uduppidy School we ask the same as last year, for it does not as yet seem wise to us to give it up. Both for this school and the Training school we hope that the Govt. grants under the new code will be such as not to require all we ask, but we cannot yet be sure. For this year we had an appropriation of Rs. 700. for a Theol. Class, which we have not had, and the appropriation will not be used. We do not ask it for next year, as we do not see our way clear to taking a class. All the remaining items are the same as last year, except that we add to extra repairs Rs. 250. which we would like allowed as a special grant to the Caradiva church. They are building a chapel to cost about Rs. 1000, and we have given them some encouragement that we will give one half.

in two years. They are a small church without wealth, and half of the expense will be quite a burden to them. Yet they undertake it courageously, and we think it quite important that the chapel be secured, and that they be aided in securing it. This might be put under another head instead of being included in repairs, but we have no standing heading.

All this including salary for a physician amounts to Rs. 31520.00

We have written before about a Missionary Physician, but we feel constrained to make one more appeal. The importance of such a person here is not merely in the care of the health of the Missionaries, tho that is no small consideration. The channel is not such that it can be crossed readily at anytime to Madura, and calling their Doctor over here is out of the question. The most important work however for a physician here would be the completing and securing the benefits of all the medical work that has been done in the past. For many years the Medical work done by our Mission was the only Medical work in Ceylon. Now the Govt. has taken it up and has a good school in Colombo, yet there is still room for the same work here, as the Govt. will meet the whole expense besides what is met by tuition fees. One of the advantages of such a school is that as an evangelizing agency it may be as successful as our other Boarding Schools. It moreover trains a class of physicians who are much more

likely to bring European medicine into general use, than the men educated in the Govt school. These latter acquire expensive habits, such that they cannot live on the scanty income of village practice, but depend entirely on Government employ. In addition to this, there are many men already practicing, who need a leader and guide, and inspiration in their profession to keep them up with the advance of science & to encourage them to stick to it amid difficulties and discouragements. Native practice, which is a compound of superstition and quackery, has such a hold on the people that most of even our best educated Christians will resort to it at times.

Furthermore the series of textbooks in the vernacular, for which the Govt furnishes funds, needs careful oversight in completing. These books are not appreciated by all, but they are good translations of standard works on medicine, and if Tamil is to continue to be the language of the people, as we must believe it will, these books are a great boon, and will be appreciated.

But perhaps the most important medical work remaining to be done, is among the women, and we believe that this can be best done by a gentleman who has a wife who can to some extent cooperate with him. A single lady physician has been suggested, but such a person could do nothing of the work mentioned above, and the government grant for training young men, and translating would have to be given up. The prejudices of the people are so strong that work among the ~~people~~ women would be very slow in developing, and a person who

came for that alone, would be very likely to become discouraged, and go into ordinary practicing, which can be done by the native practitioners as well. What we need is a man whose chief desire is the salvation of souls, and who has yet an enthusiasm for his profession, but only as a means, not as an end. He should be paid by the Board the same as any of the others, so that he might feel that he was in the same work. All that could be received would be credited to the Board, and we have reason to hope that it would be half or two thirds of his whole salary. Such a person would have a field of usefulness second to none. We think we have special claims on Joseph Sanders, as a son of the Mission, and we ask that he may be sent here. We believe our need is greater than that of the Madura Mission, and the opportunity of doing good none the less. Mr. Sanders would come gladly to his old home, and it would probably be easier to secure another man for that field than for this. Mr. Smith has been taking a much needed rest of three months on the Pulneys with his family, and expects to return next week. Miss Townshend also was obliged to go last month to escape a serious breaking down of her health. We hope that she may regain her strength soon. My Mother was seriously ill a few weeks since, but is now, we are thankful to say, recovering.

In behalf of the Mission yours sincerely
S. W. Howland Sec.

Madura, July 15, 1881.
Rec'd. Aug. 31.
Missionary

31

Jaffna Ceylon July 21, 1881.

Dear Sir.

Your letter of Mar. 4. 81, to Mr. Hastings was forwarded to me for reply. I would state that I do not find in our files any other reports or other printed documents, than those you mention. It has been our custom to print only the report of every fifth year.

Yours truly

S. W. Howland,
Sec. A. C. M.

Yeowland. S

L. N. ~~Rettuff~~

Jaffna. July 21. 1887

Rtd. Lieut.

Jaffna, Ceylon. Aug. 22. 1881.

Rev. N. G. Clark D.D.

Dear Sir.

At our last business meeting I was requested to write asking that we be allowed, for finishing and furnishing the house on the Pulneys, to take the exchange on the Rs. 4000, granted last year, thus making it £400. This would not have been needed had it not been for the accident of the falling of a wall in a cyclone. Mr. Noyes who is now in America, will explain the necessity. This will not need to be an extra item of appropriation, but may be charged in the Acct. of "Interest & Exchange," which always has a large balance in credit.

I am sorry to report that Miss. Townshend has been obliged to start for America without delay, by advice of Dr. Chester, and Dr. Wilkins of Madras. We take it for granted that the Prudential Committee would have given permission, since the case admits of no delay. We fear she will not be able to return again to her work, and yet, if at any time she should be able, we would be glad to have her here. She has a good knowledge of the language, and has worked faithfully and successfully, and has been permitted to reap more than most in the same time. She has already gone to Madras, and expects to sail in the Duke of Buckingham S.S. on the 30th inst.

I enclose letters from Pastors Bryant & Rice
Stickney & Hunt.

In behalf of the Mission committee
S. W. Howland,
Sec. A. C. M.

Communicated
Aug 22. 1887
Rec'd 8"

P. 6.

Jaffna Ceylon, Oct. 12, 1881.

Rev. N. G. Clark D.D.
Sec. A. B. C. F. M.

Dear Sir,

I enclose a letter from one of our pastors, which was mislaid, and only recently sent to me. I presume you will have heard that Mrs. Townshend stopped at Colombo on her voyage to the U. S. A. and came back to Jaffna. We wrote to Mr. Wood saying that we feared she was not able to bear the homeward voyage, and asked him to get the advice of an experienced physician on the subject. He did so, and the physician said that her life was hanging by a thread, and that she could not be expected to reach England alive, and strongly advised her stopping there. The island steamer was fortunately just starting in a few days for Jaffna, and Mrs. Townshend came up in that, accompanied by Mr. Chapin, who had just reached Colombo, on his way to Jaffna to take Mr. Lewis's place. When she arrived she was very weak but since then she has seemed to gain in a remarkable way, so that now she thinks she is as strong as before leaving. We are very glad she came back, but we cannot as yet form a certain opinion as to her health, because she is more & less kept up on stimulants. Yet she has gained in weight, and is in good spirits. What she will

do remains to be seen after she makes an attempt to resume her work, and after she has experienced the effects of the rains. With kind regards,

yours sincerely,

S. W. Howland,

Sec. A. & M.

Letter Rec. Oct 12, 1887

Rec'd Nov 21

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Jaffna Ceylon. Jan. 26. 1883.

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.

Dear Sir,

Your letter of Nov. 23. is at hand. We were much surprised at its contents, especially the statement: "Better to have no schools at all than to have these caste distinctions recognized as they have been to the dishonor of the Christian name." We simply deny the allegation, and would be glad to have Mrs. Hullis or any one else make specific charges that we may have the opportunity of self defense. None of the Missionaries on the ground know of any girl or boy who has been declined or discouraged in any way by the Mission on account of caste, from entering our Boarding Schools. One girl was said to have been declined at Dodsville for this reason, but she was received at Uduppitty and today finishes her five years course, beloved and well treated by all her class-mates, so that this case cannot be quoted against us. On the other hand, a low caste girl, neat in manners and well prepared, was offered by a Missionary Lady to Mrs. Hullis, but she said she did not dare to take her, because she was a pariah, and her other girls would leave, and she was trying to get high caste girls from that neighborhood. This was the sole reason given by Mrs. Hullis. The girl was not then prepared for Dodsville, and did not ask to go there, but applied in person to Mrs. Hullis,

This past year she was spoken of as a possible candidate for Oodooville, but was objected to solely on the ground that her father had sold her to an immoral man for a concubine. Miss. Heelis received no pariahs, and altho she had two nalavar girls who are not of so low caste, they were not allowed by the others to touch the cooking vessels. As to assigning work for Miss. Heelis, we feel a good deal of difficulty, because we do not think that she could find any position here, in which she would not feel hampered as she felt before, altho all the while we were doing our best to meet her wishes, even contrary to our best judgment. As for Uduppitty School, we hope that Miss. Townshend will be able stay on and keep charge of it for the present. Even if she is obliged to leave we should doubt Miss. Heelis' fitness for the place, wholly aside from any supposed difference of views on the caste question — At our recent business meeting we considered the appropriations. We think the Committee do not understand our circumstances. Our catechists are working mainly among the heathen, who would be far from contributing to their support, and those Christians who may be in their fields contribute towards the support of the pastors of the churches with which they are connected. With constant pressure we have not yet succeeded in making all of them independent. We have been working in the other direction also, and already had three men supported

wholly or in part by funds from natives, altho not yet in charge of churches. However we went over the list again and arranged that three more should receive a part of their salary from the natives. With this, and by not taking new men as we needed, and having reduced our number, we succeeded in bringing the total amt. for Helpers down to Rs. 5244. We do not see how it is possible to reduce more without seriously injuring the work, and indeed this arrangement is very difficult to get on with.

Odoorville School will probably get on with its allowance and Uduppitty School will perhaps not run over much. But Tellippaly Training School will feel the reduction the most, because the increased grants from Govt. will not be rec'd until next year, and meanwhile the expenses cannot be reduced.

The dropping of the Rs. 500. for Village Vernacular Schools almost puts the schools out of our hands. The Govt. Inspector in his last published report criticises the American village vernacular schools severely as not properly supported; and says that the Government Grants are only intended to be grants in aid, whereas in these nearly the whole expense including cost of building comes out of the grant. You say in reference to Repairs, that "they are understood to be for buildings more or less used by natives and it seems proper that they should do something towards this work." Of the Rs. 1084. spent for ordinary repairs in 1881. only Rs 398. was for native houses, and from them we received in rent Rs. 308. so that the natives do pay all

but Rs. 90. of their ordinary repairs. This shows that nearly the whole expense is for Missionary houses. To illustrate, in Udupitty this past year white washing was Rs. 13.00 repairing walls 12. mending palan mats for the floor Rs 19. mats for protection over head, Rs 6. &c. In Chavagachery similar expenses, besides Rs 54. for guard to the premises, as no one lives there. We think we may get on with the reduced appropriation this year, unless, as seems likely, the Batticotta house roof needs renovating, which would involve an expenditure of Rs. 500. We have gone carefully over the Miscellaneous items and do not see how we can reduce more than Rs. 120. i.e. Rs 20 on Library, 20. on Postage, 10. on Stationery, 20. on Contingent and 50. on Medicines. Our Periodicals are already ordered, and we can therefore drop only one or two this year. Perhaps we can do more next year, but we feel that we must get a few new books each year. The Rs. 400. is urgently needed for Publication if we are to keep up our work as a Mission. Some of us think it would be well to print an annual Report but we have not had the money for it. With kind regards

On behalf of the Mission,

Yours sincerely

L. W. Howland

Sec. A. C. M.

Jaffna Jan 26. 1882

Rec'd Mar 13

Pulney Hills. May 16. 1882.

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.

Dear Sir.

Your letter of Mar. 13th is at hand. We do not find it pleasant to hear aspersions cast on us in general terms whatever their source, and, as they are repeated, we ask again for specifications. We did not suppose it necessary to restate our position, and yet perhaps it will make the matter clearer to do so. We, as a Mission, are thoroughly opposed to all exhibition of caste spirit, and strive in every way in our power to eradicate it, and, other things being equal, we make no difference in our treatment of anyone, on account of difference in caste.

If anyone knows any facts which seem to be inconsistent with this statement, we would be glad to hear them.

We will try to get together an estimate of native contributions, other than those included in our report, and send in time for the Annual Meeting.

I am sorry to report that Mrs. Townshend's health is again less favorable, so that she has been laid aside for some time.

The above has been submitted to the Members of the Mission by letter and approved by them. My wife and I leave in a few days for Jaffna after spending three months here in gaining health and strength.

With kind regards yours sincerely

In behalf of the Mission

J. W. Howland

Sec. A.C.M.

Pulney Hills May 16. 1882
Rec'd June 26

Udupitty, Jaffna Ceylon
June 17, 1882

Rev. N. G. Clark D.D.
Sec. A. B. C. F. M.
Dear Sir,

As Mrs. Howland was injured by the sun in the month of March both in 80 & 81, and suffered much in health in consequence — it was thought best that we spend March this year on the Hills — Accordingly we have been there three months, and think we both received much benefit. We had the opportunity of visiting, by the way, the Tinnevelly Mission of the C. M. S. and of meeting many Missionaries at the Sanitarium — We believe that frequent visits to the Hills will in the end be conducive of the best results in Missionary work, and prove to be the wisest course. Since we came back we find the weather delightful owing to the strong wind, and for a week have been out in the tent, meeting about 1000 persons in the meetings, besides continuous visits to the houses all through the daytime. We hope to keep this up. When we first returned, meetings and desk work which was waiting took some time. In January, because of the week of prayer at the beginning, which we tried to make felt in as many places as possible, and because we were soon to be absent, we went around a little more than usual —

traveling over 200 miles, holding over 70 meetings, attended by over 4000 adults and nearly as many children. This was besides the meetings held by our helpers & Christians about 100 in all. The people are very ready to hear, and we believe much good is done, though it is very hard to make them realize the importance of their accepting Christ themselves. The work of the previous months was noted in the annual report. Mrs. Townshend seems to have gained somewhat since our return, but is still very feeble. Kind regards to Mr. Clark & yourself from us both

yours sincerely

L. W. Howland

Country, June
Rec'd July 14. 1886.

Jaffna Ceylon.
Aug. 5. 1882.

Rev. N. G. Clark. D.D.
Sec. A.B.C.F.M.

Dear Sir.

I send herewith our Estimates for expenditure next year. For "assistants," we put down just what we are paying now, which has been increased by the addition since the beginning of the year of one man, and we add Rs. 262. for increase of individuals and salaries. We think this is the best we can do. It is possible that one of our helpers may become a pastor next year, which would reduce our expense a little, but we see no other possible way to reduce just at present. Under Repairs and Miscellaneous we put our estimates at the reduced figures settled on last Jan. but we do not yet know whether we will be able to get on with this. Oodooville Seminary we reduce from 700. to 400. and consider this the last grant for the running expenses of the Institution. Tellippaly Training School we reduce from 900. to 600.
Of the Rs. 1000. asked for Village Schools Mr. Smith is writing in detail. It seems to us like serious injury to the work to try to get on with nothing as this year. We think it important that another Theol. Class of 7 or 8. be taken after Mr. Hastings' return, and for this we put down Rs. 700. The totals are thus, for Missionaries' Salaries Rs. 17,285.00, and for other objects. Rs. 14,330.00. I am still trying to get the amts of subscriptions you asked for. I send

what I have succeeded in obtaining, lest the completed list be too late. We decided to make the attempt to support a Medical Missionary on such funds as we could secure here, and I wrote to Dr. R. T. Chambers, son of T. W. Chambers D.D. of New York City, authorizing him to apply to you for funds, if he could come. Now we hear that the Govt. is considering the question of discontinuing its grant to us. Hence it will be necessary for Dr. Chambers to wait until this is settled, which will probably be within a month. I will write to him to that effect.

The people are all much pleased to hear that a son of Mr. Sandes is at last coming to Jaffna. Mrs. Townshend remains in much the same state of health. On many days she hears the school classes, altho unable to walk a step. We have been having some very encouraging meetings in this part of the field. I send letters from Pastors Rice, Bryant, John and Hickney — With kind regards.

Yours sincerely
S. W. Howland,
Sec. A. C. M.

Jaffna, Aug. 5, 1882
Rec'd Sept. 16.

Uduppitty Jaffna Ceylon
Aug 21. 1882.

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.

Dear Sir:

I wrote you last week that Mrs. Townshend seemed to be just passing away. She breathed her last Tues. Aug. 15. about 6 P.M. For eight days she had been in daily, almost hourly expectation of departure, and most of the time suffering much. but at the last she passed away very peacefully. Through all her suffering she was patient, and her trust in the Saviour never wavered for a moment. Such expressions as: "He is with me." "In such an hour as this no one can help like Jesus." "What a great salvation he has provided for me!" "The soul that on Jesus has leaned for repose He will not, he will not desert to his foes" and the like were often heard on her lips. Although only speaking with difficulty, she was very earnest in exhortations to all to accept Christ. Our pastor remarked that she preached more effectively in that week on the threshold of heaven than she could have done in a hundred years of health. She has been a faithful and successful missionary, and her labors will long bear fruit. I enclose a letter from Pastor Hemt of Chavagachery. With kind regards

yours sincerely
L. W. Howland,
Sec. A. C. M.

Uckfield - Aug. 21, 1882

Mrs Trowbridge

Udupitty, Nov. 27, 1882
Jaffna Ceylon.

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.

Dear Sir,

At our last business meeting Mr. Leitch presented a request for permission to return at once to Amer. owing to the circumstances of his father's health. It was voted "that altho we regret the necessity, and consider it important to obtain permission from the Prudential Committee for such a step, yet in consideration of the circumstances he be allowed to go, leaving him to make explanation to the Committee at home." I presume you will see him about the time this reaches you. It is hard for his sisters to be left, but they seem to keep up good heart, and being only 1½ miles from Oodooville they will get on very well. His absence throws more work on the rest of us. The Ceylon Government have sent us word that inasmuch as we have no foreign principal for our Medical Class, and in their opinion, their School in Colombo is sufficient to meet all needs, the Govt. Grant will be reduced to Rs. 1000. in '83. and discontinued thereafter. We wrote again to them, giving all our reasons for the continuance of the work here. but they decline to continue the aid. Thus our hope of an American doctor is cut off, and a very important department of work is closed, and the Mission income is reduced by Rs. 2000. from our not having a physician for the past nine years. We are much disappointed

We have found it impossible to keep our village schools on successfully under the care of a Committee, and in the future each Missionary is to be responsible for the schools in his district, in connection with the Board of Education. We earnestly hope that our request for aid for the schools will be granted.

Mr. Smith and Mr. R. C. Hastings have been appointed delegates to the Missionary Conference at Calcutta, which meets next month. My Mother has been quite ill again, and it is thought necessary for her to go to the Pulneys soon. My sister will also accompany them.

With kind regards from all

yours sincerely

J. W. Howland,

Sec. C. C. M.

Rec'd Jan. 8, 1883

Udupitty, Jaffna Ceylon

Rev. N. G. Clark D.D.

Dear Sir,

When we came from the Hills five months ago, we were feeling quite vigorous, and for more than two months did an unusual amount of village and tent work, altho we were not absent much overnight on account of the feeble state of Mrs. Townshend's health. After that, came her last sickness, and then the care of the Boarding School came upon Mrs. H— and has kept us from tenting. We were out with the tent in twenty one villages, and were very much encouraged. We have not before had such large meetings one after another. It was too windy to use the sciopticon, but we had larger audiences than we could get under the tent. We took out three walls, and kept the fourth as a protection against the strong wind, and with our organ and five or six lamps made the place attractive. Many women came at one time as many as one hundred. Mrs. Townshend took great interest in the work and protested against our staying at home on her account. A heathen woman, who has no Christian relatives, and lives in one of these villages about two miles from here, has taken a stand as a Christian and asks to be received to the church. Her husband also is coming with her, and they seem to be really sincere. At the time of the great festival in that village, we put our tent near by, and with our helpers saw a great many of the multitude, and addressed them collectively and individually. These two did not attend the festival

altho they had been accustomed to do so heretofore. Several persons passed our tent with hooks in their backs and walking on sandals filled with spikes. They stopped before our tent and were pulled around by the cords fastened to the hooks, thinking to entertain us, or else to boast over us, but we did not allow them to stay. One young woman in whom we had been much interested and who, we hoped was becoming a Christian, walked a long distance on the spiked sandals, a very unusual circumstance. There is a good deal of interest in the Boarding School, sixteen have asked to be received to the church, and we expect to take several of them next week. During the vacation of ten days & the first part of the month we spent a part of the time at Chavy, and a part at Manippay in connection with the annual ~~get~~ Convocation and other meetings. The attendance at that gathering of our Christians was good - about 600 being present. At the request of the Teachers I had two question box lectures at Manippay, which were attended by good audiences of educated persons - I enclose some of the questions asked, at the meetings, which perhaps you would like to pass on to some Theol. Sem. for a little mental gymnastics. Most of them are questions which we meet everywhere. With kind regards from us both to Mrs. Clark & yourself

yours sincerely
S. W. Howland

Questions in Theology

What was God doing before the creation?
Is God right in destroying the inhabitants of Canaan & giving the land to the Israelites?
What became of the body of Christ after the resurrection?
Why has not God taken any steps to redeem the fallen angels?
Has God no power to bring all the men of the world into his own religion?
Is it becoming the divine attributes to punish eternally?
Is it not murder to kill and eat animals?
What are the proofs outside of the Bible that Christ is God come as man?
Did Christ suffer in his human nature or in his divine nature?
What is the meaning of his saying 'The Son knows not that day'?
It is said in Isaiah that God created for his own glory. If so, did he have no glory before
Which of the several views about the union of a soul, body & divinity in the person of Christ
can be safely propounded to an enquiring heathen?
Are we guilty of Adam's sin?
If God was omniscient why did he not know that Adam & Eve would sin?
When Adam & Eve sinned why did not God create a new pair?
What do you mean by saying Father? Is the Father more advanced in age than
the Son? What relation exists between Father, Son & Holy Spirit?
Can the acts of a free agent be predicted with certainty, unconditionally?
Wherein consists virtue? Is it the harmony of our nature to moral law? or the
effect of it? Or has it any subjective or objective existence?
Will infants be received to heaven without a change of heart?
Please explain Saul's raising Samuel by means of a witch.
If sin be strictly personal how can Adam's race become sinners?
Is miracle a violation of the laws of nature? If not, why?

Is faith a moral virtue, and if so, in what respect?

Is God sincere in the offers of mercy if he has determined the salvation of the elect?

By the nature of Christ's atonement are we to understand that our sins were transferred to him, or that he paid the debt of suffering we owed to divine justice or that he was punished for our sins. If none of these what then?

Is it taught in the Old Test. that sacrifices are a type of Christ?

Why did Jehovah create some rich, some poor, some strong, some feeble &c?

Why did Christ cry on the cross "My God my God why &c" if he was born to suffer for sinners

Why did God need to rest after creating?

What is the proof that soul and matter are not without beginning?

Rec'd Dec. 21. 1882.

Uduppitty, Jaffna, Ceylon
30th Jan. 1883.

Rev. N. G. Clark D.D.
Secretary A. B. C. F. M.

Dear Sir,

Your letter of Nov. 3-17 is at hand with the appropriations for 1883. With reference to the salaries of Missionaries, we think it important that Mr. Hastings (E.S.) receive half of his salary from the Mission, and this is not alone because the College has not funds to meet the whole, but because, even if it has, we wish to have him have charge of the station and share in our regular Mission work. As Mr. Leitch is not here the allowance for him will nearly meet this. The Misses Leitch wish, and we think it reasonable that they have the same salary as a Missionary and wife, since they have the same expenses in keeping house and taking meals &c. If they were boarders this would not be necessary.

I doubt if we can possibly make the reduction on Helpers, but we will do what we can. The Tellipally Training School will probably get on with its reduced amount as it has a large grant. The theological class will not begin just yet, so that it also will have enough. In Repairs we will probably not be able to get on even with what we first asked as the whole roof of the Batticotta house must be renewed at once. On miscellaneous items we were reduced as much as we thought possible last year, and do not think it possible to reduce this year more than Rs. 50. or 75. These are items which will always

as time necessary and at about this amount.

In regard to the Coldwater Buildings I will give particulars in a few days after Mr. Smith's return. The debt now stands Rs. 5750.85 which is about $240.

I will send the usual detail of expenditure for the year 1882 in a few days to Treas. Ward. With kind regards.

Yours sincerely

S. W. Howland

Sec. A. C. M.

Rec'd March 13

Uduppitty. Jaffna Ceylon
20th March. 1883.

Rev. N. G. Clark D.D.
Sec. A. B. C. F. M.

Dear Sir.

In accordance with your request for a definite statement of expenses yet needed for the new building for Oodoville Seminary Mr. Smith has just sent me a careful estimate, which amounts to Rs. 500. Of this Rs. 100. is for mats. Rs. 125. for completing floor of one veranda, and the balance for doors and shutters for the ladies' rooms. The school buildings proper are all completed and in use - and are very suitable and convenient. The debt at the beginning of '83 was Rs. 5650. which with the above estimate makes Rs. 6150. for thoroughly completing the buildings, including the rooms for the ladies. This is equivalent to about $2550. at present rates of exchange. We could not have believed beforehand that they would have cost so much. But we cannot see where any money has been wasted or unnecessarily expended. We did not intend to ask for any more and have made several unsuccessful endeavors to raise it. Your letter gives us the hope that the Board will be able to meet it. If it can do so, it will be a great relief to us. We have the promise of a subscription of Rs. 100. here, and can probably get Rs. 200. or 300. besides from Europeans, but we would like to put this to the endowment

which we hope to raise to Rs. 10,000. We do not expect to ask any appropriations in the future for the running expenses of the school.

The Batticotta house has been unroofed for repairs, and the expense will come to more than Rs. 500. Yet this is absolutely necessary. The rents of our compounds and native houses very nearly cover their expenses, and we will endeavor to make them quite cover them.

The Tellippaly church find their building too small for them, and wish to extend it. For this purpose they ask from us a sum of Rs. 250, and agree to raise an equal amount themselves. I understand that this is quite in accordance with the wishes of the Committee, and that they will give us such necessary sums, when equal amounts are raised here in addition to the usual contributions.

The letter proposing a Conference in which Native brethren might share with us the responsibility of deciding on appropriations, came after our business meeting, and we have not since had an opportunity to meet and discuss the proposal. Most of our decisions are now made only after free consultation with our Native brethren. But their success in dealing with local financial matters does not encourage us to put foreign funds in any way at their disposal. We have semiannual conferences of pastors and delegates,

similar to those of New England, and this seems to be as far as we can go at present. However we will discuss the matter at the first opportunity.

We found it impossible to make the reduction suggested in native helpers, but succeeding in putting the item Rs. 170. lower than the expense of last year, and nearly Rs. 500. lower than we thought we needed, and had asked. The other items we leave much as suggested, except as above mentioned. We reduced only Rs 100. on Miscellaneous items.

With kind regards

In behalf of the Mission,

J. W. Howland

Sec. A. C. M.

Adupitty, March 20, 1883.

Rec'd ~~Apr~~ May 14.

Ack'd May 23

Dr Clark

C.B.

2nd D.T.

Regret defered, the consideration on Dr Clark's return.

Sent to Dr. Smythe

For Dr. Clark on Ch'y hab. corp. to consider the Ceylon request on behalf of the Ordonnelle Brothers.—

Smythe
Nichols
Plunkett

Hab.
Corp.

Uduppitty, Jaffna Ceylon.
12th April, 1883.

Rev. N. G. Clark D.D.

Dear Sir,

Since the end of the year when I reported for 82, we have had no communion in either Uduppitty or Chavagacherry, but expect to have in both places in the coming week, when several will be received to the church. The week of prayer was filled with meetings of interest in both places. When vacation came in Feb. we were hoping to be out touring, as during term time Mrs. Howland is confined at home pretty closely by the school. But for some time we could not get out - meetings for closing accts &c - helping my parents and sister get off for India and various other hindrances took our time. At last we went to Chavagacherry for an eight days' tour, and enjoyed it very much. We followed the plan of pitching the tent in a central place in the morning, and then visiting the whole village with the help of catechists, and holding a meeting in the tent in the evgs. Altho it was harvest time, and the evgs. dewy - we had very good meetings. I myself would visit 20 or 30 houses usually of the influential persons of the village, and of any who are known to be interested, and also persons whom I remember from previous visits as likely to give heed. Whenever circumstances favor I stop and converse, sometimes as much as an hour. The members of the family gather, some perhaps behind a door and

again. or on the other side of a screen. and I often get a response from an unexpected quarter. It is in such opportunities we get at the real feelings and difficulties of the people. and prayer with them in their houses usually seems to impress them as a reality. Often the most interested are among the poor. who are not overlooked. and, if they were independent of the upper classes, we might expect the most success among them. I invite all the women I meet in the houses to go to the tent and see Mrs. H. and many of them do go, so that she has a more or less continuous meeting varied with lyrics. and talks about the large Th. Soc. picture cards, often alone. while the Bible women are going from house to house, By the helpers 100 to 200 houses are visited and at dark the people are summoned by a large hand-bell sent around through the nearer lanes. In the seven evgs. the average attendance was over 200. mostly adults, and perhaps a fourth of them women. For half an hour or more, while the people are gathering, we sing lyrics with the organ, sometimes explaining them. Then I would show with the scioptic.on 7 to 10 pictures on one subject. using them as my text for a sermon of about an hour: taking such subjects as "Sin & its remedy", showing Cain & Abel. the Deluge. Serpent in Wilderness. Christ born. healing. blessing & suffering: or "God's care." Jacob's dream. "Moses saved. "Daniel among lions, Christ & the lilies & the Good Shepherd. I find I can get their close attention, and earnest appeals are not thrown away. One day our tent was pitched in a compound belonging to Brahmans, by their request, & we were very kindly received by them."

After the school term began, we could not be away so far so much, therefore we have put the tent up in various villages for the afternoon, we ourselves going in the evg. while our helpers worked during the day. In this way we have visited over twenty villages. The absence of my parents and the care of their station has added to our work. My sister has just returned from the Hills in company with Mr. Chapin of the Batticcotta High School, who also spent his vacation on the Hills. They had a trying voyage of 8 days from Negapatam, often completed in as many hours. The light head winds, and the great heat, with the lack of proper food made us very anxious about them: but they seem not to have received any serious injury. This delay, and the beginning of the term at Codoorville has necessitated Mr. H. and myself each occupying a separate station for a week or so. We will be over at Codoorville quite frequently, and the Misses Leitch will render some assistance, so that my sister will get on until my parents' return. A new class of about 20. has just been rec'd at Codoorville, all paying Rs. 24 ea. including the aid that several receive from scholarships. The school was examined by Govt. Inspector in Feb. the close of last term and rec'd a grant of Rs. 1300. +. We have just completed a new hymnbook, which I had the trouble of compiling and seeing through the press. It is in three parts. The first comprises about half (244) of the hymns in our old book, sung to Western music; the second is children's hymns, (85) including many of Sankey's, some of them new. The third part is lyrics (175) which are used almost exclusively in

India for Sabbath worship, while they have been used but little here until within a few years except for village meetings. We think the book will be a great help to our Sabbath services, and in order that all may be supplied we put the introductory price considerably below cost. There is again feeling that the Tamil Bible must be revised to some extent at least, and a committee of us meet once a month for the purpose.

In our schools the Govt. this year requires that the grant-in-aid be all spent in salary & furniture, & that buildings and repairs be private expense. We feel greatly the need of funds. The Cheravagacherry school-children, in their thank-offering the past month raised over Rs. 50, but this goes to the church. The church members are doing better than before in giving.

With kind regards.

yours sincerely

S. W. Howland.

Rec'd Office 9.

Jaffna Ceylon —
18th June. 1883.

Rev. N. G. Clarke D.D.
Secretary A. B. C. F. M.
Dear Sir.

Yesterday we attended at Oodooville the funeral services for Mrs. Agnew. She passed away on the night of Thursday the 14th June, at 11 o'clock. "For two years or more she has been failing both physically and mentally and for some months she has often not been able to recognize persons, and had difficulty in saying what she wished. It seemed to be a kind of paralysis. For some days she has not been able to rise, and on Wed. morning she passed into a state of unconsciousness from which she only waked in the other world. For forty years she labored incessantly in Oodooville Seminary with an earnestness and singleness of purpose rarely equalled. She never visited the U. S. A. feeling that it would be like putting the hand to the plow and looking back. During that time she only left Jaffna once, and that for a few weeks on the Pulney Hills. She was the wonder of all for her good health and activity. While she took interest in every department of the work her special care was for her girls. Over 800 have been under her instruction, and she has remarked that she has probably led more brides to the marriage altar than any other person living. She was well called "the mother of a thousand daughters." All her

pupils loved her as a mother, and nearly all of them claim her as their mother in Christ. And she was permitted to see their children to the third generation walking in the ways of the Lord. A few days before her death when Father Howland prayed with her, he asked her what he should pray for, and she said; "For the girls that they may be more consecrated to the service of Christ." and for herself - that she might be more spiritually minded. When we lived at Odoorville I often heard her pleading at the throne of grace for her pupils, and her prayers had great influence over them. She was almost the pioneer in work for women by single ladies, and it is largely owing to the work she was permitted to do, that female education is more advanced here than in almost any other heathen land. There was a large attendance at the funeral and she will be sincerely mourned by all this people. In the months of her weakness the Misses. Leitch have given her the best of homes and cared for her as if she were their mother - and we well appreciate what they have done for her -

With kind regards -

yours sincerely
S. W. Howland,
Sec. A. C. M.

Jaffna Ceylon
27th June 1883.

Rev. N. G. Clark D.D.
Sec. A. B. C. F. M.

Dear Sir

In our quarterly business meeting held the day before yesterday we took up the question of the continuance of the Uduppitty Female Boarding School, and decided that it is important that the school be kept up for the present and that for this purpose Mr. R. C. Hastings be appointed to Uduppitty Station as soon as he can get ready after his marriage in August. "Oodoville Seminary does not expect to ask for Mission funds hereafter, and Uduppitty can probably get on with about $250. per year, ~~and this~~ which is not a great sum for higher female education in this land. This school has helped much to develop an interest in female education on this side of Palk River, which has not had equal privileges with the other side, and we hope it will do much more in the future. Our Boarding Schools, ~~and~~ especially those for females, seem to have been one of the best means for securing the results of all the missionary labor. At least, most of our converts so far have been in connection with them, and all missionaries from other fields, who see what opportunities we have in this line, urge us to make the most of them. Even

Miss. Heilli, who was especially devoted to village work, felt this so strongly as to start a Boarding School on her own responsibility. "The village work is no less important, and, in order that it may be more thoroughly followed up, the Mission have, at our request, set us free from the school, and located us at Chavagacherry for the present."

I enclose Pastor Thekney's annual letter

With kind regards.

Yours sincerely
S. W. Howland,
Sec. A. C. M.

Jaffna, June 27. 1888.
Rec'd Aug. 18.

Mr. Smith

Chavagacherry. Jaffna
17th Oct. 1883

Rev. N. G. Clark DD

Dear Sir:

Since my last letter we have moved to this station. It has not had a very good reputation for healthiness. The heathen say that no one can live here long because we have a consecrated stone from an old heathen temple for our door-step. But the general belief is that the place is feverish owing to jungley land not far distant. In some parts also the water is not good. Moreover the house was formerly low, dark and damp. Three years ago we raised most of the floors more than a foot, took away a room or two, shortened the eaves, and thoroughly repaired the roof. We think that now it is very pleasant and quite habitable. The increase of population and cultivation, and the advance of civilization have also reduced the liability to fevers. We think there is every prospect of good health. We are glad to be released from the Boarding School, which, tho in itself furnishing a very pleasant and profitable field of work, yet adds much of care and responsibility when trying to look after so large a field as we had, and attempting to see the people in their homes. We are glad to leave the work in Uduppitty in so good hands, and to devote ourselves to a smaller field than before. Tho we have still 35000 people to work among. Before leaving Uduppitty we held a number of very interesting

tent meetings in various parts of the field. In July also came the two Union Bible meetings. At the one held in Valvettytuny there was considerable disturbance. They have recently built a temple there costing £10,000 or so — and the dedication to the Lainga occupied forty days with much pomp and parade. The people are most of them sailors and fishers, some quite wealthy, but many quite rude & rough. They feel much elated by their newly acquired importance and are more than usually insolent against Christianity. When they heard that this meeting was to take place, some of the baser sort gathered stones in the adjoining compounds, and soon after the meeting commenced they began throwing ~~stones~~ them. At times there was quite a shower of them and a corresponding disturbance within the building. Mr. and Mrs. Trimmer of the Wesleyan Mission were with us. Two or three times we quieted the disturbance within by singing. We kept on the meeting to the end, but it was not very satisfactory. The two head men of the village were promptly dismissed from office two days after for not assisting in keeping order, and for doing nothing to bring up the offenders. The next month we had three Bible meetings in the Chavy field, two of them in the tent, with audiences of 200 or 300. The subjects this year were: Sin; its nature, effects, and remedy, and the speakers took hold of them with interest. When we went with our tent to the festival at Tondimanaar, we saw there quite a number who had been present at a Bible meeting in Mr. Trimmer's field which we attended.

Here in Chavy there is a police court in session the first half of each month, and this brings in something of an intelligent community. There are many here who have no belief in idolatry and scarcely in anything, and we hope we may reach them. Of the forty five village school teachers 27 are church members, and 12 others we hope will soon come forward as decided Christians leaving only six ~~gatherers~~ who do not show much interest. The Govt examinations for the year are just beginning. There is a large bazaar almost across the street and women, who are its chief frequenters, are learning to come in for a call. Several companies of 10 to 20 have come with great curiosity to see the sewing machine - and the opportunity is improved for a conversation on religion - The church here having no lamps has not had a Sabbath eve meeting except occasionally when we have spent a Sabbath here and had it in our room. So, for the present, until the church is well seated and lighted I give a Bible lecture each week, throwing on the wall one scioptricon picture a week or even for two successive weeks. These Bible lectures have seemed to interest the people and bring in a good many unusual attendants. The women's meetings also are increasing in interest. We think that the outlook is quite encouraging. Meas. work takes time that is grudgingly given but I suppose it is necessary. I try to do a little other work. Just now I am preparing as I have time, a commentary on Romans, giving out lessons to our assistants with the aid of the hectograph.

Also have been recently getting through the press a 3 form tract on the Story of Creation, and another of 26 pages on Transmigration, both of which subjects are much needed here. On the 4th inst. I had the privilege of presiding at our annual Convocation, held this year at Batticotta. Only about 500 were present which is not as many as usual, owing to the fact that the long delayed sowing rain had just come and farmers must be in their fields. However the meeting did not lack in interest. Africa and Turkey, as was natural especially engaged our attention, as also the temperance question which is being vigorously pushed in some quarters, and I hope may be in all Jaffna. With kind regards from us both to yourself and Mrs. Clark.

Yours sincerely
J. W. Howland.

P.S. For several weeks the sunlight morning & eve. has been quite green, the sun itself at times appearing of a pea green color when setting. This is supposed to be caused by the volcanic eruptions east of us. H

Rec'd Oct. 10,

Jaffna Ceylon.
7th Dec. 1883.

Rev. N. G. Clark - D.D.
Sec. A.B.C.F.M.

Dear Sir.

Dr. Means, in his letter referring to Mrs. Agnew's death, expressed a wish for a photograph of her. Enclosed is one which was taken here about six years ago. Mrs. Agnew did not like and therefore, as I think, did not get any extra copies. But we think it a pretty good likeness and we would be very glad if a cut could be made for use in the Missy. Herald and a copy sent to us for use in a tract. If 5000 prints on good paper for stitching into a tract could be prepared in America it would be better still. A tract on her life, giving also her picture, would be very useful here. We also think that perhaps Dr. Green, or some one, could get an enlarged copy taken from this, for presentation to Oodooville Seminary to be hung in the Main Hall. It would be much valued and I think would have a very good influence. The Board might well do as much as this to perpetuate the memory of one who has given 44 years to the work. Or rather such a picture would be a constant reminder that the noble building itself is a memorial of a worthy life. With kind regards

Yours sincerely J. W. Howland,
Sec. A.C.M.

P.T.O.

P. S. 8th Dec. I am just in receipt of your letter of Oct 24. We are thankful that the Committee were able to grant our estimates. I suppose you will arrange the College finances with Dr. Hastings. But I would mention that he and his associates require about $2400 per year whereas I have received less than half that amount from Mr. Ward.

As you do not mention the receipt of my letter of May 25, I fear it did not reach you. It contained details of expenditure on the East wing of Dodoville Seminary, together with photos of the building, which we expected would help you to secure the balance of the amount expended. Owing to the non-receipt of this we have been again, as last year, compelled to borrow heavily at 12%. But we hope every mail that relief will arrive. A

Received Dec. 27. 1884.

Miss Cooper

Jaffna Ceylon.
17th Jan. 1884.

Rev. N. G. Clarke D.D.
Sec. A.B.C.F.M.

Dear Sir.

Yesterday we held here our annual business meeting and considered the appropriations. We ask the churches to give this year Rs. 270.00 more than last year towards the salaries of the catechists, besides Rs. 60.00 more of one pastor's salary paid in part by the Mission. The past year they gave Rs. 559.00 of the catechists' salaries, making the whole amount to be given this year Rs. 829.00. This is all from churches which pay the whole of their pastors' salaries, and is a beginning towards paying the salaries of pastors in churches not yet separately organized, in nine outstations. We think this is very encouraging progress. It will be quite difficult in some places to meet what we have voted this year, and yet we feel sure it will be done. The contributions by our churches in the past year, were more than ever before, amounting to Rs. 6340.00 from native sources. The increase in membership also was better than for several years past. 73 having been received on profession of faith, and the prospect in church work for the new year is very hopeful. We feel the need of more men, and hope by the middle of

the year to begin another theological class. Dr. Hastings will have to take charge of this also. We agree with you that the College should pay the salary of its principal. But Dr. & Mrs. Hastings cannot give all their time to the College. They have a population of 50,000. with five churches and forty village schools under their care as Missionaries - and we think you will agree with us that a proportionate part of their salary should be paid by the Mission. at least until we can have another Missionary. The Panditeripo church propose to ordain Mr. Elyatamby as their Pastor in May - Pastors Welch and Asbury are getting feeble, and we appoint men to assist them, who will, as we hope, grow up to the work so as to fill their places - With Christian salutation

yours sincerely

S. W. Howland -

Sec. A. C. M.

Chavagachery
Jaffna Ceylon
18 Feb. 84

Rev. N. G. Clark D.D.
Sec. A. B. C. F. M.

Dear Sir.

I send herewith, according to your request, an account of funds furnished for education by natives connected with our Mission and not reported in our usual church statistics. These items are necessarily only approximate, but I think are rather under than over the mark, and that the total would come to over Rs. 10,000.00

Paid by natives in the three A.C. Mission Bdg Schools.	1,100.00
" " Jaffna College	4,500.00
" " High School	1,000.00
" " in our field, for pupils in Wes. & Ch. Miss. Bdg Sch. in Jaffna	1,500.00
" " for tuition in English schools	900.00
" " for education outside of Jaffna	400.00
" " sundry other expenses	300.00
" " towards endowment	250.00
	9,950.00

Besides the above we have the interest of Native Endowments about Rs. 1500.00 And grants from Govt for schools, about Rs. 25,000.00. The above does not include various heathen schools.

With kind regards

yours sincerely
L. W. Howland
Sec. A. C. M.

Rec'd Mar. 31.

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Inf.

School contributions

Kodikanal, Pulney Hills.
So. India.

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.

5th May 1887.

Dear Sir,

Our Mission held their Quarterly Business Meeting a few days ago and asked me to communicate to the Woman's Board in Boston their thanks for their generous grant for the liquidation of the debt on the Oodooville buildings. I am sure we are very grateful to them and also to you for your efforts towards it. It was quite a relief to our minds and we felt like having a Jubilee when the news came.

You ask about the work for the Bible Society. There is a general feeling that the version of the Tamil Scriptures now in use, prepared by the Madras Bible Society with the aid of funds from the British Bib. Soc. needs some revision before stereotyping, and that the appearance of the revised Eng. version is a favorable time for such revision. The Secretary of the Madras Bib. Soc. asked our Jaffna Bible Soc. to go over the New Test. and send in suggestions for changes needed. Other Missionaries in India are doing something of the same. Our Jaffna Committee have had several meetings, but as we made slow progress they asked me while here on the Hills to push on the work as fast as I could. For this purpose I brought over an Assistant. He is one of our Mission Helpers, and has a good knowledge of Tamil. As the work has not yet been taken up formally by the Madras Bible Society they would hardly pay any expenses. The Mission

Rec'd Mar. 31.

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School contributions

Kodikanal, Pulney Hills.
So. India.
5th May 1887.

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Sec. A.B.C.F.M.

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can meet all there is at present, say Rs. 125. towards the salary of my assistant & some traveling expenses but I thought that if the American Bible Soc. were willing to give something towards this, which is Bible work approved both by the Am. Ceylon Mission, & the Jaffna Bible Soc. as well as the Madras Bible Soc. it would be a help to the Mission and would not be trespassing on the rights of the Bib. Soc. However if they are afraid it may be better to let it pass.

12th May. You will have heard of the disaster that has overtaken the C. B. C. on which we have been dependent for all financial operations, and which has our endowment funds &c. We hope that all may be ultimately recovered, but for the present we are again embarrassed, just as we have obtained relief from our debt. The Madura Mission will help us, until we can receive from Boston.

There are now on these Hills over fifty Missionaries including the ladies, and from nine different Missions. We have been here two months. The Misses Leitch expect to start on their return tomorrow. They have been very industrious in studying Tamil and writing letters as well as taking exercise. My sister was here 25 days and returned to her school. Mrs. Howland has been suffering much most of the time, with the effects of liver trouble, and has not been able to take exercise. She seems to be getting over it now, but the Doctor advises that we stay on into June. I am also preparing for press a Tamil Com-

mentary on Isaiah of 450 pp. 8vo. Some of it has to be rewritten and takes considerable time. I brought a second assistant from Jaffna for this, and am kept pretty busy.

We attended the Jubilee of the Madura Mission as delegates from the parent Mission. We enjoyed the occasion very much and rejoiced in the evident tokens of God's blessing on the work.

With Christian salutations

Yours sincerely

S. W. Howland,

Sec. A. B. M.

Rev. D. W. Howland 5

Kodikanal, May 5 - 1884

Recd June 16

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Chavagachery, Jaffna Ceylon,
22 July, 1884.

Rev. N. G. Clark D.D.
Sec. A. B. C. F. M.
Dear Sir.

We had our semi annual business meeting last week and considered the estimates for 1885. The limit of $11000 suggested in your printed letter of Jan. 10 admits of necessary expenses, if we leave off the salary of Dr. Hastings, and three fourths of that of Mr. Smith. The latter expects to leave for the U. S. A. in March '85. I do not have the accounts of the College, but presume they have been reported to you, as you requested. You say that the income from the fund in America is $1750. The Foreigners to be supported by this require. Dr. Hastings & Mrs. H. $1125.

Mr. Hitchcock - 625.
Mr. Sanders - 625 2375.

that is, the income is only sufficient for Dr. Hastings and one Prof. or for the two Professors, and one half of Dr. H's salary. We have the two Assistants already here, and need them, and what can we do for their support? Least year Dr. Hastings saved a little more than $200. from the interest of the fund invested here. But this year, by the failure of the Bank, the interest is cut off, and perhaps part of the principal, so that there will not be enough for even the Native Profs. If this is the absolute limit of the funds available, one Professor will have to go home, and Dr. Hastings give his whole time to the College.

The sending home one man would be a detriment to the Institu
and it would be necessary to have another Missionary fam
to look after the five churches, forty schools and fifty thou
of population in the Batticotta field. Will the Board give us
man? And even if this were done, what can be done for the
current year?

We are glad to be back in our field again, altho Mrs. Howl
is not as strong as we hope she may be.

With Christian regards —

yours sincerely
S. W. Howland,
Sec. A. C. M.

Rec'd 22 1899

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Chavagachery Jaffna.
29 July 84

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.

Dear Sir:

Please find enclosed a letter to Mr. Townshend, which I would like to have you read and forward. If Treas Ward also reads it, he may perhaps understand better an item which I shall have to charge in our accts for Miss. Townshend's traveling in India in 1881.

With kind regards

Yours sincerely
S. W. Howland,
Sec & Treas A. C. M.

Rlcd Sept. 6.

Jaffna Ceylon
7 Augs 1884

Rev. H. C. Hayden D.D.
Dear Sir,

We are in need of a Missionary Physician here and write to you to see if you can secure one for us, I have also written to Dr. Clark at Boston on the matter, but I write directly to you, because we the Mission are alone responsible, and he would not come out under appointment by the Board, but only with their sanction & approval. We think one might most readily be found among the numerous graduates of the Medical Schools of New York and Philadelphia, Joseph Sanders, a child of this Mission, who graduated some two years ago, has been spoken of, and, as far as we can judge, he would be a suitable one if his health permits. But you can best judge. At all events please secure someone at once. We think every argument that could be used for a Missionary Physician anywhere could be used here, and more. We are very anxious that Dr. Green's work should be carried on. The Government Agent of the Province also urges it. We expect the Government to give us the salary of an Assistant Colonial Surgeon, i.e. Rs. 1500. per yr. and also probably a grant in addition. The Governor of Ceylon on his recent visit to Jaffna expressed great interest in the work, and a desire to do what he can, and regards

from his private funds Rs. 1000. towards it. The Government will exercise no control and require nothing but the supervision of the Friend-in-Need Hospital, which will pay Rs. 500. additional. We are also endeavoring to endow a "Green Medical Fund," which will we hope help the matter, and we expect the several Mission in Jaffna to do something. We learn that Andrew Green Esq. the brother of Dr. Green, who has done so much good in New York is desirous of doing something as a Memorial of his brother, and we are presenting the subject to him. We expect to pay the same salary as other Missionaries here receive, together with outfit and all necessary expenses out. The pecuniary inducement is not much, as a man with a family can not lay up much money. But we want a man with the true Missionary spirit, and such a man will find ample inducement in the great need. Dr. Green began a good work here but it must be carried on in order to reap the full benefit of it. The people are strongly prejudiced in favor of their own style of medicine, which is in many cases worse than none, and yet they are coming to appreciate the advantages of Western science. Some of Dr. Green's pupils are getting a good living by practice, and there is quite a desire to study. The greatest need is among the women, and though they are difficult to reach, the time seems to be near, if not already come when something may be done for them. Jaffna may seem to some a small place and of little importance, but we find enough to do, and it is

in some sense the key to India. The Friend-in-Need Hospital treats over 15000 patients annually, and our own Dispensary has a few thousand. In addition to overseeing these, there would be the instruction of a class with the help of a trained assistant, the attendance on Missionary families and in cases of necessity others, and, after the language is learned the supervision of the preparation of Medical works in the vernacular. Besides all this, an earnest Physician will have numerous ways and opportunities of doing good. The first year might be free from a class in order to give more time for study of the language. We prefer a married man, and yet if a suitable one cannot be found, we would be glad to get a single man. A Missionary spirit is the prime requisite, one whose whole heart is in the salvation of souls. In other respects, of course we want the best man possible, a skilful surgeon is specially desirable, but a smoker wld do much harm. The climate is warm, the mercury ranging, in doors, from 78° to 92°, rarely more or less. Dr Spaulding labored here 54 years & Mrs. S. 56. Others have spent their 30 & 40 years & more. It does not seem to us as trying a climate as that of So. India. We want him to start at once if possible. Dr. Clark will furnish funds and advice as needed. He will be received here as a brother Missionary and his wife too will be warmly welcomed and have all the opportunity for work she may desire. If you cannot get a man to come at once, if you can get

the promise of one to come during the year it will do nearly as well — Hoping that you will be successful & with kind regards I remain

yours sincerely
J. W. Howland
Gen. American Ceylon Mfg

Rec'd
Bal. in
Bal. Payment

Jaffna Ceylon.
7 Aug. 1884.

Rev. N. G. Clark D.D.
Sec. A. B. C. F. M.

Dear Sir,

The Governor of Ceylon, Sir Arthur Gordon G.C.M.G. during his recent visit to Jaffna, gave us, in response to our request, sufficient encouragement to warrant our calling a Physician from America. I am writing to Dr. Hayden of N. Y. to engage a man for us. We thought he would be able to find one from among the numerous graduates of the Medical College, but perhaps you know of the man for us. We agree to pay the same as a Missionary receives. What we expect to receive from the Government will be nearly enough to support him, but something will be needed from the Mission, at least until an endowment, which we are trying to raise, is secured. We feel sure that in view of the great saving of health, as well as time and money to the Mission, the Prudential Committee will increase the Medical Grant from Rs. 150. to 500. Dr. Heyney who is head of the Medical Dept. of the Govt. and in charge of their School at Colombo, said the other day, that the best trained of the Natives do very well for practice among their own people, but when they attempt to treat Europeans, they become like fools and can do nothing. We believe there is as much occasion for a trained Missionary Physician here now as there ever has been, and we confidently look to the Committee to

Med Grant

sustain us in the endeavor to get one — We want a married man for permanency. Yet if none other suitable one could be found we would accept a single man, with the hope that he would be as successful as Dr. Green. We would like him to start as soon as possible, even before the end of the year. The sooner he comes the better it will be for the work. As we want one who will be a true Missionary, we only want one who can come with your approval. Please supply him with funds as needed, charging to us. Hoping to be able to greet our Co-worker soon. and with kind regards I remain

in behalf of the Mission

S. W. Howland

Geo. A. L. Maynard

Rev. S. W. Howland S
Jaffna, Aug. 7. 1884.
Rec'd Sept. 22.
Ans. Nov. 5 — a.

Maynard

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Jaffna Ceylon
Augs 18 '84

Le. S. Ward Esq
Treas A. B. C. F. M.
Dear Sir,

I have just rec'd your letter of July 9, enclosing $500. for which many thanks. Our Bal. sheet which I sent the 5th inst will indicate the state of our acct with the A. B. C. besides the Fixed Deposits. I do not know how it was that Mr. Hastings left so much in their hands, but I think it has never before occurred for years. He received the Bills for the Odoonillo Building debt and sold them at once only a few days before the suspension of the Bank. The Liquidation is promised in Nov. What the returns will be we can only conjecture. I enclose a supplementary order for sundries.

With Christian regards

Yours sincerely
S. W. Howland
Treas. A. B. C. F. M.

Dr. Clark's letter known of this in Oct.

P.S. Mrs. Platt of Carlisle Barracks Penn. at request of Mr. Townshend sent to Boston about Oct. '82. $20. for a set of Cowles' Commentaries for Joseph Sanders, a graduate of our last Theol. Class. We have not rec'd them, or heard from them, unless they are what Dr. Clark sent as a present to Jaffna College last year. Kindly see if the $20. was rec'd, & if so obtain the Commentaries. H

Rev. S. W. Hurland
Oct. 6. '97.

Look up Cons.

Chavagacherry
Jaffna Ceylon.
Oct. 10. 1884.

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.

Dear Sir.

Since my last ~~writing~~ we have started a Theological Class. at Chavagacherry, with six members. I demurred somewhat at accepting it, lest it interfere with evangelistic work, but the others were agreed that it was the best thing to be done. Dr. Hastings has his hands full already. and it was also thought that Mr. Hunt, the Chavagacherry pastor, who was before in the College and taught the previous theological class, was the most suitable assistant instructor. Our present Catechists have most of them a pretty good education, yet they are hardly up to becoming pastors. and at any rate we need more workers. and these seemed to be very suitable candidates. They began study in Sept. I take two exercises a day, and find it interesting and profitable to myself. although I have always kept up a good degree of Bible study. The young men go out to work in the village two hours in a day. and also help when we have evg. meetings. Chavagacherry is a very good field for village work. and we hope after a time to take them with us for occasional tours.

There seems to be an unusual degree of interest in Chavy just now. and 20 and even 30 and more non-church members come

to our Sunday morning services, and a good number to the Sunday evening Bible lecture with a picture from the sciopticon. This interest is partly due to Mrs. Howland's visits in the neighborhood, and those of the Bible women. Also a former school visitor has been visiting the people in the neighborhood & bringing them in. Mrs. Howland's weekly sewing class for poor women is also better attended, and most of them come to the Sabbath services. Four of them seem to be good candidates for church membership. If we were able to give our whole time to village work with a good corps of helpers, we believe we might see great results. There is some of the same interest in the outlying villages. Least week two of our Bible women went by invitation to the Church Mission field for three days, and seem to have aroused a considerable interest. Mr. & Mrs. Griffith who invited them, were much pleased with their visit. Next week three Bible women from their field are coming to visit ours. We believe this interchange will do much to quicken the zeal and courage of all concerned, as well as be a mutual help. Mrs. Howland's health has not been very good, but it is much improved, and she is visiting and holding women's meetings with much zeal. This week, I, having several meetings to attend on this side, (i.e. Oodooville, Tellippaly & Manippay) brought Mrs Howland for a few days, and she with a Chavy Bible woman is holding meetings with my sister who is having a vacation and with the Bible women here: among the women who knew her when

we had our home here in Oodooville seven years ago. Tues. evening was a meeting of the Jaffna Bible Society, with reports for the past year. We were able to report over 900 Scripture portions distributed in our field by the Society's Colporteurs, and over 100 by the Bible Women, nearly all for a price. I have superintended the Bible Society's colporteurs for our field for seven years and now pass the work on to my junior, Mr. R. C. Hastings. Where ever the colporteurs go the Mission helpers of that locality work with them, and they go to every house in our field about once in three years." Last month we had a visit from Dr. Phillips of the Am. Free Bap. Mission at Midnapore, near Calcutta. He came to Ceylon for a sea-voyage to throw off the effects of a fever, and in order to see Americans came up to Jaffna from Colombo. He visited all our stations in ten days and his earnest talks did much good, especially in the line of stirring up the people to work for those about them. We took the opportunity of his presence to start a Blue ribbon movement at Chavy and 50 adults signed the pledge, some of them needing it. We hope to get a large number of signers as intemperance is quite prevalent. At the meeting we had an eloquent speech from an Irish barrister who is a wreck through drink and spoke from experience, yet could not be persuaded to leave off. I keep up the Sunday evg Bible lecture with a picture from the scioptican. One man who was asked to come and objected, came, and hearing & seeing about the door shut, said he would in

the future gladly come without asking. and seemed much im
pressed. Oct. 31st Since writing the above we have
been visited by a severe cyclone, (on the 16th inst.) more violent than
any the oldest inhabitant remembers. It swept Jaffna from
East to West and passed on as far as the Pulney Hills in So India.
About 20 lives were lost here by the falling of trees. Our Mission
houses did not suffer very much damage, but many trees were
blown down. 13 large ones in our yard. Seven of my school houses
were demolished as the soil here is sandy. The Islands suffered
more severely yet. We have not yet been able to get our house
dried, from the water that was driven in under the tiles.

Last Sabbath two women were received to the church here
and three infants baptized. With kind regards
yours sincerely
S. W. Howland.

Chavagacheri
Oct. 10, 1884.
Rec'd Dec. 18,
ans.

Jaffna Ceylon.
12 Nov. 1884.

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.

Dear Sir.

We received a letter today from Dr. Hynsey the Principal of the Medical Dept. of the Ceylon Govt. saying that we must go as soon as possible to the U.S.A. for a change. We had already come to the same conclusion ourselves. We would have gone last March, instead of going to the Hills, if we could have known that the Smiths were not going as they intended. It is doubtful even now if they can get away the coming year, but Mr. Smith says they must have some change. So I write asking permission for myself and wife, and sister to visit America. The latter altho not in ill health, is much worn, and in danger of breaking down, and it seems desirable that she go with us, as she can return with us, which I hope we may be able to do at the end of a year. My Father and Mother think they can remain a while longer. The Mission give their sanction to my request. We hope to leave early in Feb. '85, if we do not have to go sooner. We are grateful to the Prudential Committee for allowing the half of Dr. Hastings' salary as reported in your letter of Sep. 10. I do not understand you saying that you have not received our estimates

as I reported them in the letter which you acknowledge
i.e. July 22d. I append a copy of what I then sent.
Your letter of Sept. 29 is also at hand. I hope
our efforts for a physician will not prove fruitless.
I think we all realize with you the great need of
the aid of the Holy Spirit for the success of ~~your~~ our labors,
and your suggestion will have our best consideration
With kind regards.

Yours sincerely
S. W. Howland
Sec. A. C. M.

Estimates for 1885. repeated.

Salary.	Rev. W. W. Howland & Mrs. H.		$1125.
	" S. W. Howland & Mrs H.		1125.
	" R. C. Hastings & Mrs H.		1125.
	Miss Leitch.		1125.
	Mrs. Howland.		500.
	" Hastings.		500.
	Rev. T. L. Smith & family. 3 mos.		387.
			5887.
Evangelistic Work.	Pastors.	Rs. 300.	
	Assistants.	5400.	
	Bible Women.	950.	6650.
Education.	N.F.B.S.	500.	
	In School	500.	
	Theol. Class.	700.	
	Girls' Schools	800	2500.
Sundries as last year.			3130
			12280. = $5116.
			11003.
	Suggested allowance.		$ 11000.

Jaffna, Nov. 12, 1884.

Rec'd Dec. 29.

Ans " 30 a.

P.C.V

Jaffna Ceylon.
5 Dec. 1884.

Rev. N. G. Clark D.D.
Sec. A. B. C. F. M.
Dear Sir.

By Dr. Heynsey's advice we are leaving Jaffna on the 22d of this month. We may have to wait a little in England, but hope to be able to come straight home. Mr. Smith's two older children go with us, and as he is not going at present, we take it that we have the permission accorded a year ago. The Mission think it best that my sister also go without waiting for the letter of permission, inasmuch as it is necessary for us to go at once, and it seems desirable that she go with us. With kind regards

Yours sincerely
S. W. Howland.
Sec. A. B. C. M.

Jaffna, Dec. 5/84
Recd Jan. 20/85.

Memo of sundry purchases in London for the Misses Smith

	£	s	d
One cloak for each	2	13	0
" knit jersey "		9	0
" " skirt "		13	10
" pr " leggins "		7	10
Two sets woolen underclothing ea.	2	3	8
	6	7	4

Rev. N. G. Clark D.D. S. S. Britannic, Sat. 21st Feb 85

Dear Sir.

I am happy to announce our safe arrival after a prosperous journey. The health of the whole party has been improved by the traveling. What the future has in store remains to be seen, but we have good hopes of being able to go back again next year. We were somewhat anxious as to coming at this inclement season, but our Father's care has been especially manifest. Every one has considered both our voyages very remarkable. The cold weather necessitated our getting warm clothing both in Colombo and again in London. But its not being the passenger season we were enabled to save Rs. 850. on our fares to London, and something on the Atlantic. I shall send a detailed statement of expenses to Treas Ward in a few days. Of the £135 which I drew in London I expended £25. for Mr. Smith, for his children. but I think it would be right for the Board to pay £6-7-4 of this and charge him only the bal. £18-12-8. Because this amt was for extra winter clothing (of which I give a mems) & was not anticipated by him. We thought we bought only what was necessary. Our own expenses I will write about soon. I expect Miss Mary Smith of Winchester to meet us & take her nieces to be with their grandmother. The rest of us will need to stay in New York for the present. With kind regards — yours sincerely

S. W. Howland

My address for the present will be Rooms A.B.C.D. Th. M. Bible House N.Y.

New York 13 Apr. 1885

Rev. N. G. Clark DD
Sec: A. B. C. F. M.

Dear Sir

I am glad to be able to report my wife's health as restored. She seems to be quite well. We have been very busy since our arrival seeing friends and talking on Mission work. Between us we have made 45 addresses in 7 weeks and have engagements for five more this week. We try to be careful and not overdo or get too tired. Our plans for the future are not very definite. My wife is supported by the Worcester Branch, and they want her present at their quarterly meeting, June 11th. My college class have their 15th year reunion at Amherst June 30th. The time between these two dates we shall probably spend in Maine. The family with whom I had my home in this country have moved to Nebraska. I should like very much to make them a visit before returning if it can be managed. As to the amount of money we require I can not speak very definitely. It would seem to me to be the best method to draw what I need, rendering an account. If it is better to fix a definite sum, I should think that at least $125. per mo. would be needed for myself & wife. With kind regards

Yours sincerely

L. W. Howland.

New York. 28th Apr. 1885.

Rev. N. G. Clark D.D.,
Sec. A. B. C. F. M.

Dear Sir.

Your letter of the 16th inst. was rec'd a day or two ago. As to Missionary addresses – we have gone wherever asked if able. Dr. Kincaid has not been here to make any arrangements for us – We have gone to several places by request or suggestion of Mrs. Foster and Mr. Halsey. Fifteen talks have been in Sunday Schools. fifteen in Women's meetings, these latter mostly by my wife – Six have been in week-day evg. meetings. i.e. Dr. Crosby's Dr. Paxton's formerly, Flushing (Cong) ~~Rahway~~ ~~N.J.~~ ~~Bost~~ Several addresses have been to Mission people in this city. Four times I have showed my pictures. of which I have a very good set, and show with oil light, or lime light. We give the preference to Congregational churches & Sunday Schools. and have given up others to meet them – As my wife's friends are mostly in this neighborhood we shall want to be here as much as we can. But we expect to come to Mass. about the first of June. and be there a month or so. We are glad to go to speak wherever wanted. The family with whom I had my home in Mass. are now living in Nebraska. (Lincoln) Aside from my inclination I consider it a kind of filial duty to visit them. as they in some sense took the place of parents. I should be glad if you could arrange some meetings on the way, so as to meet a part of the expense I have friends, ministers, in Davenport. Iowa. Minneapolis. & whom I would like to meet – As to funds – if we were to be in the country

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two or three years, we would go to a cheaper place out of the city. But we want to go back to Jaffna as soon as we can - & therefore want to make the most of our stay here. If we find that the warm weather this summer does not affect my wife unfavorably I think we shall be ready to go back after the meeting of the Board in Oct. If others live on less than what I mentioned. I presume we can - But our board & lodging costs $60. per mo. Mrs. Foster secured this place, and thinks we cannot find a cheaper one. Street car fare comes to about $10. a mo. washing as much more. &c. However when we are traveling this may be diminished. ~~unless~~ We want to go back in as good condition as possible believing it to be for the best interest of the work - Hoping to see you here soon - with kind regards -

Yours sincerely
S. W. Howland

P.S. My sister is here now - and we hope to have her with us much of the time - tho she will spend some time at her old home in Conway Mass - H.

Ceylon 20. 1887

J. M. Howland —
(Ceylon)
Nassau. N. Y.
28th May 85

Rev. N. G. Clark DD.

Dear Sir.

We left New York City last week Mon. and are visiting friends for a few days. We expect to come to Boston next Wed. my wife having consented to attend the ladies' meeting at Mt Vernon church on the 28th I hoped to go to Neb. in the latter part of June. but Dr Humphrey writes that we can't do much in the way of meeting in so short a time. and we had already pretty much concluded that it would be crowding things too much to attempt. and also hardly wise in view of warm weather coming on — I do not know as I am willing to take the responsibility of getting a man for Jaffna College but I will see what I can do after seeing

you next week. My wife expects to attend the meetings at Ipswich about June 2 - Bellows Falls Vt. June 9th Auburn Worcester Co. June 11th These dates and the Amherst Commencement June 28. will somewhat control our travels. Then we expect to spend July at various places on Long Island sound with friends & Aug at various places up the Hudson - Je -

With kind regards

Yours sincerely

S. W. Howland

62

Newport, R. I.
9th July '85.

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.

Dear Sir.

Your letter of June 10th came to hand after a little delay. I cannot see how the allowance of $75. per month is sufficient. I am surprised if the Missionaries mentioned have expressed their belief that they can live on the sums allotted. I for one cannot. I do not know of any "quiet inexpensive resting place among the hills," where we can get good board for less than $60 per mo. and our other expenses are necessarily much more than $15. In not one such a place that we have seen do they have good bread, which is very important. nor can my wife live on fried pork, ham and corned beef which are the main reliance in such places. and retain her health. My mother has suffered with rheumatism for nearly 25 years in consequence of her attempts ~~of her attempts~~ to get along on a pittance in this country. We came home with a debt of over $300. and, if this is the decision of the Prudential Committee, we shall have to go back with a much larger one, unless friends supplement the allowance.

~~Mr Dick~~ With kind regards

Yours sincerely
L. W. Howland.

Ceylon Mission

of the

Chestertown. Warren Co. N.Y.

1st Sep. 85.

Rev. N. G. Clark D.D.

Sec. A. B. C. F. M.

Dear Sir.

I received yesterday a letter from Treas. Ward, in answer to a request for funds, saying that there is no more money at my call until Feb. 21, 86. I do not know what to do, as I must live - I will see what I can do to get along this fall and winter, but I need something at once. Perhaps I have not been as economical as I might, but I have tried to do the best I could. Of the $900. which I have drawn, one cheque of $240. was to pay off a debt I had in Jaffna. This was not the whole of my debt there, as we had to sell some of our furniture towards it and that will have to be replaced. I think it would be a kind and not unreasonable thing for the Prudential Committee to forgive me this debt

6A

It was not caused by anything that it seemed possible to avoid, but just by our living expenses there - I thought we should be able to cancel it in some way after getting here, but although we have received from friends, all has been needed to live on $75. per mo. It seemed necessary to live in the city for a time, and we could not live on less than $125. per mo. there - We have now found a quiet country place among the hills, where with the help of our host and by keeping house in part, we can live healthily and comfortably as well as cheaply. But we do not see how we can stay here more than 3 or 4 weeks. By the same mail as Mr. Ward's letter my wife rec'd a letter from N.H. with a request by your recommendation to attend the state annual meeting. At the same time another letter requested her presence at Keene, N.H. Even visiting with friends entails considerable expense.

If that debt of $240. cannot be remitted

I would ask that it be left as a debt for the present. At any rate I need some money from somewhere for present necessities and I hope you will be able to authorize Treas. Ward to send me $50 — now —
With kind regards.

Yours sincerely
S. W. Howland

S. M. Haviland

Chestertown N.Y.
17 Sep 85

Rev N. G. Clark D.D.

Dear Sir -

Your kind letter came to hand just as we were leaving here for a Sabbath at Warrensburgh. I am sure we are much obliged to you and to the Prudential Committee for their kind consideration. We have had a very pleasant time here for a little over three weeks. Tomorrow we begin our travels again. We already have appointments in eleven places in five states between now and the meeting of the Board on the 13th Oct wh. we hope to attend. My wife seems to have got good rather than harm by the summer which we have enjoyed very much. The effect of the few hot days showed us however that it is desirable to have the benefit of a whole winter before returning. We hope to be able

to start for Jaffna in April. With
kind regards

yours sincerely
S. W. Howland

My sister is at Conway Mass.

Worcester Mass -
8 London st.
19th Jan. '86.

Dear Dr. Clark.

I had already heard from Dr. Heincaid and from Mr. Webb himself that he is wanted in Madura at once. I still hope to be able to get a physician for Jaffna, but am waiting to hear definitely from there before taking any decisive steps in the matter. Whether we get one or not, we would be glad of a lady physician. There is a work to be done among the women, which a gentleman could not do as well. She would not receive the aid promised by the Govt - nor could she conduct a class of young men, but she would have plenty to do. I am sure the Mission would welcome her if she is of the right sort. Dr. Webb's address was S. G. Webb, 303 E. 30th st. New York City, I presume it is the same now. My Father writes strongly against the idea of closing off the Jaffna Mission work at present. The very fact that there has been so great a preparatory work makes it necessary that we should reap. The reaping cannot be left to the native church. That has all it

can do to maintain its existence in the midst of the surrounding heathenism. We cannot expect from it a much greater increase in contributions than will correspond with its growth, because they are pretty nearly up to the tenth already. The outpouring of the Spirit is what is above all needed now, and we seek it, but it depends on the church at home more than all. Meanwhile we are bound to do what we can by preaching & teaching to secure the blessing, and I believe the help of another family would be invaluable. I doubt if there is any other place, except perhaps Japan, where another family could accomplish so much in a few years. I suppose however you must do what you can and not what you would. I believe your words in the Congregationalist will do good. With kind regards to Mrs. Clark & yourself from us both.

yours sincerely

S. W. Howland.

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Rev. S. W. Howland,
New York, Mar. 13. 1886,
Rec'd Mar. 15.

L

92 E 10th St New York,
13 Mar. 86

Dear Dr. Clark

I want to thank you for the appreciative words in your letter rec'd a few days ago. We have been very glad to be able to do something to keep up the interest in Foreign Missions, and have been thankful that we have had health for it. Altho we have been very busy, we have both been gaining in health all the time except when I had a cold in the early winter. We have spoken over 260 times on Missions within the year, and it has done us much good to find so much interest. It has been like a spiritual tonic to meet so many good Christian people. And the love and interest of the many new friends, as well as of the old friends have been very refreshing. We go back with good heart for another 10 or 12 years siege, and we go with a greater realization of of our dependence for success on the prayers of the church at home

I wish we had a man and his wife to go with us to Ceylon. The work is just in that hopeful state that it needs to be pushed. I am glad you will see my brother in Mexico, and am sure your visit will do good. Please tell him not to be discouraged or give up Mexico. The fact of occupation is a very strong argument for continuance, not only because good and wise men planned it, but because the Holy Spirit led to it. We are sorry not to have been able to see him and his wife and little Bertha.

I was hoping to meet my brother and family in London. But we feel that we must get back to Jaffna as soon as possible. Moreover for getting conveniently to Jaffna from Colombo, we should be there before the first of the month June and for this leave London before the first of May. We can tell better after getting the other side. With kind regards from us both to all

Yours sincerely

S. W. Howland.

New York, Dec. 13. 1886.

Recd. Dec. 15.

he has written you about it before this.
As for helpers in Jaffna I do not see how we can possibly reduce the allowance until the times of refreshing, which I hope are near. The people will constantly increase their contributions, but not faster than the enlargement demands. We want to start three or four new churches at once, and we need as many helpers as before besides pastors for these churches, unless the work is to suffer seriously. Mr. Smith is away. My Father is not strong. A half of Dr. Hastings' time goes to the College besides the Theol. Class. We must work through helpers.

With kind regards from us both to you all

yours sincerely

J. W. Howland.

Rev. S. W. Howland,

S.S. "India".

6th May. 86.

Rev N. G. Clark D.D. Rec'd May 25.

Dear Sir

We hope to be at Malta within two days. and I will drop a line from there to let you know of our progress. We had a very quick voyage across the Atlantic, but did not get much acquainted with the many passengers, for, altho we had no storm, the motion was such as to make most of us keep pretty quiet. We made the acquaintance of some very pleasant people. especially the Brinsmades from Dr. Goodale's church in St Louis, who were going to live in London. Three different persons of their own motion gave my wife money to use in the work. for Godavilla school. amounting to $35. In London we put up at the place you suggested. Mrs. Corey's and were well pleased. They are very kind people. and we met pleasant company there, especially the Thoburns on their way home from Calcutta to America. We were sorry not to

meet the Smiths in London as we had expected, but they did not go to London at all and had left England before we reached there. It did not seem desirable to wait to meet my brother and family, as it would have delayed us nearly a month, and brought us into a more unfavorable time for the voyage, and also for reaching Jaffna. Moreover the need for our return in Jaffna is so pressing, that, being quite recovered, we feel the importance of reaching there as soon as possible. We have thus far been very remarkably favored in weather, bright sunny skies all the way with very little roughness. We have but a few passengers, only thirteen first class, and all quite pleasant. One is a young S. P. G. Missionary, and the others belonging to the church of England he naturally assumes the privilege of conducting services. We began having prayers in the morning in the saloon, but after Sunday he started prayers morning and afternoon in the 2d class saloon, so we not liking the appearance of rivalry in such matters went in with the majority. I proposed to some afternoon Bible readings, and he started

an afternoon discourse. some days reading from a book. Anyway Christ is preached. and I have time for study. for which I have some books. We are so quiet that everything is very favorable for reading and study. at least as much so as ship-board ever can be. We are all refreshing our Tamil. and Mrs. Houston is bravely working away at the beginnings. We find her a very pleasant traveling companion. and think she will make an excellent Missionary. I hope you will keep on the look out for a lady physician for Jaffna. A gentleman and wife would be far preferable partly because he could get aid from the Govt. which a lady could not. and he could better carry on Dr. Green's work. But if that is impossible a lady physician can do a great and important work. I gave your name to Mr. Andrew Green of New York. He proposes to do something in the way of a memorial of his brother. I understood him that it would be about $1000. wh. would be given for two scholarships for Jaffna College. with the condition that they go towards the Medical Dept. if it is ever restored. I presume

Tellippaly Jaffna, Ceylon.
29th June. 86.

Rev. N. G. Clark D.D.
Sec. A. B. C. F. M.
Dear Sir.

I am glad to be able to report ourselves as back in Jaffna again, and well started in our work, with good health and courage. We had a quick and favorable voyage, arriving here on the very day I mentioned before leaving U. S. A. We seemed to be specially cared for all the way. We arrived at the most favorable season just after the hot weather was over, and the south west monsoon had set in. It seemed an opportune time for other reasons also. Dr. Hastings had found the Theological Class too much for him with all his other work, and was almost laid aside. The Tract Society had been waiting for some months for a Secretary. Tillyphally station was needing occupation and supervision, and so on. We moved in here at once, and on the return of my Father and Mother from India a few days later, we were ready to receive them to our home. My Mother has been poorly for some time, and Dr. Chester said she ought not to have any responsibility for the present. So we urged them to stay here for a time, where we can look after her better. She seems already in one week to have gained somewhat. My sister could not have taken the Oodooville Seminary with my mother in her present feeble state, and as the Misses Leitch

are much interested in the school, and Miss Margaret especially, is still getting in the monies promised towards the endowment, it seemed best that my sister also remain here and work among the women, while the Misses Leitch continue with the school, at least until the end of the year. My Father still retains charge of his former stations. The Theological Class has has come here, and my Father and I both teach, although this but a small part of our work. This place is quite a busy hive with its five schools all together, the primary or practising school, the Middle school, the Training School, the English Heigh School, the Theological School, and the Industrial School with its several branches of Bindery, Carpentry, Masonry, etc. A girls' school also, tho out of sight, is not out of hearing. The outlook of the evangelistic work is quite encouraging. There are a number of interested persons, and a new church is just starting in No. Elaly about two miles distant. There seems to be a move forward on all sides, and I hope our thirteen churches may within three or four years become twenty. We have charge also of our old field Chavagachery, and last Saturday we went there to meet the Catechists, Bible women and Teachers. A little money, which we received from personal friends, came very opportunely to save some of the school houses there which have not been able to secure funds to be properly repaired since the cyclone eighteen months ago. We were encouraged to learn of ten or more candidates for church membership there, some of them not

very young. One case especially of a man by whose house we pitched the tent in a retired village nearly two years ago interested us. He was then an opposer, but now seems to have accepted Christ. This was the more encouraging as our tent work seems sometimes like sowing seed by the wayside for the fowls of the air to pick up. I believe this is but one example out of many and only wish we could prosecute such work more. We have had some moonlight meetings here, and plan for some days in the tent in that field. It was pleasant to meet several hundred of our Jaffna Christians a few days after our arrival at the annual meeting of the Native Evangelical Society, which had been postponed in anticipation of our coming, and to give them greetings from America and words of encouragement. Also to be present at the Commencement exercises of Jaffna College and witness the graduation of another class. We conclude that it pays well to visit America, not merely for renewing physical health, but for the spiritual uplift and quickening that one gets by being brought into close contact with that large branch of the Church of Christ on which this grand work rests. With kind regards from us both to Mrs. Clark and yourself

Yours sincerely

S. W. Howland.

Tellippaly, Jaffna, Ceylon
28th July 1886.

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.
Dear Sir,

I am glad to be able to report an interesting occasion last week at the organization of a new church at North Elaly, about 1½ miles from here, and the ordination of a pastor to minister to the new church. They start off with good prospects of continuance and growth, with thirty three members including several not yet transferred, a neat chapel capable of seating over 100, and good courage to pay Rs 10. per month, one half of their pastor's salary, as it is the rule of the Mission not to aid more than one half. Four have this year been received on profession of faith from that place, and others are coming forward. The new pastor was a graduate of our last Theological Class, some four years since, consecrated from birth to the work of the Lord by his Christian parents now living in Uduppidy. We have been much pleased with the interest taken by the people in the new enterprise. On this occasion the exercises were all conducted by the native brethren, except the ordaining prayer which I had the privilege of making. The sermon was by Pastor Elyatamby of Panditeripo, the most recently ordained of our pastors. The organizing prayer was by Pastor Hunt the moderator. The right hand of fellowship was given by Pastor Nathaniel of Manepay, who was a classmate in

theological study. The charge to the pastor was given by Pastor Rice who was his instructor, and ~~who~~ was the means of his conversion. The charge to the people was by Pastor Christma of this place, to his own people, leaving the home church. The occasion was very remarkable for the brevity and point of all the parts taken, the whole of the time occupied being 2½ hours. We look for several more such occasions in the near future, the only delay being in the ability of the people to come up to the needed amount of pecuniary support.

In Chavagachery three were received on profession of faith last week, while there are quite a number who seem just ready to join God's people. Here at Tellippaly two were received this week. Today the marriage of one of our present Theol. Class takes place, to the daughter of a Christian physician. This will make three of the class provided with good wives.

We considered carefully the suggestion made in your letter of 26th M as to appointing for only a few years, but we do not see how a person can be ordained except for life, and it seems to us better for the churches to have regular pastors, than mere preachers. On the whole the state of our churches seems very encouraging. With kind regards from us both

Yours sincerely

S. W. Howland.

Tellippaly, Jaffna, Ceylon,
6th Aug, 1886.

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.,

Dear Sir,

I send herewith Pastor Hunt's annual letter. He speaks of the arrears of his salary but I think that the most of it will be paid up before the end of the year. There has been a large falling off in the income of the schools of that district owing to the prevalence of fevers, and epidemics and also a general scarcity of food since the cyclones of 1884. As one ~~thirtenth~~ tenth of nearly all the salaries of the teachers comes to the church, its income is seriously affected. Nevertheless matters are looking brighter, and I hope we can start another church there early next year. Last Sabbath I was invited to go to South Elaly and administer the communion. I had the privilege of baptizing an aged couple of about eighty years, giving them the names of Abraham and Sarah. The names they have borne up to this time were hardly adapted to be recognized in Christian baptism, as they might be translated "Lord Rama" and "she-devil." Special interest was given to the occasion by the presence of five of their children and six grand-children, all church members. When the oldest son became a Christian forty years ago, his father came and cursed him. The Christian teacher of the school then said to him: "We shall see whether your curse or God's blessing is the stronger; you will yet be brought in yourself." And now after so

Received July 26, '86.

many years he comes into the church, almost a patriarch to the village, yet a child to his grandchildren. There was present another old man who remembers the advent of the English in Ceylon, in the last century 1795. He desired to join the church, but his grandson, on whom he is dependent, opposed so strongly he is waiting.

I have consented to let the people there have Mr. Samuel Veragatty, a teacher in the Training School, and a graduate of the last Theol. Class, with the expectation that he is to be ordained within a few months over this second church in Elaly, where they already have thirty three members. The name Elaly is said to mean "seven temples." We can hardly expect seven churches in a population of 3000 souls, but he that walks in the midst of the 7 churches and has the seven spirits of God is working there, and transforming the "demons" to "fathers & of the faithful" At North Elaly it will be a great help to have a house for the new pastor. The Mission voted to appropriate towards this purpose Rs. 200. (say $75.) from the $500. voted by the Committee for evangelistic work, on condition the Comm. approve. I trust it can be done. The people will do what they can towards it, and towards completing their pretty chapel. I will enclose the new pastor's letter in a few days — With kind regards

Yours truly

J. W. Howland.

Tellipalay, Aug. 6, '86.

Rec'd Sept. 14

Tellippaly, Jaffna Ceylon.
18 Oct '88

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.

Dear Sir.

The annual meeting of the Board has been much in our thoughts the past two or three weeks, and we hope and pray that the meeting at Des Moines will have been a profitable one, and that sharp contention may not interfere to hinder the spiritual uplift so much desired for that meeting. We have here no sympathy with these views that assert that probably as many will be saved of those who have not heard of Christ as of those who have. At the time of the meeting at Des Moines we held our annual meeting here at Tellippaly. My Father who presided will report it. While the larger meeting was going on, my wife held a meeting with the 200 children present in the school room. At the communion table I alluded to what was especially impressed on my mind by the remembrance of the meeting last year at Boston, and the thought that we were in communion with the larger branch of the church of Christ in the U.S.A. then gathered by its representatives in Des Moines, and tho we could not communicate with each other audibly, as we may hope to do when telegraphs are cheaper, we were really in direct communication through the throne of grace, and I encouraged them to look for larger blessings because of the increased interest of American Christians. The attendance

Rev. S. W. Howland.
Tellipaly, Oct. 18, 1888.
Rec'd, Dec. 16.
S

at the meeting was not as large as usual, only about 500 adults being present, but it was a good meeting. On the day after, my parents and sister moved over to Coloorilla. It has been quite a help to have them here. My Father has taught in the Theological Class, and assisted in the preaching. As the Tellippaly pastor, Mr. Christmas has been absent for three months in India for his health, the responsibility of the church has come on me. The next Thurs. we accompanied the Misses Leitch to the steamer by which they left for India on their way to the U.S.A. Next week comes the annual examination of the Theol. Class, when they will be examined in Homiletics and Hebrews, Church History and a part of Dr. Smith's Theology. Then we take a vacation of two weeks to go to Chavagacherry for the Govt. examination of the 28 schools in that district. A few weeks ago our Mission was visited by a Mr. Walker of England, a Christian merchant, who takes great interest in all Mission work. Such visits do us much good, not only by encouraging us, but also by bringing us into closer connection with the church at home through whom, tho mediated by the Holy Spirit, our success must largely come as I believe — With kind regards from us both to Mrs Clark and yourself —

I am yours sincerely

J. W. Howland

Tellippaly, Jaffna Ceylon,
27 Apr. '87.

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.

Dear Sir

During the past six months, altho having the oversight of two stations, my time has been given more especially to the instruction of the Theological Class. There being no one of the native brethren who could well assist, the whole of the work came on me. The subjects were not new to me, but as I had not been teaching, considerable time was required in preparation. I have enjoyed it very much, and think I have myself gained much benefit. We completed Dr. Smith's Systematic Theology, and took up the Book of Revelation and the Epistle to the Romans, as well as studied Church Govt. The Class had their final examination for six hours last Thursday, when the Missionaries, and about a dozen pastors and preachers were present. The six young men, Abraham, Christian, Fitch, Covinther, McLelland, and Paul, sustained the examination well, as I thought, altho frequently the questioning became quite general and rapid. These young men have now an education equal to any here, and I hope that in a few years we may see them all pastors. But I do not see how our churches can do much more in the way of contributions, except as fast as they grow. The Mission must for the

present furnish a good part of their support.

At the first quarterly communion of '87 five were received to the church at Chavagacherry, and four at No. Eelaly. A young man here at Tellippaly, studying in the English school, has taken a stand as a Christian and suffers much in consequence from his father who is a proud and bigoted heathen, and sometimes turns him out of the house. The young man thinks he must go to friends in India but is anxious to join the church before going. The Y. M. C. A. does good work in evg. meetings among the heathen. Each month this year they have arranged a series with special subjects and three speakers from themselves for each meeting, and have carried them on with much interest. It is quite touching to see the interest of the little girls of the Y. P. S. C. E. They go Sunday afternoons for evangelistic work. Recently they went two miles for the purpose, and when it was objected that it was too far and likely to rain, they said they must go as they had been praying all the week about it. They had an audience of over fifty rough men and women. The little girls did the singing and left older ones to speak and pray. Then they distributed tracts. Let these little girls themselves sometimes pray in their meetings for others.

The sad news from America, coming so close home to us, makes us realize that the night wherein no man can work may come soon, and we should therefore be the more earnest,

It also reminds us that the work is so much the Lord's that its success does not depend altogether on those who we consider most necessary to it. Yet it is through the workers that He works.

May 7. We are off for a little stay on the Hills. Mr. Howland has been quite laid up by the effects of the heat but we hope a few weeks of cool weather will bring her around all right again. With kind regards

Yours sincerely

J. W. Howland.

Tellippaly, Jaffna, Ceylon,
20th Oct. 1887.

Rev. N. G. Clark DD

Dear Sir:

The week before the last was a season of special privilege to us. On Sunday we had our quarterly communion service here, and six were admitted to the church on profession of their faith. Three were from the Training School, one being the child of Christian parents, and the other two having Christian sisters. The others were two, whom we have regularly employed since coming to Tellippaly, to draw our bandy and to do any other work necessary, and the wife of one of the two, a member of Mrs. Howland's sewing class for poor women. This woman with her husband brought their five children for baptism, and it was a pleasant sight to see the whole family come together for the sacred rite. It was especially pleasant for us to see these two men come forward to unite with God's people, as they are practically members of our family. They come in every day to family prayers, & always take us for village meetings and evangelistic work, so that they are constantly under instruction. The only other one we employ regularly in this way, joined the church about six months ago with his wife and daughter, at Oodooville, where his home is. All three are learning to read. One of them was formerly a very rough character, and the change in him has been very marked.

A short time ago a relative of his died, the husband of a Christian woman. He stood up boldly as a Christian and attempted to have all done in a Christian way, but when he found it of no avail and that the heathen had taken possession of the body to burn it, he withdrew, and would have nothing more to do with them, saying, 'I am a Christian and cannot stay here.'

On Sabbath afternoon we went to the little church at No. Ealaly for a communion service. Two were admitted on profession, one the wife of a Christian teacher, the other a member of the Training School, and a son of a Christian teacher who recently died. This man was one of the leading men of the village, and on his dying bed he testified to the power of the gospel, and his own joy in believing. The next day at evening we were privileged to welcome the members of the three Missions here to the Monthly prayer meeting.

Tuesday evening the semi-annual gathering of the Jaffna Bible Society met here with reports from all the churches. Our Mission has employed two colporteurs for the year, with funds from the British Bible Society, and also paid half the salary of one of the Mission catechists who accompanied them. They sold nearly 500 Scripture portions besides several Bibles. These men go over our whole field thoroughly in the course of each three & four years, and bring the gospel to every door. One feature of special interest in the meeting was the reading of the reports of the work of the additional Bible Women supported by the special grant from the parent society in England. We expect to have at least a dozen supported by this fund the coming year,

Thursday of the same week I had the privilege of conducting the Annual Convocation of our churches, held at Batticotta. The attendance and interest were good. I enclose the program. Especial attention was drawn to the Native Evangelistic Society, and Mr. Breckenridge, one of our leading Christians, for some time employed by the Govt. as an inspector of schools, and now receiving a pension, volunteered to work for the Society for a time in presenting its claims to the churches — The past week we have been spending at Charagachery, the Govt. examination of some of the village schools taking place. Messrs. Wood and Silver of the College spent several days with us, as it was vacation time and we took the opportunity to organize a branch Y. M. C. A. making the twelfth in Jaffna. Mrs. Howland also organized a sewing circle of the Christian women, for raising money for Christian work. Mrs. Shipton, the wife of the English magistrate, took hold of this with much interest, as also she does of the weekly sewing meeting for poor women. Judge Shipton spoke highly of our Jaffna Christians as seen from his standpoint. A few weeks before sewing circles were started here at Tellippaly and at No. Elaly, the women having been much interested by a visit from Mrs. Bigg, the wife of the chairman of the Wesleyan Mission. These societies will perhaps become a Women's Board in time.

"Within the past few months an "Anti Christ Society" has been organized in Jaffna, and they are publishing tracts once a week or so, and industriously circulating them. We do not think it best to reply directly, as if in discussion, but I have been preparing

a series of 4 page tracts taking up most of their points, and these are nearly ready for distribution. Next Sabbath is to be communion at Chavagacherry, and two are to be received, one the wife of a Christian, the other a cousin of a Christian in a fisher village. His cousin is part owner of a fishing net, or seine, costing about $25, and this man with others uses it. They pray every morning before setting out, and they think that their catch is on the whole greater than that of the nets used seven days in a week. On several occasions their heathen neighbors seeing their large catch on a Monday have declared their intentions of keeping the Sabbath, and several of them seem really interested. We were recently invited to hold a meeting in a school held just in front of a large temple. I am told that a meeting has never been held there before. We never had better attention, and they asked us to come again. A short time before we were invited to a meeting in the rest house attached to a temple. We preferred to hold it in the open air under a large tree. The temple musicians played a pipe quite skilfully, and quickly joined in the tunes of our lyrics, which are most of them adapted from temple music. The hand-drum and the cymbals also added their noise to the music of the baby organ, and we sang tune after tune in a style quite pleasing to the large crowd that gathered, who listened attentively to the earnest address that followed. We would not have such musicians in a Christian place of worship, but they did not seem out of place there. There are many people somewhat interested, who, as we believe, would come into the kingdom if followed up faithfully." With kind regards, yours sincerely

Tillipally, Oct. 20, 1885.

Rec'd Dec. 5.

Dear Miss. Leitch. 21st Jan. 88.

I have been requested as Secretary of the Mission, being also Sec. of the College Directors, to reply to your letter of Dec. 7. addressed to Dr. Hastings and received last week. We advised your shortening your stay in Scotland and England for several reasons. In the first place we fear that the importance of Jaffna College is assuming much greater proportions in the eyes of the public there than the facts of the case warrant, and that there will be an injurious reaction when they know the reality, and a consequent loss of confidence in all Mission work. Secondly we question the benefit of so many bursaries. Young men who have an education given to them freely are little profited by it, and the tendency is to set back on all sides the spirit of giving and of self-reliance which we have been striving so hard to develop. But more than all, we object to having the whole matter taken out of our hands. Not that we desire power, but as long as a given work is intrusted to us, and we are responsible for it, we think that our judgment as to what is best should have weight. Altho the original scheme was signed by many of the Directors, (tho not by the Sec.) it was not after conference and comparing of opinions. As soon as opinions were compared, all were surprised at the general want of approval, and all, at least of the Missionaries, regretted having signed it. But the development of the scheme is yet more surprising when an English Episcopal physician is practically engaged for us, on the ground that the money is British; when other independent

Missionaries are encouraged to come here, tho we have already been troubled by such in the persons of Messrs Knight & Noble, the Baptists, when sundry other plans are set on foot without consulting here, etc, etc. If our advice is not heeded all we can do will be to accept what money comes, applying it in such way as may seem best, agreeing to such conditions of the donors as may seem reasonable, and, if the donors after correspondence are not satisfied, returning it to them. We are not in the market for sale to the highest bidder, and we are not ready to go against our judgment or sacrifice principle for the sake of receiving money even in a good cause.

We recognize your zeal and hard work, but we know that enthusiasm and persistence often produce results which may be mistaken for the direct leadings of Providence, and we pray the Lord to bring out nought but good from it all.

Yours in behalf of the Mission

G. W. Hoyland

Sec. U.C.M.

Copy

Jan. 21, 1888

Editorial

Copy

Jaffna, Ceylon.
25th Jan. 1888.

Rev. N. G. Clark. D.D.
Secretary A.B.C.F.M.

Dear Sir.

We held our Business Meeting on the 20th inst. for considering appropriations, and voted as follows.

	Estimates.	Appropriation	Mission Vote.
	Rs		
Pastors and Preachers.	822.00	822.00	786.00
Native Assistants.	5586.00	5233.00	5226.00
Bible Women.	1116.00	1050.00	1092.00
Educational.	1800.00	1700.00	1700.00
Miscellaneous.	3030.00	2505.00	2505.00
	12354.00	11260.00	11309.00

We hope to transfer a portion from the second head to the first before the year closes, but without materially altering the total. Altho the total is a little more in rupees than the appropriation, the state of exchange is such that it will probably not be more than the $4335.09 which you put down as its equivalent. We brought the amount for assistants Rs. 360.00 below our estimates, and even below the appropriation by various means. 1st. By not increasing salaries, as we had thought desirable. Salaries have not been increased for several years, and yet the expense of living is increasing, and the style of living in general is becoming more expensive. 2d We dropped four of our helpers, - one because broken down in health, the other three as being

the least efficient. One of them was taken up again for a special place at a reduced salary. 3d We increased the amount asked from the churches for the support of catechists by Rs 15. per mo. i.e. Rs 180. for the year. We use the word "catechist" as a matter of convenience. "preacher" being applied to those licensed to preach, and thus to possible pastors. The word "evangelists" is a good one. but they have a different work from that of evangelists in America. and the name would be misunderstood there.

I would like to call attention to errors in the allowance for Missionaries

	Appropriation	Should be. (supposing £=$5.)	More correctly
Rev. E. P. Hastings.	$ 1225.00	1125.00	£ 225.00
" W. W. Howland.	625.00	625.00	125.00
" T. S. Smith	1295.00 (4 childn)	1465.00	293.00
" G. W. Howland	1225.00	1125.00	225.00
" R. C. Hastings (2 childn)	1295.00	1295.00	259.00
Misses Hastings & Howland	1050.00	1050.00	200.00
	$ 6665.00	6635.00	£ 1327.00

If we reckon a Married Missionary's salary as $1125.00 the total is $30. less than the appropriation. But as our salaries are paid to us in pounds sterling, the total is £1327.00 which at the real value (£1 = $4.86+) amounts to $6455.00 or $210.00 less than the amount mentioned in your letter, and making our total appropriations so much less than the $11,000.00 allowed. I call attention to this because I think we shall be obliged to ask for nearly this amt. before the year is over, for aid in building village churches.

I sent you on Saturday a cablegram worded as follows: "Fernstalk Boston. Fifteen hundred. Two" I think you will have had no difficulty in interpreting this to mean that the Govt. promises Rs. 1500. & that we are anxious for a Mission Physi

The facts are that in '84 the Colonial Secretary wrote.
"There will be no objection to making a grant to the American Mission of Rs. 1000. a year when a well qualified Medical man arrives able to direct the Medical Education at the College, and take charge of the Friend-in-Need Society's Hospital."

In addition to this the Govt. Agent of this Province promised Rs. 500. from the funds of the Friend-in-Need Society, for superintendence of its hospital. I called on him last week, and he said we can depend on these two amounts, at least if the grant begins during the time of our present Governor, Sir Arthur Gordon, and if it is begun we can be reasonably sure of its continuance. As to the opinion of the Mission about the need of a Medl Missionary, it is only necessary to refer you to my letters of July. 15th '81. & Aug 7th '84. We feel the need more now than ever. As for Dr. Marston, we feel that the Misses Leitch have been too precipitate. His testimonials are good, but we would much prefer an American, and one not an Episcopalian. But if it is Dr. Marston or noone, we will be glad to have him come. However a Dr. Stirling, son of Dr. Stirling of Perth Scotland, is, by a previous arrangement of Miss. Leitch's, now on his way here from Australia for a visit, but prepared to stay if the way is open for him. We hear now that the Misses Leitch are arranging for a lady Doctor and an assistant evangelist to come here, and are raising funds for the purpose. We seem not to be consulted, but perhaps shall have something to say

before all is settled. I enclose a copy of a letter I am sending to Mrs. Leitch.

The prospects for the new year are encouraging. I hope to write you some more particulars soon. With kind regards —

Yours sincerely
L. W. Howland
Sec. A. C. M.

P.S The Bible Women are put at Rs. 1092, which is less than we asked because one has been dropped. We do not see how we can reduce this item any more, as each of these Bible Women is paid for by a particular auxiliary of the W. B. M.

Jaffna, Jan. 25, 1888
Rec'd Mar. 6

of the Board of Directors of Jaffna College, an unsectarian body, and questions of salary etc. can be settled by them. The American Mission will provide a house on condition that the Misses Leitch will secure funds to put it in repair. The Mission will also furnish a Dispensary and premises for Medical Students. All this with the understanding that the Missionaries have medical treatment when necessary. But I am sure this is only what you would be most glad to do. Moreover, having a desire for the extension of Christ's Kingdom and living in the midst of a heathen community, both you and your wife will naturally feel disposed to do what Missionary work you can, for I take it for granted that you expect to come as a Missionary Physician

Copy

Jaffna Ceylon
5th Apl. 1888

Mr. S. W. Howland —
Medical Dept.

Dear Dr. Marston

I am glad to say that we are now prepared to accept your offer to come to Jaffna, subject of course to the conditions you mention, i.e. that the funds are secured. Being in communication with the Misses Leitch you will know of the success of the effort in regard to funds as soon as we. My letter of last month may have given you a wrong impression. It is true, as I said, that you will be practically associated with the American Mission, and that the Govt. Grant of Rs 1000. annually and the Hospital allowence of Rs 500. are promised to the Mission, but technically you will be under the direction

This letter has been seen by the Directors whose names are below. Others are out of the District, but I am sure all agree. Formal action can be taken later.

With Christian regards

Yours sincerely

S. W. Howland.

Rev. J. S. Smith
" R. C. Hastings
J. C. Changarapillai Proctor
J. M. Jampoo "
Wm Paul Doctor
J. P. Cooke Esq
Rev E Rigg Wesleyan Minister
" J. P Hunt Am. Mission. Pastor
" Geo Champion C. M. S
G. J. Worthington Esq Judge Dist. Court
Rev W. W Howland
" E. P Hastings Principal Jaff. Col.

we will be only too glad to furnish every facility for all you can do, but you will easily see that, living in our field, it will be only Christian courtesy that such work other than medical you may do should be in harmony with our work and in its general features be directed by the Missionaries as much as that of any of us though entirely voluntary on your part. I am sure you will not find in this any irksome restraint and I only mention it that we may have a clear understanding as far as possible. We think that an important medical work can be done ~~for~~ in Jaffna. Much has already been done, but this beginning may be carried on to great results. You will have a warm welcome and with a heart in the Master's work I am sure you will never regret coming to a foreign field.

soon. as soon as we receive the requisite assurance from you of the probability of funds being forthcoming, the work may begin ~~begun~~ I trust that everything will be satisfactorily settled and that all will tend to advance the Master's Kingdom.

Yours truly

signed/ J. W. Howland

I think we are prepared to accept Dr. Marston's offer. The members of the A. C. M. who are all on the Board of Directors, have agreed, and I have sent a letter of acceptance for the other Directors approval. You are aware that the Govt promises only Rs 1000, & the hospital Rs 500, so that if a salary of £300 is required a fund of more than £3000 will be necessary. Moreover the A. C. M gives the use of the South house at Manippay, on condition that you get funds to put it in order. £150 may be needed for that, also something for other buildings, apparatus etc. etc. Of course if our Dr is to come from Gt Britain & if collecting is precluded in America it will be necessary to secure in Gt Britain the balance of the funds needed. If the house is to be put in repair, it should be begun

Jaffna Ceylon.
12th Apr. 88.

Rev. N. G. Clark D.D.,
Sec. A.B.C.F.M.

Dear Sir

In reporting my own work for the past three months I almost feel as if I had done nothing of my own work, but if we do whatever the Lord gives us to do, I suppose we need not be concerned if we cannot call it our "own work." We moved to Manippay for the beginning of the year, and the week of prayer we divided between the three stations Tellippally, Chavagacherry & Manippay, having some very profitable meetings. The next week the Smiths came and relieved us of Tellippally, but at the same time my sister was taken down with a severe attack of fever, the result of overwork and increased responsibility since my Mother's death. This necessitated our being with her for the next three weeks, much of the time being up nights. As soon as she was able she left with my Father for our sanitarium in India. By that time our hot weather had come on, and it was not long before Mrs. Howland was laid up by it. In a few weeks we had to move to Oodoville to open the Boarding School, for altho Mrs. Howland has not been fit to have any responsibility there has seemed to be no alternative. We keep the work going on at the three stations as well as we can, but the weather is certainly very trying. There has been only one slight shower for more than three months, the sun is vertical and the heat is very oppressive.

Mrs. Howland has fever much of the time and suffers in other ways. We are convinced that for ourselves, if we are to remain in the country we must go to the Hills every year as the Madura Missionaries do for 5 or 6 weeks in Mar. & Apr. The communication with India by steam is now much more frequent than formerly. What with accounts statistics etc. the few weeks we have been at Manippay did not seem much considering the opportunities and needs. There are more educated natives there than at any other of our stations, and it would seem as if they were near the kingdom yet in almost every case there is a special hindrance in the world or the flesh. The church at Manippay has remained unroofed for a year and a half, owing in part to inconsiderate haste in taking off the old roof, also to the difficulty of getting suitable new timbers and more than all to divisive opinions. It is the more to be regretted as it faces one of the largest heathen temples in our field. The church members are now making an effort to get it completed, and hope that it may be on again in a few months. The whole work will cost over Rs. 1200. This state of the church has been a great drawback. The services meanwhile are held in a mud walled school house. Least moon we had a good no. of evg meetings and have arranged for this moon also. Least Sabbath was communion at Manippay, and a Mrs. Clark was received to the church. She, with her husband, was cut off from the church forty years ago for worldliness I think, and they have since walked as heathen; having an abundance of this world's goods. The husband died a

few years ago. Recently the son was converted in India. He had deserted his wife, and was going off in a passion without any purpose, when Mr. Bowen of Bombay met him at a railway station and asked him if he was a Christian. This question he could not shake off, and soon after meeting Major Tucker of the Salvation Army he took a stand as a Christian. Through his influence his mother has now come forward, and we hope that many others may be influenced by them. At Navaly the wife of a Christian was received two weeks before. Several are to be received at Chavagacherry next week. "We have all felt the benefit of the visit of the Missioners from England, Rev. G. C. Grubb, and Col. Oldham. They gave only one day to our field, but many of our people both Christians and others attended the services they held in town, and at Nellore, and seem to have been led to realize their own needs and to make a deeper consecration. Some also were led to a decision. We hope the good impression made may be but the beginning of good things. All the services were well attended, and some of them very impressive. Their special characteristics were earnestness and Scriptualness. The visit of Messrs March and Porter in Dec. did our people much good, altho they did not come for evangelistic services. All these links that bring us into closer union with the home church, and brings them more directly into contact with the heathen world, are a great means of grace, for the outpouring of the Spirit is to be in answer to the prayers chiefly of the church as a whole, and the more we can have of such visits the more we may expect the work to advance.

There has been a considerable ferment in the whole community with reference to the Tamil New Year. A new Calendar, calculated on revised data and affecting all the lucky days, horoscopes, etc. has been published, giving the Tamil New Year a day later than the old style. The New Year's day is the occasion for the car-drawing at the Manippay great festival. There are two parties and much excitement. The result cannot but be the shaking of many persons' faith in their superstitions. I enclose herewith statistics on the forms you sent, also the statistics for which Dr. Strong sent blank forms, which kindly give to him. Some of the items have been difficult to get. The one for total numbers from the beginnings has not been filled out for years, as far as I can find, but I think these figures are very nearly correct. It is an interesting fact that the whole number of additions is nearly double the present number of communicants. Some have been counted twice having been excommunicated and received again as new members. Some have gone to other missions, but by far the larger part have been deaths. I think the average lifetime here is much less than at home. The figures on the whole are quite encouraging.

With kind regards —

Yours sincerely

S. W. Howland.

Jaffna, April 12-May 26 1888
Recd May 26

Jaffna Ceylon,
14th Apr. 1888.

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.
Dear Sir,

Your letter of Mar. 8th came to hand a few days since. As my Father is away I have not yet seen the letter to him. With reference to the Misses Leitch, we feel that the statement in the Mar. "Herald" will give a wrong impression in some respects. Our Mission has not at all objected to the Misses Leitch collecting money in America, nor do we think the College has enough of funds. On the contrary, we consider it very desirable that the endowment be increased at least to the amount originally specified, viz $50.000, and more would be very desirable. What we did object to was the Miss. Leitch spending so much time in Great Britain - partly because we feared the public there would get wrong impressions in the matter, and we did not think so many bursaries desirable, and also saw that British money would call for a British doctor, while we preferred an American. It is true I wrote to them that there was a feeling of regret at the endowment given, but this referred rather to methods than to the fact of the money being asked for. Our request that they go on to the U. S. A. did not mean that they were to stop collecting, but to do it rather in Am. We understood that your request for a cablegram, was in order that their brother, Mr. Leitch,

might begin collecting at once in Amer. The scheme of the Medical Dept. was originally not connected with the College, it being merely a proposed resuscitation of our Mission Medl. Dept. But it seemed more likely to be successful if connected with the College, and therefore was so arranged. When I asked Dr. Green's brother in New York to endow the Medical Department, he objected that the time might come when we could not have a Medical School. I replied that there would be no risk if the money were given to the College, on the condition that it be used for a Medl. Dept. when possible. The need of a Missionary Physician is quite as great as in times past when we have written strongly urging it. The technical connection with the College does not destroy the need. I do not know what can be done under the circumstances. We have already written accepting Dr. Marston's offer, and I suppose the Misses Leitch will endeavor to secure in England the funds for his support. It might be well, tho not favoring a general campaign, to give out word that the College is still in need of funds, and though in your estimation the needs may not be as great as some other departments of Missionary work, yet gifts from individuals will be acceptable if not interfering with the regular income of the Board. If you could do this it would prevent the necessity of any statement by the Board of Directors who are supposed to Manage the affairs of the College.

the Trustees in America being Trustees only of the American Funds
The Directors all feel the need of a Medical Missionary and of
more funds for the College very strongly, and it was for this
reason they accepted the offer of the Misses Leitch without
sufficient consideration of means and methods. And they
hope even now that, even tho the plans of the Misses Leitch
cannot be carried out in the full, the Medical Missionary
may be secured, together with some additional funds for
the College. The Mission offers the use of the south house and
premises at Manippay for the Medical Professor. This is five mi
from the College, but nearer the hospital in town, and more convenie
in other respects. It was formerly used by the Medl Dept.
I suppose the Board will make no objections to this. The house
will need a good deal of repairing, but we ask the Misses Leitch
to secure the funds for this also — Trusting that our College
may be prospered, and all things help on the coming of our
Lord's kingdom I remain.

Yours sincerely
J. W. Hoadland,
Sec. A. C. M.

Rev. S. W. Howland.

Jaffna, Apr. 14, '88.

Recd May 26.

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as to Jaffna College

Pulney Hills. So. India.
9 June. '88.

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.

Dear Sir:

Your letters of Mar. 31. & Apr. 4. came to hand in due season, the latter with its enclosure, the copy of your letter to the Mifes. Leitch. With reference to them I think I have written all that is necessary. But it may be well to call attention to the fact that what you suggest in regard to the Medical work, is just what we desire, i.e. some one to do what Dr. Green did, and carry on his work. The connection with the College in actual working will probably be but slight, but the physician can be under the direction of the College Board of Directors in Jaffna, thus insuring his undenominational position. You will have learned from my April letter that Mrs. Howland was suffering much from the heat. The attempt to keep up the oversight of the Oodooville School, as well as other work, in her weak state, gave some signs of nervous prostration, and the Govt-nal Surgeon, whom we called in as soon as he returned from the pearl fishery, said she must be at once free from all responsibility, and get away to a cool place as soon as possible. We therefore came here at the first opportunity. We have now been here three weeks, and she has improved much, and I hope will be all right soon. We get encouraging reports from Jaffna, as to the religious interest. The results of the efforts of the two Missioners from England do not quickly pass away, and being followed by other special efforts, good seems to be resulting & we hope

that many may be led to take a stand for Christ.

12th June. Since writing the above I have received your letter of May 2. and in reply I can say, "Yes." to each of the three questions asked by the Prudential Committee. In behalf of the Board of Directors of Jaffna College I wrote some weeks ago to Dr. Marston, accepting his offer of service on condition that the funds necessary are raised; and in behalf of the Mission I wrote to the Mission Church, saying that the use of the south house at Manippay would be allowed for a physician, on condition that funds be furnished for putting it in repair, and that £150. would be needed for the purpose. Afterwards having examined the house more carefully we decided that £250. would be needed. We also give the use of the Dispensary and the so-called Medical premises at Manippay. As a Mission we would much prefer an American doctor, but as it seemed to be a case of Dr. Marston or no one, and as he has excellent testimonials, we all agreed to this plan. We hope and believe that this Medical work will do much to supplement and make successful the evangelistic work. With kind regards —

Yours sincerely
S. W. Howland,
Sec. A. B. C. M.

Tinney Ville, Jaffna
June 9. 1888.
Rec'd July 18.

Kodaikanal, Pulney Hills, So India.
6th July 1888.

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.
Dear Sir.

Your letter of May 28th came to hand a few days ago. We can appreciate the difficulties of your position as regards the Misses Leitch, but do not feel altogether responsible for them. Naturally we did not feel very ready to oppose a plan that proposed to supply the Mission with a Physician, and the College with funds, not much more than half the amount originally proposed having ever been secured. Most of the members of the Mission ~~and~~ and of the Board of Directors signed the paper when presented to them individually with the enthusiastic advocacy of the Misses Leitch. There was no questioning of the scheme or concerted discussion of it, and yet I do not suppose anyone expected them to enter upon such a campaign as they have been engaged in the past eighteen months. The idea that I, for one, had, was that on their way home they would spend two or three weeks in India, and as many months in England, seeing a few persons of means, and endeavoring to get the desired amount from them in a private way. I myself refused to sign their document, because I did not like their methods, and thought they would make trouble collecting on ground that others would think belonged to them, and, besides, their chief argument was based on caste, that we were educating high caste boys. Moreover they

assume the necessity of affiliation with an Indian University, whereas we have shrunk from that fearing lest it injure the Christian character of the College. We have been troubled by their methods and have tried to check them, fearing that the people of Great Britain would get a wrong idea of the relative importance of Jaffna, and afterwards think they had been deceived. The money we would be glad of if no harm were done in its collection.

As to the use of the Mission house, it would certainly have been better to have referred the question explicitly to the Prudential Committee, but it seemed to us to be impliedly granted already in the consenting to our having a physician if it did not require Board money. I am writing without referring to the other members of the Mission, but, as I know their wish, I can speak for them. Will you therefore kindly, if you have not already done so, present the matter to the Prudential Committee, and obtain their consent to the use of the South House at Manippay for the Medical Missionary, who is to be supported on funds raised for that purpose, together with the other buildings that have heretofore been used for the Medical Dept. This South House, having been occupied for many years by Medical students, and then left vacant without repair for now ten years, will need a thorough repairing. But all such repairs, now or hereafter, as long as the house is occupied by the Medical Missionary, should be done by other than Board Funds. As Dr. Marston is expected in November and some months will be necessary for the repairs, and as the tenor of your letter gives encouragement to hope for a favorable response

to our request, it seems best to begin the repairs at once, with the funds the Misses Leitch provide. If however the Prudential Committee do not approve the work can be stopped.

Mrs. Howland has pretty much recovered her health, altho still occasionally having some feverishness, and we are ready to return to Jaffna, but have to wait another week for a steamer. This sanitarium is certainly a great blessing. We continue to get encouraging news from Jaffna, and are anxious to be there.

With kind regards —

yours sincerely

S. W. Howland,
Sec. A. C. M.

P.S. You will have recd my letter of June 9-12, acknowledging yours of Mar. 31, Apr. 4, & May 2. #

Kodaikanal, July 6, '88.

Recd Aug. 8.

Manippay, Jaffna, Ceylon.
8/8/88.

Rev. N. G. Clark D.D.,
Sec. A.B.C.F.M.

Dear Sir

We have recently received letters from the Misses Leitch, saying that the South House at Manippay, even repaired, will not be good enough for Dr. Marston, and they wish us to either give over the north house also or build a new one. As they are now in America and will probably bring the matter before the Committee, it seems desirable that we state the case as it appears to us. We understood them to ask some time ago that the Man. So. House be put in repair for Dr. Marston's occupancy. Consequently when we had accepted his offer, we made estimates as to the probable cost of repairs, and then, on the Misses Leitch's requesting us to begin the repairs at once with money previously sent, the work was begun, the roof taken off, and some of the walls pulled down as the plan of the house was to be altered somewhat. Now they say that it is fit only for the Medical Class, and that none of the Missionaries would be willing to live in such a place. But the house was occupied for many years by Dr. Poor and then by Dr. Green, and when the repairs are completed it will be much more comfortable and convenient than it ever was before. The floors and walls are to be raised and the plan enlarged. They say the Mission has

two houses vacant and might occupy one of those and give up the No. Man. house for Dr. M. But the Panditeripo house has not been occupied for twenty years, except for two years by Mr. Hillis, and then it was only partially repaired, and is now very much out of repair, and not nearly as good as this south house will be. Mrs. Howland and I lived at Chavagacherry over a year, and altho the house might be called habitable, and we frequently go there for a few days' stay; I do not think we could live there long.

The north house at Manippay is one of our best houses, and is central for the Mission, and near the Printing Office and Depot, and we think it very unwise to give up the whole station to the Medl Dept. The So. House, altho smaller, will be quite comfortable and convenient. I should myself prefer to live in it rather than in the Udavil house. At any rate we cannot now very well do otherwise than go on with the repairs and alterations.

Furthermore, if a new house were to be built it would take a good part of a Missionary's time for a year, and we do not feel that that would be wise or right. If, after coming here Dr. Marston finds a new house necessary and has funds for it, he would be the proper one to superintend its erection. He would have the benefit of the advice and assistance of the Missionaries as much as needful. We consider the Medl Dept. important, but not more important than the evangelistic work, so that everything must give place to it. With kind regards

In behalf of the Mission S. W. Howland Sec.

Jaffna Ceylon.
10 Aug. 88.

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.

Dear Sir,

At our quarterly meeting on the 26th July we considered the estimates for the coming year, '89, and voted according to the accompanying memo. The total for all besides Missionaries salaries, is Rs. 11,986. which at $1. = Rs 2.75 equals $4,358. wh. is only $23. more than the sum specified in your letter of Feb. 2d as our allowance for '89. We put exchange at this rate so as to be on the safe side. but this year $1. has equalled more than Rs. 2,80. and at the same rate next year our appropriations will be within the allowance. Please note that we reduce our estimate for Native Assistants considerably below (nearly Rs. 400.) the estimates sent a year ago — and something below our final votes for '88. This, in part by transferring two of the Assistants to the head of Pastors, increasing that item Rs 240. and in part by putting three secular agents, with a salary of Rs. 102. in all, under Repairs. because several are already charged there. and it is better to be uniform, and as their work is chiefly attending to repairs, the charge properly comes under that head. This requires an increase in that item, and we do not see how we can get on without Rs. 1200. We put Library at Rs. 100. because we cannot seem to do with less. Our periodicals at present come to more than half that amt. We are prepared to cut down the list somewhat. but not altogether. Then there is binding. care of the Library, and at least two or three new books to be paid for.

We put down Rs. 210. for increase of salaries, because most of our men have had no increase for several years, while the value of the rupee has been going down, and the average cost of living increasing. The Missionaries salaries I do not include as you make that a separate, independent item.

You will remember that I wrote you in my letter of Jan. 25th. that we had appropriated $210, less than our allowance of $11,000, and that we should probably have to ask for this before the end of the year, for aid in building village churches. The Mission has authorized me to write and ask the Prudential Committee to grant this sum now, and to provide for an equal grant next year. I want half of this, or $105, (equals about Rs. 250.) for a chapel at Nunâvil, in the Chavagacherry District, two miles west of the station. We have nearly thirty Christians who attend there, and it is the centre for seven village schools. A year ago last May we put the work there in charge of Henry McLeelland, of our last Theol. Class, a son-in-law of Pastor Hunt of Chavagacherry, and a young man of considerable experience in teaching after his graduation from College 12 years ago. We only propose to give the Rs. 250, on condition of a like sum being raised by them for the purpose. It seems the more desirable to push the building just now, because the Baptists are getting land to build adjoining our site. I asked Mr. Noble to try and get land a little further off, that we might not seem to the heathen to be rivals or antagonists, and he promised to see what he could do. The people will pay half of ~~their~~ a pastor's salary, as soon as the building is ready. They now meet in a school

house with a half-wall of earth. A neat chapel, for which they have exerted themselves, will do much to give them what might be called 'esprit du corps', an enthusiasm in their church which has a home. We have seen this in other places, and think it very desirable to aid in such a work. Next year I want the same for Anaicottai, a mile south of Manippay. The Misses Leitch secured land and laid a foundation stone there, before they left, but nothing has been done since. Two other places in the Tillipally field are looking for this aid, one, Mylitty, this year and Tellippally west next year. Therefore I trust the Prudential Comm. will allow the $210, this year, and approve of a similar amount for next year.

The Salvation Army has sent an English Officer here who has taken up his residence with one of our Christians in Navaly, and begun operations in the town. We wait to see if their work here will be helpful or hindering, as they will not work with us. Meanwhile there are many very encouraging signs in our work and we are looking and working for great things.

With kind regards—

Yours sincerely

S. W. Howland,

Sec. A. C. M.

Manipay, Jaffna Ceylon.
27th Sept. 88.

Rev. N. G. Clark D.D.
Sec. A. B. C. F. M.

Dear Sir,

During the past few months we have had opportunity for getting better acquainted with our field in Manipay, and as a consequence appreciate its importance more. "Not only is it a center for heathenism, one of the chief temples of Jaffna being directly across the road from our church, but there is a larger community of educated and influential men here than elsewhere in our Mission field. Altho many of these are strong in their opposition to Christianity, there are on the other hand, many who are, to say the least, ready to give heed to the claims of Christianity, and some who seem to be coming forward to the light. The fact that so many of them have been known as Christians and have gone back, has great weight with others. Thus for several reasons the success of the work in Manipay seems quite as important in its relations to the whole, as that in any other place. and I am glad to be able to say that the outlook is very hopeful. Several of the wanderers have taken a stand again on the side of Christ, and a number of others who have long resisted the truth have seemed to decide for Christ. There is in the community more of a consideration of the claims of Christianity than I have seen before, and on the part of Christians an ex-

pectation of the conversion of individuals more definite than heretofore. Our meetings are well attended, and we have been able to hold a good number of them. Altho the weather has been warm there has been a good wind. Cholera has appeared in some localities, but has not as yet prevailed extensively. The general fear of it, while hindering evening meetings in some localities has its effect in making many more susceptible to religious truth. Mrs. Howland has been able to go out to meetings or house-to-house visitation, mornings and afternoons almost constantly. The church have succeeded in completing most of the repairs contemplated after much effort and many hindrances. The whole cost thus far has been over Rs 1200. The building is very much improved in appearance by the necessary re-roofing, and the return to a comfortable place for worship has increased the attendance on the regular services. The Salvation Army has sent a Major to spy out the land and has decided to occupy the field with a full contingent of officers, who are expected to arrive in a few days. There is no doubt but that they will have large crowds for a time at least, and will do well financially. The Major said recently that his creed was practically reduced to, "I believe in God and the Salvation Army." They will cause some stir which I think will ultimately be healthful, but I do not anticipate any serious hindrance to our work. In Chavagachery there is more than usual interest, and there have been several conversions. We expect

to receive seven to the church at the next communion — The Christians also are more earnest an united —

Oct. 5th Yesterday was held here our Annual Conference in connection with your meeting at Cleaveland. The attendance was between 700 & 800, and all seemed interested & I hope were profited. Mr. Smith who presided will write you more particulars. With kind regards from us both

yours sincerely

S. W. Howland.

Jaffna Ceylon.
17 Nov. 88.

Rev. N. G. Clark D.D.
Sec. A. B. C. F. M.

Dear Sir.

Your letter of Oct 15th is at hand, and as I suppose you would like a reply as soon as possible, I write at once. My preference is most decidedly for remaining in Jaffna, and that may possibly affect my judgment, though I should try not to have it do so. We want to work where the Lord wants us, and we judge as to that chiefly by seeing where we are most needed and where we are likely to accomplish the most. Judging by this it seems to us not right to leave Jaffna — We appreciate the needs of the Madura Mission, and if that Mission and this were both in the same stage of development, might think that that Mission had the strongest claims. But considering all things it seems to us very decidedly our duty to remain here. We are really short-handed, and we think it an important period in the history of our Mission, — almost a crisis, and that if the work could be vigorously pushed for a few years now, there would be a gathering of results of past labor, which otherwise would not only be lost, but hinder results in the future to a considerable extent. Of course we do not know what God has in store for us, but this is the way we read the signs of the times. I think all the Mission feel strongly that our number

ought to be increased rather than diminished.

Another argument, which perhaps would not weigh with some, but does with me, is that having brought the gospel to this peop and instructed them so fully in it, we are bound to put forth every effort to bring in the present generation. for otherwise they will be much worse off than as if we had never come to them.

So much for general reasons. Individually I think we are so well known all over Jaffna. having lived at five different stations that our influence would be much more here than in Madura. I believe a Missionary's success depends not so much on the number of words he speaks or the miles he travels, as on what he is known to be and his earnestness of purpose. as manifested by his life as well as in his works. I think we have been moved oftener here than favored the greatest usefulness. but in each case there seemed no other way. and the fact that our field is so compact and comparatively small made the loss less than in such a change as you propose. This is the way it seems to us. I have not consulted the others but I think they would object to this change. It does seem as if suitable young men could be found in America willing to enter into so grand an opportunity. We thought consecration to Mission work was reaching high water mark. If I had 10 lives I would give 3 to Jaffna. 2 each to India and Japan. 1 to China. and 1 each to Amer. City missions and Home Mission. This is in my mind the relative importance of the fields as a call to me personally. Of course it would be different with others

but I cannot help believing that if our Seminary graduates asked *honestly* the question: 'Lord what wilt thou have me to do?' the answer for some years at least to half of them would be: 'Go into Mission work.' We pray the Lord of the Harvest to send laborers into the harvest, and to give you relief in your difficulty. With kind regards—

yours sincerely

S. W. Howland

Manipphay, Jaffna, Ceylon.
11th Jan. 1889.

Rev. N. G. Clark D.D.
Sec. A. B. C. F. M.

Dear Sir.

I am sorry there was a misunderstanding about our statistics, as referred to in your letter of Nov. 23d. to Mr. R. C. Hastings. It is not always easy to know just how to fill out such tables, circumstances differ so much in different Missions. The adherents reported as 417 are those who take an interest in Christianity, and are so far convinced of its truth as to be willing to be called Christians, and to attend church with more or less regularity. If we included all the "children under Christian instruction," we would have to put down over 8000, but the Christian instruction some of these get is rather small, and they could hardly be considered "identified with the Christian community." In this field, as you are aware, the people do not become Christians by villages or companies as in some parts of India, but one by one as in America. Consequently we have been accustomed to take account only of church members. This item of "adherents" is comparatively new in our statistics, and in some cases only an estimate. The line cannot be very clearly drawn for including or excluding, and varies with different pastors. So too with reference to our average congregations. The Sunday

School children were not included because they do not to any great extent attend our preaching services, to which we supposed the item referred. In some cases the Sunday School is held in the afternoon, tho in most of the stations it is in the morning before the service, most of the children going home at its close. After an hour and a half of Sabbath School, another hour, or hour and a half of service would weary most of them, unless the service was conducted chiefly for them. In our ordinary village schools we have very few children over 14 years of age. If their parents are Christians it is often necessary for the children to stay at home as a guard to the house so that their parents can attend the services. The houses and premises are so insecure that they do not like to leave them without some one present. It is rare to have more than a dozen children present, tho more attention is given to this now than at one time, and there is much room for improvement. Very few unconverted persons attend our regular Sabbath services. In order to reach them, we must see them in their homes, or in evg. meetings in schoolhouses or private houses. Our pastors or catechists can rarely get more than a dozen or twenty to these evg. meetings, but if a missionary is to be present the number will be doubled or trebled. At our regular church services we think we are doing well if half our membership are present, not that we are satisfied with this, but often there are less. Yet I think this is as large a proportion of the mem-

bership as are ordinarily present in country congregations America. The pupils of our Boarding Schools are of course but these, all told, are only 250. including the College. more than half are themselves church members.

As for ratio of increase we are perhaps as much concerned at its smallness as anyone can be, But it should be remembered that the work among this people cannot be compared with that among nominal Christians in Turkey, or among a people starved for lack of a religion as in Japan and China. in India the large ingatherings have been among peoples practically outside the pale of Hinduism. It is possible that we are, as you suggest, "too slow in receiving those whom Christ has already received." One defect of our Christians is that they not have sufficient confidence in each other, and yet it is strange. The whole treatment of the Dutch, who occupied the island before the English, thoroughly impressed the people with the idea that Protestant Christianity is a mere form. Nearly half of the population of Jaffna were baptized Protestant Christians 25 years before our Missionaries came, and yet when the Missionaries came there was not one who was willing to be called a Christian. Moreover we are surrounded by scores who have once been church members, but are now idolaters or scoffers. The number excommunicated this year is 9. which is not an unusual number. 8 others are dropped for joining the Baptists 3 of them being already suspended, and most of the others members

of their families. It is very frequently the case that a person
seems interested, and the interest keeps up until hope for employment
aid in schooling or something of the kind, fails, or is not needed -
and then it ceases. Of the large numbers taken in a few years
ago some are already cut off, and others do not attend because
they do not get the help. During the past year 81 have been rec'd
on profession of their faith, which is two more than the year before.
and more than any previous year except three mentioned above
and which are accounted for otherwise than by special religious interest.
But these 81 are less than 6% of our total membership, which is
now 1439, being a net increase of only 41. Twenty have died,
and three joined the Church Mission during the year." At our Associa-
tion Meeting held last week the reports were on the whole encouraging.
Nearly all the churches had felt the spiritual quickening, and
the influence of it was believed to continue and larger results
are hoped for the coming year. The contributions reported by the
churches as from native sources amounted to Rs. 6377, which is (I think)
more than ever before reported. The total receipts of the churches
were Rs. 7061. A part of the increase is accounted for by the special
efforts at church repair in Mamippay and Navaly, yet there has
been a general advance in spite of the fact that the harvest early in
the year was very poor. We are now in our week of prayer; some
interest is reported, and several conversions, tho the meetings are not
very fully attended owing to an almost epidemic prevalence of fever
and the very chilly nights." With kind regards. Yours truly J. W. Howland
Sec. A.C.M.

C.M.S. Mission Press, Kottayam. Rec'd Dec. 11, 1890.

Jaffna Ceylon.
30th Jan. 1889.

Rev. N. G. Clark D.D.
Sec. A. B. C. F. M.

Dear Sir

I was wrong in my last letter of the 11th inst. in saying that we rarely have a dozen children present at our regular preaching services. At this station, Manippay we have not many more, but I understand that at some of the stations there are often as many as fifty present. You will observe that in the statistics sent to Dr. Strong a note states that the numbers of attendance do not include children.

At our business meeting last week we considered our appropriations and voted them as follows:

Pastors & Preachers -	Rs. 906-	
Assistants -	5016.	
Bible Women -	1152.	
Education -	1700.	
Miscellaneous -	3070.	11844.

The last two items are as reported by you. For Bible Women it seemed necessary to go over the Rs. 1000. This was not sufficient last year, and still more is needed this year. We felt sure that the W. B. M. would gladly furnish this.

Under the first item we did not appropriate the whole, because one whom we hoped soon to ordain, Mr. Henry McLeelland,

has been called away by sudden death. But it is quite probable that another church will be ready to organize before the end of the year. Also we did not appropriate quite the whole of the allowance for assistants. We very much need more men, but cannot find suitable ones to take up. We have added two new men however, who we hope will grow to be good workers, and very likely we shall try another before the year is out so that we shall need the whole allowance. We transferred one, Mr. Fitch, to the new Medical Department, and expect him for a time to become Dr. Marston's teacher in Tamil. Another has been dropped as not being of sound mind. We feel the death of Mr. McLelland very much. He was a graduate of our last Theological Class, and of the first class in College, having taught the English School at Chavagacherry for eight years before studying for the ministry. He was active, earnest and efficient. He preached an earnest sermon Sabbath forenoon in his usual place, and going home was soon after drowned in his well, by the falling of the sweep. We do not know how to fill his place.

Two weeks ago Mr. Samuel Veeragathy was ordained as assistant pastor at Navaly. Pastor Asbury is getting quite feeble after his more than fifty years of service for the Mission and the church, and he becomes practically Pastor Emeritus. Mr. Veeragathy has been preaching there for the past two years, quite acceptably.

We understand that the Prudential Committee are thinking of sending Messrs. B. Fay Mills and Greenwood to Ceylon & India, as evangelists. They would have a cordial welcome here, especially because Mr. Mills' mother was here. Of course they are not so well known by the community as Messrs. Moody and Sankey, but their coming would excite much interest and we believe would be productive of much good. As individuals we could not do much towards the expenses of such an undertaking, but I suppose they would be met by the Board, or by private subscriptions in America. Nor could our people do anything towards it. We are pushing for the half expense of five new chapels from the people, as an extra this year, and this will come to about Rs. 1500. Their coming will at least secure more earnest prayer in America for this part of the Lord's vineyard, and we trust may be the means of a great blessing.

With kind regards to all,

yours sincerely

S. W. Howland

Sec. A. C. M.

Jaffna, Jan. 30, 1889.

Rec'd March 11.

Death of native pastor

&

appointments

29th March, 1889,

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.

Dear Sir

Your letter of Feb 14th addressed to Dr. Hastings, has just come to hand. We feel grateful for your decision in reference to the proposed transfer to the Madura Mission. I understand that the Madura Missionaries themselves think that it would not be right to take us from Jaffna. With regard to the proposal concerning young ladies, we hardly know what to say. If it were possible to send us a man and his wife, we would be very glad, but our experience with single ladies, unless they can be with a family or in a Boarding School, makes us hesitate to ask for any more. Especially would we be doubtful about any recommended by, or under the influence of the Misses Leitch, as we have little confidence in their judgment. We ~~think~~ understand, however, that Miss. Lucy Green of Green Hill, Worcester, a daughter of our Dr. Green, would be willing to come here if invited. It would be a help to my Sister at Oodooville if she could come, and the Board were willing to send her. She would be warmly welcomed by the people as well as the Missionaries, and could do a good work, and would probably have the language sooner than any one else. If the Misses Leitch return we would hardly have room for any others. And we might as well say frankly, that although we do not like to object to their return, yet we cannot look forward to their coming

except with anxiety. Miss Leitch in her letter speaks of Miss. Cornish, who wishes to come here, as to be supported by the So. Boston church. If she means independently we would most decidedly object to her coming. Mrs. Child, in a letter just rec'd, speaks of a plan of Miss. Leitch's to have an English Medical Lady come here to be located at Uduppitty, the W.B.M giving $2500. for buildings. While we would not object to an Amer. Medical Lady, and think she could do a good work, we think that an English Lady had best not be in our field. An Eng. Medical Lady is needed here to take charge of the Lying-in Hospital now being erected in Jaffna town, but she ought to live in the town and not at any of our stations, and this is said very decidedly by the wife of our Govt. Agent, Mrs. Twynam, who is specially interested in its erection. I am writing to this effect to Miss. Leitch.

With kind regards from us all.

Yours sincerely

L. W. Howland

Sec. A. C. M.

Jaffna, Ceylon.

Jaffna, March 29, 1889.

Rec'd May 11.

Manippay, Jaffna Ceylon,
23d May, 1889.

Rev N. G. Clark D.D.
Sec. A.B.C.F.M.

Dear Sir

We returned two weeks since from our visit to the Hills. Friends there advised against so early a return but we thought the cooler weather would have set in. We found however that it was still very hot, and Mrs. Howland was almost prostrated by the heat, although she had been quite well on the Hills. But for two days now the south wind has been blowing fresh and we think the worst of the heat is over. The work has been going on as usual. The epidemic of fever had not fairly passed away when there was a panic about cholera brought from the pearl fishery. There have been less than 200 deaths, and there is reason to think it will not prevail. The strict Baptists who came into the Manippay field 3 years ago, have had a dispute among their followers, as was to be expected from the character of those they took up, and they have moved off to town. They have done very little harm to our work. The Salvationists also have been very quiet as far as our field is concerned. I understand that they acknowledge that they cannot do much amongst the heathen. Some of the Wesleyan Christians in town have joined them, but so far I think only one of ours has done so. While on the Hills we had the opportunity of getting acquainted with Dr. & Mrs. Marston, as they boarded with us for a month. They are thoroughly British, and seem disappointed in many

respects on finding the true state of things here. They feel very strongly, as we feared they would, that they have been misled. However they are remaining in India studying Tamil, not expecting to come here for some time, probably not until the end of the year. Here in Jaffna the special interest of last year is apparently passing away without the results we hoped for. I fear our Christians have too much of the pride of caste to make them willing to give up all things to receive a blessing. We do what we can to clear out these stumbling blocks, and though it is slow work there is some progress in the right direction. One person has joined the church in Manippay and one in Navaly. Two Manippay members died of the fever, and four Chavagacherry members have died, one of them who was working with Mr. Perkins in India died there of cholera. Some good moonlight meetings have been held at both of our stations. The annual examinations of our schools by the Govt. Inspector are now going on. In spite of the sickness that prevailed, and nearly broke up some of them, they are doing as well as usual. With kind regards

Yours sincerely

S. W. Howland.

Manippay, Jaffna, Ceylon
Received July 15th
Mailed July 23, 1889

Batticotta. Jaffna. Ceylon.
21st Aug. 1889.

Rev. N. G. Clark D.D.
Sec. A. B. C. F. M.

Dear Sir.

I suppose you will have been informed some time since by Dr. Hastings of the exchange that we have made of location and work. Some years ago I might have welcomed it, but I have come to feel the importance of the evangelistic work more and more, and have perhaps become better fitted for that than for educational work. But Dr. Hastings felt that it was necessary for him to leave the College at once, and that if he did so he might hope for several years of work, but would otherwise break down very soon. There was no one else to take the place except Mr. Richard Hastings and the fact of his needing to visit America soon gave reason for his declining. Altho my judgment and preference would under other circumstances have been decidedly in favor of other work, yet, as it was, I could not refuse. We are getting into the unaccustomed harness and find plenty to do. There is a large field besides the College and we take considerable time for it. There is a good corps of workers, and through them much can be done. It is also proposed to have the Theological Class here at Batticotta. This is in part because they can be better accommodated here for lodging etc, and also because Mr. Rice,

the pastor here, is one of the most suitable instructors. Also Pastor Eliatamby of Panditeripo. 3 miles dist. can easily come here for 3 lessons in a week. and his earnestness and enthusiasm will be of great benefit. As for myself I enjoy the instruction in Bible and Theology. But one can do only about a certain amount, and if too much is attempted less is done of each. Perhaps on the whole this is the best, & I do not think I am likely to overwork. But I should be glad of more help. This term, having only one Amer. Professor, we are more crowded.

We would be very glad of Mr. Hitchcock's services, and think that perhaps it would be best to secure them now while available. The Misses Leeitch promise to secure the funds to support such a Professor, and I would be glad if the Board would take the responsibility to advance the money for his support until it is secured, and send him and his wife out at once without waiting to hear again from us. We could manage in some way about a residence. I believe that the legacy of the St John's is intended as the basis of support of the married Professor. If they were willing to give 5% yearly on the amount promised, that would be $1000, and if a little could be added from the income of the Amer. Fund, it would suffice. I do not know as the St Johns would be willing to do this, and it would be a good deal to ask of them. I should be glad if you would take an early opportunity to send me a state

ments of the amount of the American Fund, and its investment and annual income. We are getting a charter for the College from the Ceylon Government as the funds held here are considerably increased, especially by those for the Medl Dept. collected by the Misses Leitch. The Govt. is not willing to have the Charter include the power of conferring degrees. What the outcome of the Medl. Dept. will be remains to be seen. but we have not yet seen ~~the~~ our way to separating it from the College Board. Of course the funds will be kept strictly separate. Dr. & Mrs. Marston are at Dindigul studying Tamil. The Misses Leitch want us to support them at first on annual subscriptions. We want some security before undertaking it. As a result there is considerable correspondence. At the Communion here last week, one College boy from a heathen family, and a young woman with a Christian father were received to the church. One of our church members Samuel Volk died of cholera. The disease seems lurking in many places, but not as yet prevailing extensively. There have been a little over 300 deaths in the province by it. With kind regards from us both to Mrs. Clark and yourself I remain

Yours truly

S. W. Howland.

Jaffna, Aug. 21-1889
Recd Sept. 23

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Jaffna Ceylon.
Oct 23, 1889.

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.
Dear Sir

We have completed our first term in the College and are now enjoying a three weeks' vacation. There is nothing very special to report, but general progress. We have a good freshman class of 29, making 75 now in the College in all the five classes. During the past term one has died, as Pastor Rice wrote you, two left applying for positions in the Government Factory at Colombo, and one to be married — We are glad to welcome Mr. Wallace, who arrived two days ago in good health, and believe he will be quite an acquisition to the staff of Instructors. We are hoping to hear soon a favorable reply as to Mr. Hitchcock's coming, and on his arrival we shall feel well manned. Two weeks ago four persons were admitted to the church at Tangani; one was of Christian parentage; another is the wife of a Christian school teacher; the third, a sister-in-law of Pastor Rice of Batticotta, and the fourth a man who was converted in prison last year, through the efforts of a Church Mission catechist. As reported by Mr. Rice in his letter, two were admitted to the Batticotta church some two months ago. The young man from the College, had been a candidate for some time, but had not been considered as giving good evidence of a change of

heart. Latterly there seemed to be a change and all approved his admission. Yet, a few weeks after, he was entangled by his parents and heathen relatives in a heathen marriage. I think he is sincere as a Christian, but has no firmness. He says he has not given up Christianity, nor rubbed ashes, though I believe he accompanied his wife to the temple. It will be very remarkable if he is able to stand as a Christian in his circumstances.

We are looking every day for a cablegram from Mr. Wishard who expected to come here early in November and we hope his visit will prove a great blessing. We are also looking forward to the coming again to Jaffna in January of Mr. Grubb the English Missioner whose visit did so much good last year —

5th Dec. This letter has been laid aside for a long time. We are expecting Mr. and Mrs. Wishard this evg. to stay twenty days. They have been detained some time in Colombo, and have been doing good work there, and aroused a good degree of interest. We are planning for a Convention Dec. 19-22. here at the College, and hope for an attendance of 250 or more. One of our College boys, the son of a pastor, in his desire to visit America, has run away from home, taking passage on a vessel going to Cochin, with the hope of working his passage in some way. The poor boy has not much idea of what is before him. We have just had a brief visit from Dr. Peck of the North China Mission on his way to the U.S.A. I received your letter of Sep. 28. with statement of College Funds in hand. I

will write soon about funds here. I judge that the income of the Am. fund is a little over $2000. yearly – The salaries of the two young men are $1250. Allowing $250. for travelling. there is a balance of $500, besides the $1573. in the Bank, which I suppose is accrued interest. These two together would be enough for Mr. Hitchcock's support for two years – and I am sure that by that time we would have found a way for his continued support. At any rate after the 3d year one of the young men's salary will be available. And for the lacking $500. of the third year the unused $250. for traveling for the coming three years would be available. Therefore I think we are in a position to at once assume the support of Mr. Hitchcock and his wife. It has been suggested that the W.B.M might like to assume the support of Mrs. Hitchcock with the understanding that she do Missionary work. Even this would not be necessary. Yet there is no doubt that she will find abundant opportunity for such work, and the W.B.M. might for that furnish her with a conveyance and means to keep it up. in order that she might do work among the women. It would help to the feeling that we are all in one work. I hope it may be arranged that Mr. & Mrs. Hitchcock may come – Mr. Marsh wrote to Amherst asking if the College would not support them – but no reply has come as yet –
We have been sorry to hear of your illness, and hope that you will have fully recovered before this –

Dr. Marston writes that he will be ready to come by the end of the year. We wrote to Mr Leitch declining to assume his support on the strength of annual subscriptions and collection boxes, and asking for a guarantee from the Edinburgh Committee. They have not met yet, and we have no definite reply, but hope that the matter will be satisfactorily adjusted. The matter of obtaining a charter for Jaffna College is progressing slowly. The English lawyers seem to have great difficulty in understanding the wordings of our Constitution, and we have finally asked them to write it out for us in proper language. With kind regards from us both to Mrs. Clark and yourself

yours truly

S. W. Howland.

P.S. Some months ago I had a letter from Mr White as to a manikin, making a special offer. In my work then I had no especial occasion for it, and so did nothing, but I think it would be very useful for the College, and if the offer is still open, I shall be glad to avail myself of it. I shall be sending a small order for sundries soon, if it can come with that, #

Mr. S. W. Howland
Jaffna. Oct. 31 Nov 1895

Howland Rev. N. N.

Oodoville, Oct 9. 1880

Rev. N. G. Clark D. D.

Dear Brother

You will have received my letter giving some particulars of the tent work. The tent was pitched in six different villages, and similar series of meetings held and house to house visitation carried on in all. The results of these efforts and of the distribution of the Scriptures throughout the field have not been marked to an extent to attract observation. It is a satisfaction to know that the Word of God has been carried to every house, and received wherever there are those who are able and willing to read it:- probably in nine tenths of all the houses. It is now our object to look after these Scripture portions, and do what we can to secure their being read. It is our earnest desire and prayer that they may prove "Spirit and life" to some souls.-

The people are visited by the Pastor and assistants, and the women especially

by my daughter and the Bible women under her direction. The interest among the women is in advance of that of the men, and the thought comes, that as the women have been and are the great power in idolatry, so it may be that the people are to be converted to Christ by the influence of the women. It is a noticeable fact that where Christian women are married to heathen husbands, generally the influence in the household is Christian, though of course in a less degree than when both parents are Christian. Still the children usually receive a Christian training, and grow up as Christians. Whereas when a Christian man takes a heathen wife, he usually loses his Christian character, and the influences of the household are on the side of heathenism. This difference arises partly from the fact that a Christian woman's marriage to a heathen is usually against her wish, she being pressed into it by her parents and relatives, whereas the young man who takes a heathen wife is usually influenced by money or caste.

In addition to this is the well known fact that woman everywhere is devout, and her faith firm and unyielding. When a young man takes an educated Christian wife we feel that he is anchored and comparatively safe, and we hesitate to put a man into any responsible situation in Mission Work till he is thus settled.

I remember Mr. Minor said many years ago, that he should be glad to supply every young man in the land with an educated Christian wife. He undoubtedly said this in view of the powerful influence of a Christian wife even in a heathen family, and of the baneful influence of a heathen wife of a professing Christian, of which he had some painful examples among those in his employ in the printing and binding establishment. -- I presume he would not have notified or encouraged marriage to heathen husbands. -

We rejoice much in every new Christian home established where both husband and wife are "one in the Lord" and scattered as these Christian homes are over the

surface of the they appear on a map of the field like stars in the midnight sky. and our hope is that many of the inmates may "shine as stars forever and ever" among those who "turn many to righteousness". - You can understand why we rejoice much in the prosperity of our Female Boarding Schools, and our gratitude for the generous appropriation for a building worthy of an object so noble and vital to the establishment of Christ's kingdom here. It will remain for generations, as fit monument to the elevating and ennobling influence of the Gospel, in awakening in the hearts of the Christian women of America such love for this sisters in this far-off land; and it will be a centre of life and light. - a home. - a true type of a Christian home, sending out its daughters from year to year, to become "like corner-stones polished after the similitude of a palace", in other Christian homes, till the time come when from every house the "incense" of prayer and "a pure offering" shall be offered to the name of Jehovah. -

In the interval between tearing down the old school room, and sleeping apartments, and preparing a place in the new building for study and sleeping we gave the pupils a long vacation of twelve weeks.. At length the rough walls of the East wing of the new building, designed ultimately for the Lady Principal's apartment, were built up, and the roof timbers put on, and covered with the braided leaves of the cocoanut tree, and a temporary shed put up for a kitchen.-- and thinking the pupils might be accommodated without exposure to health, we ventured to call them back. Only a few of them came at first to the call, and I vacated my study and let them sleep there while the number was small, and the church was utilized as a place for study and recitation. In the mean time the unfinished rooms in the new building were frequented by them in the day time, and they gradually became accustomed to them and had less reluctance than at first to occupy them; and now the rooms are used for study recitation and sleeping, though

with considerable discomfort. the rooms very small for school rooms, the floors of earth and dusty, soiling their clothing. the walls rough and unplastered, and consequently not whitewashed, giving a dark and gloomy aspect to the rooms. and the doors and windows rough; - old doors and mats utilized for the time. altogether giving a forbidding aspect to the establishment, yet the pupils seem happy and bear their discomforts and inconvenience as cheerfully as we could expect. We have the hope that the building may be completed ready for the beginning of the new school year in March and that then we may be able to take a new class and fill up our number, which has been kept small, - on account of want of room while the building is going on. -

You referred in your letter to the large gathering of children during our series of meetings as interesting and encouraging. I have been feeling lately that I must do more for the children. I think that the decision is made by the children in our schools for Christ or against him at an early age,

perhaps under ten or twelve years. In a meeting for those who wished to be Christians at the close of the morning service last Sabbath a majority of the thirty three who remained were children of the schools,— a part of them were children of Christian parents.—

In our letters we are inclined to mention only the encouraging facts, and there is danger of a too favorable impression being made as to the progress of the work. A letter received from America not long since by one of our number inquired if we often meet with a heathen here now?! — It is sad, — very sad, as I go from station to station and from village to village to meet one after another and company after company — all heathen — none but heathen. — rarely relieved by a lone Christian, — all going the downward road, yet many knowing the true way. I meet a man and after the salutations and passing inquiries and remarks I ask "Did you study in the Mission school when young?" "Yes" — You can read then? — "Yes" "and you studied

the Bible? Dont you think that is true, and shows us the right way?" Yes that is a good way". "But do you walk in it?" "No I have to work for a living, and do as the others do". - If I then try to bring the truth home to his heart and awaken a sense of sin and of danger, he will try to turn the conversation, and finally I leave him with a vast, doubtful whether any serious impression has been made. - And this is the state of many, I might almost say of multitudes. Many flatter themselves with the remark "There is one God" without really thinking what it signifies, and many with the thought that if a man is sincere in any religion he is safe. While nearly all are careless about the future, and have no sense of sin. - Indeed the great hindrance here, as among the impenitent at home, is carelessness, and indifference as to another world while giving all their thoughts to gaining a living or laying up riches. - Yet when any sickness or other calamity awakens their fears they turn at once to their idol gods. Some women have been

at work here pounding mortar for the new building. As they lived at a distance they remained here through the week, staying at night also. They attended meetings on the Sabbath and meetings held with them in the evenings, seeming interested in listening to the truth. At length several of them were taken with fever in the same day, probably on account of some exposure to rain. There is a devil temple just over the hedge from where they slept, and they thought they were seized with sickness on account of the anger of the female demon who is worshipped there, because they had attended our meetings and listened to the reading of the Bible; and they lost all their apparent interest, and have appeared very different since. I mention this as an example showing the bondage under which the people are, even when we begin to have some hope of them.

I have alluded in previous letters to the way in which the work has gone on here, one or two being brought out from a family in connection with their being

educated in our Seminaries. I see by the September Herald that the work is opening in the same way in Madura, as it has been going on here from the first (see Sept. Herald p. 357.) Mr. Washburn says "I am persuaded that a new day is beginning to dawn upon us in respect to work among the better castes. &c. He believes "that a great door is opening to them in this direction" which I think is quite true. and the fact of the accessions there having "come hitherto from the very poor and the lowest classes" # as he states, and numbers of these having been educated and fitted for situations of influence, and all having been brought under the elevating influences of Christianity will be an advantage if those of the higher classes also become Christians unite harmoniously with them. That is an advantage which we do not have here as the work began here among the higher and cultivated classes, and growth downward is not so natural as growth upward; and the barrier line between the high and the low here in India is one difficult to be appreciated

The influence of the Madura converts is not so much to be misunderstood.

by those who have not seen it. The "color line" in America is nothing compared to it. - There is nothing there like the repulsiveness of the habits, the food and occupations of the lower classes here. Much has been done and is doing still to raise and instruct them. but as yet is the comparatively little success as to numbers. These classes are comparatively few here, and live more scattered in different villages than they are in So. India, and are more directly dependent upon the higher classes upon whose land they have their huts and for whom they do all kinds of menial and filthy work. - An evening school is supported here by a member of the Ootacamund church for the children of this class who are kept at work and cannot be spared for studys during the day. - From thirty to forty children attend this school and learn to read and to sing and we hope some good may come from it. - - A company of from twenty to thirty women of this class come together to my daughter every Wednesday afternoon, and learn to sew

and to sing, and listen to reading from the Bible and to religious instruction. They receive a trifle for their sewing, -- a plain cloth when their little earnings by sewing amount to enough to pay for one. - This meeting has an elevating influence upon them all, and we hope a saving influence upon some. - Three of them have been received to the church during the year.

- In a heathen newspaper recently started in Jaffna town there was lately an appeal to the people of one of our villages about a mile distant, to come forward to support a school in the influence of Hindooism. -- The names of 27 prominent men, government officials and others living in the village were given, who should aid such an enterprise, and thus "drive out the Christian devils" as they express it. - We have a large boys' school there and a nice large school for girls. - It is their object to break up these schools. - We think they will not succeed. - The appeal is a testimony to the real value of our schools -

- "We feel it a privilege to work on amid encouragements and discouragements, - resting upon the promises of God, rather than upon what we see."

Yours truly W. W. Howland

Oodooville, Oct. 9, 1880.
Rec'd Nov. 22.

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Codooville Dec. 2. 1881.

Rev. N. G. Clark. D. D.

Dear Brother:

In our work here we see steady progress though not rapid. I have thought often of your remark in your last that you see indications of the near approach of a work of grace among us, and I took occasion to bring the subject anew before the meeting of Pastors and Delegates of the churches, with the inquiry whether the churches as a whole, or as individuals, are now in a state of preparation, and expecting, laboring and praying for such a work, and whether there are special hindrances to be removed, or duties to be performed, to be prepared for what we may expect and hope. The replies were on the whole hopeful. I see however no special indication of any marked or general movement among the heathen community. Nothing but the power of God can awaken them to fear the wrath to come or indeed to any sense of sin or danger. Still in some way the change must come, for God's promises are sure. And we work on believing that "patient contin-

uance in well doing" is the only secret of success. Much faithful work has been done here from the beginning, not only in public preaching, but in village meetings, in schools, in visiting from house to house and personal individual conversation, as well as labours for the women. Surely the labours of those who have gone to their reward, Brn Poor, Spaulding, Hoisington, Whittlesey, Sanders and others and their faithful wives, will not be lost. Their work has been and is kept up by their successors. It cannot be well exceeded. Bro. Poor used to say "we should be thankful for such a favourable opportunity as we have here in Jaffna for sowing the good seed." We are still sowing "by all waters", assured that the harvest time must come sooner or later.

My health has not been good during the past season, and I have not been able to engage personally in village work so much as I wish to. I have a good deal of desk work. As chairman of the Publishing Committees of the Mission and of the local Bible and Tract Societies, in which the three missions here are united, I have to superintend much of the printing, involving revising some of the translations, and examining proof sheets. I also have to prepare matter for the English part of our periodical (the "Morning Star") which is the more work from

the very fact that the space is so small necessitating re-writing for the sake of condensing selected extracts. Preparing manuscript lessons for Native Assistants and Theological class also takes time. This kind of work is not what one would choose, but it must be done by some one of our number and circumstances seem to make it my duty.

There has been some excitement among the people recently from the circulation of a report that Christ was to come and the world to be destroyed by a flood on about the 12th of the last month. It arose from the circulation of pamphlets sent here by persons in So. India, who professed to have had a special revelation. As it seemed desirable to improve the occasion, I prepared a tract with the title "Christ is coming" stating the fallacy of the pretended revelation, but that it is yet true that Christ is coming, though no one knows the time, - also stating the manner of his coming as told in Scripture :- the object of his coming;- to gather his people, to bring to light the hidden things of darkness, and to perish his enemies, closing with an exhortation to be ready to meet him, without delay, for though he may not come during our lives, yet life is the only time we have to prepare. The tract was in much demand, and the edition was soon gone. I never knew a tract thus sought for, and we must think that it was extensively read, and may hope that some abiding im-

pressions may have been made, though I have as yet seen no evidence of this. I have also by request of Com. of Tract Society prepared a tract with the title "Who is Christ?" which is not yet printed.

Christ and his Divine character and work have been brought prominently before the people this year. In the Union Bible meetings, which have been held in twenty-four different villages in the past season, the subjects have been 'Christ the Creator' 'Christ the Saviour' and 'Christ the Judge'. These meetings held under the auspices of the local Bible Society (one ~~of the~~ speaker being appointed from each of the three missions for each meeting) are usually attended by one or two hundred or more of the people. Three handbills containing Scripture passages on the three subjects were prepared and printed for distribution at the meetings. A tract was also prepared by my son on "Christ the Creator" and he has another ready for printing on the Resurrection of Christ as a proof that he is the Divine Saviour. Thus "Christ and him crucified" has ~~this~~ been a special subject of the year. There was the more need for this from the fact that many who have become somewhat enlightened try to satisfy themselves with the saying "There is one God" and reject Christ as the Divine Saviour.

At the late Annual Meeting of the Bible Society the reports from the different Churches indicated an increase

of regular Bible reading and study among the Christians. The practice of reading the same chapter of the Bible daily by all the Christians connected with our Mission has been continued several years. a review with explanations and practical instructions from the chapters of the week being generally the topic in the weekly church meetings. A year ago it was proposed in the meeting of the Bible Society that all the Christians of the three missions unite in reading the Bible in concert - a plan for reading with the chapters noted for every day of the year was prepared and printed; and I think very generally adopted. - and with good results. - (A new edition of the Plan is now being printed on account of a request for a thousand copies from Mr. Wood of the Ch. Mission Colombo.)

Two classes have been received into the Boarding school this year, one in March of 15 members and one in July of 12. All these have been received on the new foundation of self support, all being paid for by their parents or friends, or by the aid of scholarships at the rate of 24 Rupees (about $10) a year with 5 Rupees entrance fee, which with the Gov't Grant is supposed to meet the entire expense for food, clothing, native teachers and incidental expenses of the school. There are now 50 pupils in the school. A class of twelve will graduate in February ~~next~~.

"The Gov't school Inspector says in his report of the school "It can show results of which any school or college may well be proud", and then gives an extract from our report

of 1878. Stating details as to the position and standing of the 456 graduates then still living and "occupying respectable and honourable positions in society."

The west wing of the new building designed ultimately for sleeping rooms has been completed, and is utilized for the school by using one of the rooms for a school room, and the others for recitations by day. The work of finishing the central school room is going on, and we hope it may be ready to be occupied by the beginning of the school-year in March next. It seems as though the Board could make no more profitable investment than to finish up this building in a way suitable for such a school. We hope that the native community will come forward, as they have begun to already to some extent, and endow scholarships for poor pupils, so as to relieve the Board from further expense for the support of the school; and we desire that the building as a parting gift from the Board, may be worthy of the Board and the Institution.

In view of the prospective possibilities, and I may say probabilities in our Mission, I feel it to be very desirable that a new Mission family be sent out soon to be ready for active work when imperatively needed to keep up our present diminished strength. I say this not forgetting the loud calls from other and more extensive fields — I rejoice in some indications of an in-

crease of Missionary spirit in the Theological Seminaries. I rejoice also in the effort to awaken new interest in Home Missions. When I have read of the thousands pouring into our country from different nationalities, I have wondered whether Christians would awake to their opportunities and responsibilities, - ~~and~~ If they should really awake to these the tide of interest will not stop ~~there~~ but flow on to bless the nations. I regretted to see the old plea taken up again "beginning at Jerusalem." I am glad the revised version has the right word from in the margin - "beginning from Jerusalem." (ἀρξάμενον ἀπό) Jerusalem was to be the starting place from which they were to go forth to preach "among all nations". The following command to tarry in Jerusalem until they were endued with power from on high beginning with 'but' seems to emphasize this meaning. I feel a great anxiety that the young men who are choosing their fields of labour may listen to the loud calls from all parts of the world. Are they not called to the work for such a time as this?

Yours truly

W. W. Howland.

Cochranville, Pa.
Dec. 2, 1881
Received Jan. 18, 1882

Udupitty March 16th 1882

Rev. N. G. Clark, D.D.

Dear Brother:

I send with this the annual Report of our Mission for 1881. I regret that it could not have been sent earlier. Some of the Reports not being prepared, and other circumstances which seemed unavoidable caused the delay.

I think you have been informed of the absence of my son and his wife on a visit to the Pulney Hills. She has been seriously affected by the heat during the past year, and her stay in the country seemed to depend upon her being away during this hot season. I have the charge of Udupitty and Chavagachery during my son's absence. We have been at the seaside Bungalow for some weeks, Messrs Hastings, Hotchkiss and Chapin, and Miss Townshend and my daughter spent their vacations with us there. The cool sea breeze there is very refreshing during the season when the chilling dews at night, and the

hot days inland are trying to the health. Miss Fernshund is feeble and cannot be left at this Station alone. It seems necessary therefore that Mrs H. and I remain here for the present. My daughter will in the mean time remain alone at Codorville having the charge of the school and other matters there, except as we can aid by an occasional visit. The school term here at Indianola commences to day and the Committee are here to examine Candidates for a new class in place of that which graduated at the close of the last term.

With our united kind regards

Yours truly

M W Howland

P.S. Mr. Smith will send you soon a more particular statement concerning the Village schools and the Board of Education

W. W. Howland
Indianola, Iowa.
Oct. 16, 1882
Ans. 29.

Odooville,

Aug. 1. 1882.

Rev. N. G. Clark D.D.

Dear Brother:

After I wrote you in March from Udupitty in connection with forwarding our Mission Report for 1881. Mrs. H. and I remained there till the return of our son and wife from the Hills, the last of May.* This seemed necessary on account of the sickness of Miss. Townshend. At times we did not think it safe for us to be absent even for a day. It is wonderful that she still survives though so very feeble. In our absence from our station our daughter was necessarily left here alone with the care of the Boarding school and other matters. The week after our return the Pastor Mr. Hoisington obtained leave of the Church to be absent for a visit to the Continent. He returned last Saturday after an absence of two months. His absence increased my work and care. The native Preacher Mr. S. Daniel, who has hitherto had the care of the branch of the Church at Erlaly, was about that time removed to the station, and has assisted me in preaching and holding meetings and other work. His place is supplied at Erlaly by V. Arulpragasam, a catechist who was removed

* Had the care of Udupitty & Charapathy during my son's absence.

from Tillipally

As a thorough visitation of all the church members seemed important I requested Daniel to undertake it as one of the first things to be done. In his report of the state of the church he says, "The state of the church during the recent months is not very encouraging. Yet we see that there has been growth in piety in some Christian families. Most of the church members regularly attend Divine Worship. Yet the number who come with devout feelings is not large. In about every Christian family regular reading of the Bible and prayer is maintained. Many are profited by following the printed plan for daily Bible reading. Many Christians read often the Scripture Tracts and give them to the heathen. On this account some have been enlightened and there is a spirit of religious inquiry and of asking difficult questions in the villages."

"There are more than 200 baptised Children in our Church. It is worthy of commendation that many of these courageously confess among the heathen, Christianity as their own religion, and the Bible as theirs. It is very encouraging that many Christian Children are reading such works as tend to their growth in faith, love and good works. We hope that parents and others may endeavour to prepare them to be the future pillars of the church. The Sabbath school Teachers meeting weekly to prepare their lessons and

teaching them to their classes is a means of good to both heathen and Christian children. The children who cannot come to the church for Sabbath School are taught in the different School Bungalows."

We have not been able to hold as many village meetings for the heathen as we wished and expected to; and I have not been able to attend all that have been held. Some of the Christians have assisted the preacher and catechist in these meetings. Several of the prominent members of the church hold regular meetings in different villages every Sabbath afternoon.

The Lord's Supper was administered last Sabbath. It had been delayed two weeks from the regular time - and while fearing that the Pastor would not return in season for the occasion, to the joy of us all, he came in Saturday night. Five were received to the church two of them from the B. School. In gathering candidates for church membership 14 of the pupils of the Boarding school and 12 from the villages expressed a wish to join. - All but the five accepted, were deferred - some on account of want of sufficient decided evidence of change of heart, and some that they might more fully learn the true nature and force of the covenant they enter into. A meeting is now held weekly with them for their instruction.

The large school room of the new building is so nearly

completed that we hope it will be ready to be occupied by the school at the beginning of the next term. It will be a fine commodious Hall. There seemed to be no alternative but to go on and complete the school room according to your permission, though we now see not how the expense is to be met. The walls of the east wing designed for the lady in charge, stand in unsightly nakedness. You speak of the need of two ladies being connected with so large a school. - but there is not accommodation for two ladies in the station house with a mission family, and there would be a propriety in meeting the expense under the head of building Mission Houses, especially while the old Mission house is made to serve for a Mission family. It is a matter of regret that the building has so much overrun the estimates. - It was unforeseen and unexpected. - and we know not how it can be met. We are pressing the native community for the endowment of scholarships, and demanding an unprecedented rate of payment from parents in order to render the school self supporting, and there are at the same time such large demands made upon them for the education of their sons, the support of Pastors, Churches and their Evangelical Society, local Bible and Tract Societies, the poor and occasional objects not unfrequent, that we cannot expect that they will give any appreciable amount towards the building.

When I see the influence of the hundreds of Christian

mothers who have been educated here, gradually permeating the whole community, I am reminded of the famous Corliss Engine at the Philadelphia Centennial Exhibition which we heard so much about, which moved every thing movable in the whole building. The Christian influence which spreads in wide and wider circles from an educated Christian mother in the direction of family descent alone gives our school no slight importance. Take for an example (rather exceptional,) an aged educated Christian mother still living with her husband Mr. Nathanael Niles one of the earliest Native preachers. They have 10 children, 55 grandchildren and 2 great-grand children = 67 in all. The Christian wives and husbands of children and grand children number 13 more.- Of all these, five are Christian Ministers - three being ordained Pastors, 2 Teachers, 1 Proctor. 1 Notary 1 Conductor.

If we take into account the leavening Christian influence of example and the active efforts for the salvation of their people by so many we have an aggregate of Christian influence which cannot will be too highly estimated. Those who by contributing to the Education of Fanny Coit Niles, were the means of setting in motion such a train of saving influences surely will have no cause for regretting their investment of earthly Treasure. (I see she is mentioned in the Catalogue as supported by "an individual. New London. Conn." She studied in the B. School from 1827 to 1833.)

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We are thankful that our son John has devoted himself to the foreign Mission work. We fondly hoped that if he should come in this direction we should once more see the dear boy who twenty years ago, then only eight years old, bid us good bye to Canada; but we rejoice in the hope of meeting all our children in the last great gathering.-

The son of Mr. Sanders will receive a hearty welcome from all.- It is quite appropriate that he enter into the work of his father at Batticotta

I send with this a letter from Mr. Welch the Pastor at Manerthy

Yours truly

W. W. Howland.

Ceylon.

Missionary
Aug 1/1884

x 4

Codoville Jan. 8. 1883.

Rev. N. G. Clark. D. D.

Dear Brother

We are concerned to hear of your illness, and hope we may soon hear of your complete restoration to health

It is a great relief to hear of your design to meet the extra expense of the new building.

The reduction of our allowance for the year causes us anxiety. I think our record as a mission will show that we have been very careful in our estimates: having a regard to the means available by the Board, rather than to the real wants of our field. We throw burdens upon the native Christian fully as fast as they will bear them. Indeed there is some reason to fear that we may harden them by too often repeated and pressing appeals. We are now urging them to come forward for the endowment of scholarships in the Codoville Boarding School for indigent pupils, while those who can in any way meet it are required to pay the full expense for their daughters. At the

same time they have to pay at high rates for the education of their sons. It seems to me quite a contrast with former years when education, church privileges and all were free; that aside from expense for education, books, &c. ten of the churches are supported entirely by native contributions, and a good proportion of the others also, and several Bible women and Catechist wholly or in part.

I should also mention that there is at present great pecuniary depression throughout the Island, owing especially to the failure of the coffee enterprise. This seriously affects also the revenue of the Government, and retrenchment in all departments is the order of the day. Many are thrown out of employment, and money is scarce. I mention these things to show that we cannot depend much at present upon the native Christian for any great advance in pecuniary aid to the work. At the same time we sympathize with the Committee in their difficulty in meeting the various urgent calls from other fields.

You propose that the salary of Mr. Hastings be met entirely by the College funds. Aside fr

the funds not being sufficient to meet it in addition to the salaries and expenses of Mr. Hitchcock and Mr. Sanders, we consider it highly important that the Principal of the College should be connected with the Mission, not only officially, but that he be actually engaged in the Evangelical and Educational work of the mission. Such an Institution should be in full sympathy with the other Mission work, and the Principal should be practically acquainted with the working of Mission agents, their necessary requirements, and arrangements for them, as this training is a prominent object of the Institution. Moreover Mr. Hastings' long experience in the work, and for many years as Secretary and Treasurer of the Mission, is an additional reason why we cannot spare him, especially now when our force is weakened, Mr. Leitch leaving thus work upon others who were already pressed with duties.

I much regret that Mrs. H. and I have also to leave our work for a time during the coming hot season. Mrs. H. has not recovered her previous health and strength since her severe sickness year before the last, and she has had much

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care and work once. She has recently had another ill turn and needs rest and a change. I also have not been very well the past year. We hope a visit to the Palney Hills may restore health and vigor in some degree, and we are expecting to leave after the close of the term in the Boarding School early in February.

Our daughter expects to go with us and remain during the long vacation which comes at that season. The year has been rather a hard one for her, partly on account of our absence for three months at Udupitty on Miss Forno, hence account while our son and wife were away;- and it will do her good to have some rest.

With our best wishes for the new year that you may be blessed with health and strength for your arduous duties, and be cheered by generous contributions for the growing work from the Christian public.

Yours truly

W. W. Howland

Coodoor, Jan. 8th 1883.

Rev. Dr. Fell.

Ootacoville. July. 11. 1883.

Revd. A. G. Clark. D.D

Dear Brother.

I send a letter from the Pastor at Manepay. I have resumed the care of Manepay and Navaly on my return from the Hills, Mr. Hastings, sen. retaining the care of Panditaripo for the present. I have preached at both Manepay and ~~Navaly since my return~~. The work at both these stations seems to be prospering. Misses Leitch are very active and with good results. I was especially interested in the large Sabbath School at Manepay with classes of all ages from grey headed men and women to very small children. There is no change here at Ootacoville of marked interest. The Pastor will, I hope, write you soon. The Pastor at Allavetty is feeble ~~and not able to write~~, having had a slight attack of paralysis in the right hand and side. He is somewhat better, and was able to attend the services when I preached there Sabbath before last. The doctors say he will probably recover. While he is disabled we supply the preaching in turn from here, and do what we can for the other work. We are now having the most favourable season of the year for village work and are endeavouring to improve it by evening meetings in the school Bungalows and private houses, and meetings for women in the afternoon, ~~when they~~

can more conveniently attend, than at any other time of the day - also in visits from house to house. Your letter to the Madura Mission urging the importance of personal labour for the salvation of individuals came while I was there. It was received ~~by them~~ in a very good spirit by the Missionaries, and a Tamil translation prepared for their assistants of which I brought home a copy. It was read at our semi-annual meeting of the Pastors and delegates last week and I hope it may do us all good.!!

Oodooville, July 11, 1883.
Rec'd Aug. 25.

* I am thankful that my increased strength enables me to engage more in Village work than before. Mrs. H. was also invigorated by her visit to the cool climate of the Hills. The loss of sight in one of my eyes is a great trial. It has become quite blind by cataract. The sight of the other is clear, but I cannot read or write more than a few minutes at a time without injurious effect, and am obliged to depend upon others for this. I am advised not to venture an operation while the sight of the other eye continues. — We feel much the death of Bro. Rendall, Dear Bro. and Sis. Herrick have gone. He was the last of our shipmates remaining in the field, of the company of 11 that left Boston in 1845. He was a dear brother, and a most worthy Missionary. Our intercourse with him during our stay on the Hills was very pleasant, He was quite a sufferer ~~while there~~. We were hoping for speedy relief for him, but not expecting ~~relief~~ in such a way. His death is a great loss to the Mission.

Yours truly, W. W. Howland,

Odooville
July 20th 1883

Rev. N. G. Clark. D.D

Dear Brother

I send now letters from the Navaly and Odooville Pastors - Mr Asbury and Mr. Noisington - One reading the latter might ask as one did in a letter to one of our number whether we often met a heathen? Where as the multitudes are heathen still, even here in the villages of Odooville - though it is true that the Gospel is more generally known than at the other stations, and the number of Christians proportionally larger. We have on our list of attendants at the Sabbath services the names of 42 men and 69 women besides the 60 or 70 pupils of the Boarding school though there are not so many regular attendants.

You will have received the letter of the Manepay Pastor which I sent a few days since.

Yours truly
M. W. Howland

Copy.

Osdoville, April 12, 1884.

Prof. L. F. Parker,
Iowa City.

Dear Brother:

I have received your letter of inquiry concerning Miss Hillis.

As I understand it our Mission have not said "they would not have Miss H. returned to them." In a letter from Dr. Clark dated Nov. 23, 1881, he wrote "she is now quite well, and ready to return in the Spring. Just what work will the mission assign her?" The reply was "As to assigning work for Miss Hillis we feel a good deal of difficulty because we do not think she could find any position here in which she would not feel hampered as she felt before, although all the while we were doing our best to meet her wishes, even contrary to our best judgment." I think this expresses the whole.

Her "living by herself" was no objection. There is no objection to unmarried ladies living by themselves when circumstances and the inter-

Osdoville, July 20, 1883.

ects of the work seem to require it, as they did at the time when she went to Panditeripo and remained there alone. Yet in her case I think it was unfavorable to health, both of body and mind. Being necessarily comparatively isolated from her fellow laborers, she knew less of what they were doing, and came to have very unfavorable and erroneous ideas of them and their work. She also seemed to lose confidence in native Christians. I think it was owing much to her bodily health affecting her mind.
Dr. Clark, after receiving our explanations of her representations to him concerning us, wrote, (June 26, 1882.) "Your representation is satisfactory, - all, I think, that we could desire." He adds, "We have learned also that Miss Hillis is quite peculiar in some of her views, and is carried away by her feelings and prejudices so as not to be able at all times to give due weight to the special influences that may affect the situation. We have only recently felt constrained to say to her that it is not wise for her to think of returning to mission work this year, and perhaps not at all. I have been much pained to hear

of some trouble of her mind consequent upon her general state of health."

I am troubled by your remark that Miss H. knew that none of us desired to have her (or any unmarried lady,) in our families. She was an agreeable member of our family more than a year, and we should have been glad to have her remain with us. We should now be glad to have her in our family if she were here. Her relations with us while she was in our family were uniformly pleasant. Mr. and Mrs. Smith also would have been glad to have her come and live with them at Tillipally, and carry on the work she had so successfully begun at that station. I understood that Mrs. S. urged her to come. I should add that we were sorry that we could not supply her with house room more convenient for her work, and more comfortable for herself in this hot climate. Some of our houses are not sufficiently commodious for more than a single small family in this climate, where large and high rooms are important. It has been suggested since I received your letter that Miss H. may have received her impression from a request having

been sent to Boston that no unmarried lady be sent to the mission unless requested for a definite work and place. The mission had been put under embarassement more than once by this being done. I think the request was made before Miss H. came.

When the question is asked here by the natives if Miss H. is coming back, the state of her health is given as a reason for her not returning, and I think they have no thought of any other. Dr. Chester, who knew her, gave that as a reason, I understand, for her not coming to the Madura mission, and I think she could not hope for continued health in the tropics. As it is a sufficient reason in itself, it is sufficient to be given in the churches when inquiry is made.

I rejoice that she is doing so much good at home, and that may be her special mission. She has a rare power and influence for such a work, - so important.

I accept your assurance that you would not willingly do anything that would "not help the cause of missions or the Board." I feel confident that you would not think

it right to in the interest of any one individual, however worthy. If you require to be "better informed" on this subject, I shall be glad to give you any more information you may wish; and if what I have now given is satisfactory, it will be a favor if you will inform me. It is with much hesitation that I have written what I have, as I would not willingly say anything that might possibly lessen the esteem in which Miss H. is held by any of her friends; but you enjoined upon me to tell all frankly, what might be confidential as well; and from the tenor of your letter it seemed necessary to do so. Especially I would ask you not to communicate anything I have written to Miss H. that would wound her feelings. I esteem her personally, and for her work's sake, and should be very sorry to grieve or trouble her.

With my best wishes,

Yours very truly,

(Signed) Wm. W. Howland.

Oodoville, April 14, 1884.

Rev. N. G. Clark, D. D.

Dear Brother;

I send a letter from Prof. L. F. Parker of Iowa State University, with a copy of my reply. I think it desirable that you see them, particularly on account of a seeming threat on the last page of his letter, and because I have thought it important to quote from your letters to us; to which I think you will have no objection.

With our kind regards,

Yours very truly, N. W. Coodland

N. W. Coodland

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Oodoville, July 12, 1884.

Rev. N. G. Clark, D. D.

Dear Brother;

My desire has been gratified in being permitted to see an independent church with a native pastor at Panditeripo. Last week Thursday, Mr. S. Irlyatamby, who has labored several years as a Catechist and Preacher in connection with the church at that station, was ordained and installed their pastor. It was an interesting occasion, and there was a large attendance. The examination of the candidate was quite satisfactory. Besides the members of our mission, Mr. and Mrs. Rigg of the Wesleyan mission were present, and said they enjoyed the exercises very much. Mr. R. is chairman of the Wesleyan mission here. I was especially interested in the account given by the candidate of his religious experience. He said he decided to be a Christian when he was only eight years old when attending a mission school in his native village. He united with the church at Udupitty at twelve years of age. At that time, after he had recited Scripture verses to Mr. Smith, (senior) Mrs. Smith took his hand and told him he must be a pastor. In his after course he

did not have this in his mind as an object, but rather sought worldly objects, but, he said, the Lord led him in a way he did not think. His early decision to be a Christian confirms my thought that the children of heathen parents studying in our mission schools generally decide for Christianity or heathenism at an early age, probably before they are ten years old. I think it would be found that most of our Christians decidedat when quite young, when they were pupils in the schools. This impresses the value of our schools as an Evangelical agency. The difficulty of keeping them up with a decided religious character, on account of the stringency of Gov't rules has led some missionaries to inquire whether it is well to continue them. Mr. Brown, recently chairman of the Wesleyan mission here, and now chairman at Calcutta, writes concerning educational work;-""No one who knows any thing of mission work in South India can fail to notice one weak point when he comes to the study of the work in Bengal. The Christian church here has neither the control of higher education nor of primary education. As educationists the missionaries are sadly behind the times. It is true they have some good schools, and are influencing the training of a few thousand children, but what are these compared

with the millions who are growing up not only in ignorance of Christian truth, but under influence directly antagonistic to Christianity. If I saw any tendency in the South to give up the educational work, or any inclination to relax efforts in this department, I would concentrate all the energy I could command in one emphatic DONT. "Be not weary in well doing, for in due season ye shall reap if ye faint not"."

On the occasion of the ordination at Panditeripo, I could not but refer to the change since I first came to the country, when there was not a single native pastor, there now being eleven ordained pastors, all but two supported entirely by their churches, and these two receiving most of their support. Thus foundations are being laid, and there is real growth, though gradual.

I preached last Sabbath at Manepay. It was an interesting occasion. The Lord's Supper was administered, and eight new members were received to the church. In the evening Mr. Smith preached to a large audience. For nearly a year past a meeting has been held monthly, at or near the time of full moon, especially for educated men, and youth who are in a course of study, as well as for others, when a sermon is preached adapted to that class. These meetings have been well attended,

many being especially invited at the time. There are many educated men in Manenay and vicinity, comparatively few of whom are Christians. It is for such men, rapidly increasing in numbers throughout our field, that I feel much anxiety. Most of them have little or no confidence in Hinduism, yet no desire to know and embrace the truth. Their education, and with some, the wealth they have acquired by it, gives them much influence in the community, and they will have much power in shaping the popular sentiment for the future. There is an increasing tendency, especially among the more intelligent of the people, to carelessness in religious concerns. Heathen temples are no less frequented, but many attend the festivals as people at home attend a military review, or a public celebration, for the excitement of the occasion, for seeing the show, and hearing the music. They also come to our village meetings when called, and listen attentively, rarely making opposition or objection. But is often quite discouraging to find on their being visited at their homes afterwards, no evidence of any especially serious impression. This state of things emphasises what we constantly feel, and so often mention that it may seem an old story, our great need of the Spirit ti convince of sin,

righteousness and judgment. In our Union Bible meetings this year, in which the three missions join, being each represented by one speaker in every meeting, the appointed subject is, Christ the only Saviour from sin. A handbill has been circulated, calling upon the Christians for special prayer for the Spirit in connection with these meetings. They are held at convenient centres in the fields of the three missions on moonlight evenings during the favorable season. They are generally attended by large audiences of heathen. Thirty two of these meetings were appointed for the present season Besides these, the moonlight evenings are generally improved at all the stations for holding one or two meetings each evening, when the same subject is usually taken up. Tracts and a handbill with selection of Bible verses on the subject have been printed for distribution to the people who attend.

July 16, In the meeting of the committee of the Oodoville church last evening, nine candidates for admission to the church at the coming communion season, were approved and accepted. There are twenty others who express a wish to join, but are deferred. Two of the pupils of the school have joined the church at their homes recently, in Manepay and Navaly.

I send the order of exercises at the ordination, also the English of the handbill which I mentioned, as it expresses what we feel to be our great need. I do not yet see any evidence of the desired effect

July 21. I have received your kind letter of May 31, in which you mention your wish to hear of my labor and plans, and in regard to the health of Mrs. H. and myself. We are not very well or strong, but we are thankful to be able to keep on with our work somewhat comfortably, though not without some suffering. We think sometimes we had better give up and go home, but there has been no time when the way seemed to be open for us to leave the work without overburdening our associates. Our interest in the work and the people has its influence, and it is hard to think of giving up and feel that our life work is done. Mrs. H. not being able to walk much, and it being difficult for her to get in and out of the carriage on account of her rheumatism, cannot go out for village work as formerly. She has meetings with women at home, and meets her Bible women here, also the parents of the school children and others, who come frequently. The care of the girls in the village schools occupies much of her time. Besides household cares and duties, she renders valuable assistance in connection with the Boarding school and station, keeping the accounts of receipts and expenditures, &c. We depend much upon her counsel in the schools, the church and the station. The natives also value and seek it.

My work is much of it necessarily desk work. Having charge of the Manepay and Panditeripo stations in addition to Oodoville, involves considerable care and work. Being the responsible manager of the 41 schools at the three stations requires frequent correspondence with the Director of Public Instruction, besides a variety of duties incident to the care of the schools and supervision of the teachers. I cannot do all that needs to be done for these schools. Misses Leitch do valuable work in those at Manepay and Panditeripo. I now have a daily recitation in the Bible with the older pupils of the Boarding school. As chairman of the publishing committee of the Tract society, I have to attend to the examination and printing of tracts, and at times, as occasion seems to require, I prepare a tract or handbill. Besides the five churches of the three stations, regular Sabbath services are held in three other places It is desirable that these places should be visited by me oftener than I am able to. I cannot preach so constantly as formerly, and preaching affects me more. Neither can I do village work as in former days, and at times I have to fail even to meet appointments.

Yesterday Mrs. H. and I went to Panditeripo. The Lord's Supper was administered in the morning, when I

preached, and assisted the pastor at the communion table. Mrs. H. attended meeting with the women in the afternoon, and we both had opportunity to see and talk with individuals. The new pastor appears to have been working faithfully and successfully. I was interested in seeing the large Sabbath school of some 200 children, nearly all from heathen families, being taught in the Bible. Many of them are also gathered in the school bungalows for Bible instruction Sabbath afternoon. Some of the Christians go out Sabbath afternoon, the men to the schools, and the women to visit heathen women at their homes.

When the way should seem open for us to leave, and we can no longer do efficient work, I think the committee will allow us to return, even though there should not be time to write for special permission and receive reply at the time.

While I realize the great want of men in other and more destitute fields, I feel it to be necessary that we have another family sent to our help. Even if Mrs. H. and I should be able to stay on some longer, one or more of our families must leave soon on furlough.

Our daughter is grateful for your kind remembrance of her and her work. Her time is fully occupied with

the care and instruction of the large school of ninety pupils, but I think she will take time to write to you. I forward letters from pastors Asbury, Welch, Nathaniel, and Hoisington. Mr. Asbury and Mr. Welch are advanced in years, and need help in their work. Mr. A. is seventy years old, and Mr. W. some three years younger. But he seems quite feeble. He has partial paralysis in one side. He continues to preach most of the time, but cannot do the needed work in connection with the church and among the people.

Mrs. H. and our daughter unite with me in kind regards.

Yours truly

W. W. Howland.

Codorus, July 12, 1864.
Rec'd. Sept. 6.
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Oodoville, 10th August, 1884.

Rev. N. G. Clark, D. D.

Dear Brother;

I now send a letter from Mr. Irlyatamby, the recently ordained pastor at Panditeripo.

In my recent letter I mentioned our Union Bible meetings. I think you may be interested in a report of our Bible society, and I will send you a copy with this. It may give you some idea of the work being done here which you may not get from our letters. In a meeting of the committee this week the matter of the needed revision of the Tamil Scriptures came up for consideration. My son went over carefully nearly all of the Gospel of Matthew while on the hills, and he is now requested by the committee to finish revising this Gospel with the intention of having a tentative edition of it printed.

There has been much interest in the late visit of our Governor, Sir Arthur Gordon. He visited our stations and manifested interest in our work. When at Manepay, after inquiring of Miss Leitch about her work, he expressed a wish to see the children of the schools, and said he would come around that way the next day on

his way to the port to take the Steamer, and see them. Accordingly the next day hundreds of children, and many of the Christian men and women were assembled before the mission house when he came. He expressed much interest in seeing them, and spoke a few encouraging words to them. We had our school children collected here also to meet him. You will have been informed of his gift of a thousand rupees to help us towards calling out a medical missionary to carry on the work so successfully commenced by Dr. Green. Dr. G. had a high reputation here for his skill, both among natives and foreigners. The wife of our Government Agent told me recently that he was the means of saving her life, and others would say the same. The news of his death has been received with sorrow all over the Island. He was also very devoted to Christ and his cause. A devoted missionary physician has great influence for good here. An instance occurs to me of a heathen man, a brother of one of our catechists, who had not been affected by all the good influences of many years, but was so touched by the kind personal care of Dr. Green and his assistants when he was sick with cholera, and his heathen relatives forsook him, that he felt it must be a true religion which would lead to such kindness, and he

became a sincere Christian. The importance of a missionary physician for our mission families cannot be appreciated except by being without one as we have been since Dr. Green left. I trust the Committee will heartily endorse and help our present plan for having one. His value simply as a missionary is in itself a sufficient reason, I think, for such encouragement and help.

Yours very truly

W. W. Howland.

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Oodoville, April 8, 1885.

Dear Dr. Clark;

I cannot yet report concerning our work here the realization of your expectations and our hopes. But we are thankful for what we are permitted to see of progress, and hopeful indications of more marked results in the future. We had interesting meetings during the week of prayer at the beginning of the year. The Christians then manifested increased interest in the salvation of their relatives and others, and we hope the resolutions then made will be remembered. Our Sabbath congregations have recently been larger. Several who have not yet taken a stand as Christians have come with more or less regularity. An inquiry meeting has been held immediately after the service some weeks past, conducted principally by a Proctor in the Courts who is an influential and active member of the church. I am usually present in the meeting, and the Pastor also. Those who attend are ready to hear evidences for the truth, and to mention objections, but do not appear to have any especial conviction of sin and their need of a Saviour. Our Sabbath school has also increased in numbers and interest, owing to the efforts of some of the Christians, and the interest of the children in

singing under the direction of Miss Leitch.

" Among the heathen, notwithstanding a general assent to the truth, we find but little conviction of its importance, and still less of its necessity for salvation. There is a carelessness and indifference which sometimes surprises me. Yet not so much as the indifference which I saw when I went home and met men who had attended the preaching of the Gospel for years, and had no doubts concerning it or its importance, yet living on entirely indifferent to their salvation. We have just had our monthly series of evening meetings in the villages, held while the moonlight evenings continued. They were well attended, and those who came listened attentively. As I think of these meetings the question comes up, Why do we not see more evident results? The Gospel message has been delivered, they have been told the need of salvation, and that Christ is the only Saviour, and the danger of delay. Yet I find myself saying "Who hath believed our report, and to whom is the arm of the Lord revealed"? Yet we are not discouraged. The promises cannot fail." I often refer to the blowing up of the "Hurl Gate" reef near New York city. As month after month the holes were drilled and filled with explosives, till at last by the simple touch of a key in the hand

of a child the dangerous reef was demolished in a moment, so we are encouraged to fill the minds of these people with Divine truth,-the minds of the children in the schools, of their parents in their homes, of those we meet by the way, and those who attend the village meetings, hoping that the time may soon come when we shall rejoice, "and all the people, that God had prepared the people; for the thing was done suddenly". (2 Chron. 29; 36.) And we feel assured that "the Lord will hasten it in his time".

You have probably already heard from my son the result of our first year's attempt to carry on the Girls' Boarding school independent of any allowance from the Board. The time for commencing the experiment has, as you have heard, proved unfavorable from unforeseen circumstances. I wrote ~~you~~ of the loss of interest on the deposits for scholarships in the Bank, and received your kind assurance that the Committee would meet it. I did not have it in mind that the loss was to be reported to you personally, and probably our Treasurer did not, and the amount was charged to Mr. Ward when no formal request that it be allowed had been sent. We feel sure however, that it will be allowed notwithstanding this informality. The failure of the Bank, and re-

trenchment by the Ceylon Gov't have caused great scarcity of money, and it has been difficult for parents to pay the required expense for their daughters, and still more difficult for us to obtain contributions for scholarships, or for an endowment fund. There was also an increase in the expense of provisions during the latter part of the year, owing to the destruction of crops by the two cyclones, which increased the expense of the school to the amount of ten rupees a week. The result was that the year closed with the school in debt to the amount of 640 rupees, besides the 268 rupees charged to Mr. Ward to meet the loss of interest. Prices are still high, and we do not know how this debt can be met. On the occasion of the graduating exercises of the higher class inFebruary subscription papers were circulated in the large audience of educated men and women present, which resulted in promises amounting to 250 rupees, to be paid in small sums from year to year, of which only ten rupees were paid at the time. With the many objects for which the natives are solicited, we have not hope for much help from them. Yet feeling more and more the importance of female education as one of the most, I may almost say the most effectual instrumentality for Christianizing the country, we dare not relax our ef-

forts in this direction, but are impressed with the importance of making even more of it than we have, both by extending its influence and raising its standard.

We have now taken a step in adbance by having the school registered as a Training Institution for the education of teachers. I send a copy of the letter of the Director of Public Instruction in reply to my request for the registration, also some extracts from his report to which he refers in the letter. The grant of loo rupees for the single Queen's scholar allowed in proportion to the number of our girls' schools will be some help towards keeping a select class of pupils for one or two years' additional study, that they may be more thoroughly prepared for becoming teachers or Bible women, and for their duties as Christian mothers. I should mention that our course of study is regulated much by the Gov't requirements, which only include the common branches, Reading with Grammatical analysis, Writing, Arithmetic, Geography, and Ceylon History. So much time is necessary for perfection in these to be ready for the very strict Gov't examinations, that comparatively little time can be spared for other important studies. Only a few of the most promising pupils will be retained for this additional study.

A new class has just been received to the school. Fifty three candidates came to be examined for admission. When the names of those who were accepted were read, the sorrow of those who were not, and the earnest pleading of parents and teachers for them was very affecting. It is hard to refuse any. It may be in some cases turning them back to heathenism with all its degradation, and deciding their whole future for this world and the next. In deciding whom to receive we have not only to consider their qualifications and progress in their studies, but other circumstances, and under our present plan the ability to pay is a necessary item. It was especially so this year, as there were only three half scholarships available, and there were those whom it seemed very desirable to receive for whom there was no money. For instance, there were two girls from a very heathenish village from which no girl had ever been educated, and no one had ever become a Christian, till recently one who is a pupil in the Training school, who is about to be received to the church, and is much interested for the salvation of his relatives. He spent his vacation at home while his schoolmates were earning in the Industrial department, for preparing his sister for the admission examination here. Though there was

much opposition from others, the mother was induced by his earnest and persistent persuasion to let the girl come, but she could give no money. We could but say we would find some way to pay for both the girls if they could come. We say the same to others whom we think should not be rejected. When these girls went home, and it was known that they were to come to the school, some fifty of the relatives and others came together that night much excited, and determined to prevent the girls coming. We hear that a plan is formed for starting a heathen school in the village, to which the people have subscribed, and that great alarm is manifested lest it should be the beginning of the village becoming Christian "within ten years" as they expressed it. The girls have not yet come, but we think one or both will after the excitement is somewhat subsided. There has been a mission school in the village many years, but we do not yet feel ready to leave it because they reject our message. A young man who studied in the College who is a Christian has been for some months teaching in our school there, and we hope for good from his earnest efforts for the salvation of his pupils and others.

There are now 103 pupils in our school, of whom 57 are children of Chr'n parents. Of these 39 are members

of the church, and twelve or more are candidates for admission. The class just received to the school numbers 25, more than half of them from heathen homes, which means so many more Christian homes in the near future, from which sacred influences will flow forth as living waters to purify and bless.

One of the pupils of the early years of the Boarding school has just been called to her heavenly home. She was received to the church in 1837, at ten years of age while a pupil in the school, receiving the name Ann Magee. She was married in 1845 to Jeremiah Evarts, who had studied medicine with Dr. Ward, and was a teacher of chemistry in the Batticotta Seminary. He became a skillful doctor, and filled different offices as medical practitioner in connection with the mission and the Gov't till his death in 1883. Since my arrival in the country in 1846 I have known Mrs. Evarts as a very consistent and devoted Christian woman, who secured the respect of all who knew her. A little incident which Mrs. H. mentions illustrates her faithfulness in Chr'n duty. Some ten years after her marriage the custom of taking out a handful of rice for charity from the daily portion was spoken of, and she remarked that she had never failed to do it even a single day. She has had

many trials, and during the last years of her life has suffered much from sickness. Through all she maintained her consistent Christian life. Some time before her death she was engaged in writing a book on the words of the Apostle, "To me to live is Christ, and to die is gain". She passed away peacefully April 2. "Her childre arise up and call her blessed".

Yours truly

W. W. Howland.

Oodoville, July 18, 1885.

Dear Dr. Clark;

I send letters from the Pastors of Oodoville, Manepay, Navaly and Panditeripo churches. The Pastor of the Alaverty church, Mr. Moses Welch, died nearly two months since (May 28). He has been feeble some time, having suffered from partial paralysis attended by general weakness. Yet he was able usually to conduct Sabbath services much of the time till nearly his death, which was hastened by strangulated hernia. He was the oldest, except Mr. Asbury, of the native Pastors, being 68 years of age. He has been Pastor of the Alaverty church 15 years since his ordination in 1870, when the church was organized, consisting of 26 members of the Oodoville church. He was much esteemed as a good man, a devoted Christian and a faithful Pastor, respected and beloved by his people. I was interested in his relation of his religious experience at the time of his ordination, and requested him to write it out for me. I send with this a copy of what he then gave me, thinking you may be interested in reading it. I also send an extract from the records of the Tilipally church by Mr. Poor which relates to him.

The church have not yet called any one to succeed Mr. Welch. He has not been able to do all that is needed to keep up the church on account of his feebleness for some time past, and there is need of efficient work in the church and among the people in the villages.

In the village of South Erlaly there are 26 church members, and Sabbath service has been maintained in the large school bungalow there by a Catechist supported by the members of the Oodoville church there and at the station. They have been accustomed to come to the station when the Lord's Supper is administered, and on other special occasions. The Lord's Supper was administered there recently, when a new member was received to the church, and a child was baptized. The members have signified their readiness to be organized into a separate church in the care of a native Pastor. The members are principally farmers, and suffered much by the storms and floods last year, and cannot at present do much towards the support of a Pastor, and it seems necessary for the mission to aid as in other feeble churches. Accordingly the mission will give 5 rupees a month.

I have received your kind letter of May 19.

With our kind regards,

Yours truly

W. W. Howland.

Oodoville, Aug. 19, 1893.
Rec'd Oct. 24th

Rev. Judson Smith. D.D.
Congregational House
Boston.

Rev. H. ...

Oodeville,
July 20, 1885.
Read Aug. 24

Rev. Judson Smith D.D.-

Dear Brother
I have recently read with much interest your address before the students of Oberlin College on "The claims of Foreign Missions upon the young men of this generation". - I read it in a New Haven paper, the "Gospel Union News". - I wish the address might be circulated in all the Theological Seminaries and the Colleges. If not published by itself in pamphlet or tract form, can

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it not be. -- If it is, or to be,
may I request you to send a
copy to my sons Henry Martyn
Howland, - Andover Theo. Seminary
and David Brainard Howland
Office of the Hampshire Daily Herald,
Northampton. -

Yours truly

N. W. Howland

Rev. E. H. Alden D. D.
Congregational House
Boston

Rev. W. W. Howland
a Aug 24 '85

Vodoville
July 20. 1885

Rev E. K. Alden D.D.

Dear Brother

I write to thank you for the little book you sent concerning the work in the Cambridgeport church. - It is very interesting and stirring I hope it may do us all good. I am circulating it among the missionaries and native pastors - wishing that I had more than a single copy that it might be seen by all with less delay. - Our great need is such kind of work, and such results

Yours truly W. W. Howland

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Oodoville, Oct. 23, 1885.

Dear Dr. Clark;

I received your letter of May 19, and thank you for your kind wish that "many happy years may still await us in our chosen work" It is a pleasant work, and we are grateful that we have been allowed to continue in it so many years, but we cannot reasonably hope for many more considering our age and impaired health. We are now hardly equal to full work. Our son in Madura urges us to accompany him on his visit to America with his family the coming season. It would be a favorable opportunity to go with them, and have the pleasure of their company, and have their kind care and help by the way; and the longer we remain here the less able shall we be to meet the change of climate and sudden changes of N. England, which we already dread, and even fear the consequences of, especially for Mrs. H. with her liabilities from her cough and rheumatism. But as Mr. Smith is expecting to leave with his family at the same time, we could not go without throwing too heavy a burden on the few who would be left.

It seems to me of much importance that we be reinforced by at least one mission family, not only for

meeting such emergencies, but for securing results of many years' work. There has been too much success here to justify leaving the field as hopeless, and not success enough to justify relaxing effort; and it does not seem well to weaken our forces when we are looking with some hope for a realization of long deferred expectations. We feel the need of sympathy and help in our long waiting for much desired results. Native Christians with the inheritance of many generations of the degradation of heathenism, and who have from their childhood lived in a moral atmosphere poisoned with it, have not yet come up to be equal in ability and strength of moral character to the full responsibility of leadership, and comparatively few are fully trustworthy as workers independent of supervision and guidance.

We have recently had some more encouragement in our work at this station. The tent was pitched in two or three villages, and meetings were held on successive days and evenings, the assistants working at the same time in the vicinity, finding out one and another who manifested some readiness to receive Christ as their Saviour. The result has been that some fifteen men and large boys, and about the same number of women have several weeks regularly attended our Sabbath service, and

remain for instruction in special meetings, one for the men and one for the women, held at the close of service. Some of these are more or less related to Christians, and nearly all have studied in mission schools. We are encouraged, yet feel some solicitude. We do not see in all a deep sense of sin. Some are quite poor and need help. Yet we hope that by coming under the influence of the Gospel, with faithful instruction, they may be led to Christ. There is much opportunity here for such hand to hand work. A catechist who has been for many years working in the neighboring islands has worked here some months, and contrasting the readiness of the people to hear and accept the truth with the state of things where he has been, he is much encouraged, and says it seems to him like a miracle. He has been very active, and has had much to do in finding out and bringing forward these inquirers.

We have just now welcomed the return of Miss M. W. Leitch from her absence to the Ceylon Hills. She needed the change, and received much benefit. On her return by way of Kandy and Colombo her known interest in the temperance cause led to her being invited to attend one or two meetings for the promotion of temperance, and this prepared the way for repeated invitations of the kind,

and she had many opportunities to address societies, Sabbath schools and other gatherings on temperance, female education and Christian work by women. We think much good was done in this way. The way also seemed to be open unexpectedly to present the wants of our Boarding school. She was encouraged to solicit contributions for the school, and by personal visits, with remarkable perseverance, tact and endurance she secured over 5000 rupees for scholarships and endowment fund. She was received by foreigners and natives alike with much kindness and consideration, and her appeals were responded to very cheerfully. I learn from her that she attended 38 meetings, and in these had opportunity to address more than 4500, including men, women and children. In some of the meetings there were 450 and 500 present. In going around to solicit subscriptions she made more than 500 calls. I enclose some cuttings from Colombo newspaper concerning the meetings and her work there.

During her absence her sister had much care and hard work. With the care in our large school she continued care and work as she was able at Manepay, and rendered valuable service in attending meetings in the tent, and other places, and aiding in the Sabbath school.

I wait with interest to hear from the annual meeting

of the Board. In our last Congregationalist a correspondent writes "If we are able to say The world for Christ, we must first say Our country for the world." And from a letter I learn that there is a great scarcity of men for the foreign work, and an idea prevailing that India and China can wait, but the U. States and Territories must be evangelized now. I would that Christians realized more the importance of evangelizing our country now. When I read of the great multitude of unevangelized foreigners pouring in, and the multiplying influences of infidelity and wickedness, it seems as though the Christian public must realize the situation, and that men should be forthcoming somewhat as they were for saving the Union after the battle of Bullrun. But I regret that they should think that China and India can wait. Civilization and education, shaking faith in idolatry do not wait. The influx of godless foreigners, many of them holding positions of influence in the government and in educational Institutions, does not wait. The circulation of the works of Tom Paine, Bradlaugh and Ingersol does not wait; and the necessity for pouring in evangelizing influences becomes more and more imperative every year. Indeed when we see how wonderfully almost every country is opening, and the Macedonian call coming in from all, it seems as though now

is the day of salvation for the whole world. And it is not by ~~any~~ a~~ttempt~~ ~~to~~ damming up the living and life-giving waters (of Ezekiel's vision, ch. 47) that "issue ~~north~~ from the Sanctuary," in order to fertilize the region near the source, but by their flowing forth farther and farther, even to the Dead sea, that they so wonderfully increase pouring from the fountain, carrying life and healing wherever they flow.

With our kind regards,

Yours truly

W. W. Howland.

Rev. W. W. Howland,
Orodorville, Oct. 23. /85.
Recd Dec. 15.

Pulney Hills, May 12, 1886.

Dear Dr. Clark;

I have received your kind letter of 5th March. I am glad to learn of your intended visit to Mexico. My son has had much trial there in connection with his relation to other workers, and it will have been a privilege to confer with you personally, and have your sympathy and advice. I shall esteem it a favor if you can kindly inform me of the result of your visit as respects him and his work, and your opinion of his situation and prospects there.

What you say of our children is gratifying to anxious parents. "I have no greater joy than to hear that my children walk in truth." We should be glad to have all our children choose the foreign missionary work when there is such a call for workers in all parts of the world. We have never thought it well to urge, or even advise them to, as we should not wish to have them engage in it to please their parents; but when they choose it for themselves we rejoice. I often think of the reply of Samuel when I asked him before we left him at the age of 14, whether he had a desire for this work, and he replied that

there seemed to him nothing else worth living for. It is a special satisfaction to learn your opinion of John and his work in his trying situation. We have known less of him than of his elder brothers and sister here, we left him so young. How often has my heart yearned to see again the dear boy who, then only eight years old, bid us Good bye so bravely 24 years ago. As you say, it would give us great pleasure to meet him and his wife, We would also like to see our other children from whom we have been separated so long; but we cannot be too thankful for the reason we have to hope concerning all of them that we shall all be gathered at last in the heavenly home.

You say you have heard nothing of late of our thoughts or desire to return to America. We do not like to commit ourselves by saying that we have decided not to go home, but can only say, as we have, that the way does not yet seem open for us to go, both in consideration of the work, and of our want of health and vigor, as we are now, to meet the exposure incident to the climate of our New England home. In the mean time it is a satisfaction to infer from your letters that if we should remain it would meet with your approval. We still hope that we may be allowed to do more

for the salvation of this people. Mrs. H. is not able to do out work on account of her lameness from rheumatism, but by superintending workers, by meetings at home with women and children, by her counsels and personal conversations she does much. For me, out work that I can do without exposure to the sun, is better for me than desk work. I can also preach as occasion requires. We anticipate help from our children in desk work, such as accounts, revising for the press, and the like, and when we look forward to future liabilities the thought of having children with or near us is a comfort.

We felt the need this year of rest and a change, and our visit to these hills three years ago did us so much good that we thought best to come again. It is a delightful retreat for tired workers, and it is a great privilege which the Madura missionaries have of escaping from the intense heat of the plains at this season, and recruiting health and strength for their work. We have not yet gained as much and as fast as we would like to, but we think it well that we came. We thinkof returning next month when we can secure a favorable opportunity for crossing the channel.

It was a privilege to have a visit on our way here with our son and his

family at their home in Mandapasalie, before their leaving for America, and to be present at the farewell meeting of his people, when Christians assembled from all the villages. It was an interesting occasion. There is evidently a strong attachment between them and the people of their charge.

Mrs. H. unites with me in kind regards.

Yours truly

W. W. Howland.

Hilley Hill, May 12, 1886,
Rec'd June 21,

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Tillipally, August 9, 1886.

Rev. N. G. Clark, D. D.

Dear Brother;

I have received your very kind letter of June 22. What you write of our son John and his work is very gratifying and encouraging. The change of feeling toward him in Mr. Watkins and others seems a remarkable Providence, and a special answer to prayer. John and his wife have written us about it. We returned from the Pulney Hills June 20th. Mrs. H. was sick before we left the Hills, and as she was quite feeble, it was with much anxiety that I ventured the return journey. It seemed necessary to come then, as there was a rare opportunity of making the difficult passage by a steamer. By the kind care of our Heavenly Father, and the thoughtful kindness of friends on the route she came quite comfortably, and on our arrival she was even better than she was when we left the Hills. On account of her feebleness our son and his wife proposed our remaining here at Tillipally with them till she is better able to meet all the work and care she would have at Oodoville, and the mission approved the plan. She is gradually gaining in health and strength. Oodoville is only four and a half miles distant, and I

Pulney Hills, May 12, 1886.

can go frequently to attend to the work there. Manepay is only a mile and a half farther, and Panditeripo is as near as Oodoville. Although I retain the general charge of these two stations, Misses Leitch continue to work for them as they have. I hear one of the recitations of the Theological class, the instruction of it having been resumed by my son on his return. Dr. Hastings instructed the class during my son's absence, assisted by Pastor Rice. Our daughter remains here with us, engaging in village work and having a class in the Training Institution; also she is to have charge of the Bible women at Oodoville, and she renders me valuable assistance in the care of the schools there. Misses ~~Lei~~ Leitch will continue to have charge of the Boarding school till our daughter returns there with us. They also work among the Christians and others there. They are hard workers, and need the change and rest they contemplate at the beginning of the coming year.

I send letters from the Pastors. Mr. Hoisington mentions a hundred conversions since he last wrote you a year ago. A good proportion of these are pupils in the Boarding school, and a majority of these children of Christian parents. Those who have been received to the church from the people are nearly all more or less connected with Christians; as for example one man, perhaps sixty years old, was the husband of a Christian woman

who was educated in the Boarding school. She died many years ago, but her two daughters living with their father were also educated in the Boarding school, and are church members. A woman received is the sister of Pastor Rice's wife. Several have children who are Christians. One of these was first awakened by overhearing the earnest prayer for his conversion of his daughter who was at home from the Wesleyan mission Boarding school during her vacation. Other instances are similar, showing how the leaven is scattered among the mass of heathenism, perhaps more at Oodoville thanat other stations. Mr. Hoisington's letter gives a hopeful view of the state of things. I think some here might consider it too much so. It may not be advisable to have the letter published. I think it better to send it to you as he has written it.

Mr. Eliatamby's letter is also encouraging. He is a live Pastor, earnest and devoted to his work.

I regret that various unavoidable expenses last year left me in debt at the close of the year. I expect to be able to make arrangement to have it paid up before the end of this year.

Mrs. H. unites with me in kind regards.

Yours truly

W. W. Howland.

Oodoville, Nov 3, 1886.

Rev. N. G. Clark, D. D.

Dear Brother;

You will see by my date that we have returned to our station at Oodoville. The quiet at Tillipally was favorable for Mrs. H. and the kind care of our children a comfort and help. She has gained in health and strength, but is still feeble. She is not able to work as in younger and stronger days, but can do much by her valuable counsel, and in meetings with women and children at home, as well as by superintending work. While at Tillipally I went through the Epistle to the Hebrews with the Theological class, and a valuable book in Tamil on Homiletics. I think the class will have enough to occupy their time profitably with the two daily recitations they have with my son. They are comparatively young, and have yet hardly the maturity desirable for the responsibility of the office of Pastor, but may engage profitably in Evangelical work after their regular course is finished. They are promising young men, and we hope we may have the means for employing them in places where they can do valuable work, which is especially needed in our field at the

present stage of progress, when earnest faithful work is necessary to secure results of many years of labor. I feel much anxiety as I meet one and another and many who have been educated in higher schools, but who live as heathen, or are careless of all religion. We learn by the reports of missionaries that Deism and even Atheism is becoming quite prevalent among the educated classes in India, especially as the result in part of the godless education given in the Gov't schools. This fact emphasises the importance of our mission high schools and College, where Bible study and religious influences are a special feature, and of the necessity for rendering them so efficient and valuable that they will be so attractive as to prevent the young from going to India for higher education, as many now do. More especially do we need the prayers of our Christian friends for the sanctifying influences of the Spirit to be ever present in these schools. Many of our educated men go abroad for employment to India, Southern Ceylon, Burmah and Singapore. Concerning some of them we hear good reports as Christian workers. If all or many were such Jaffna might be a centre of Christian influence which would be widely felt. The thought sometimes comes, Is it not for this that Jaffna has been so signally blessed with

Christian education. So may it be. --- Our annual missionary convocation in connection with the meeting of the Board was held at Tillipally Oct 12th. It was the ~~6~~ 70th anniversary of the mission, and Tillipally was the first station occupied. A review of the beginning of ~~the~~ the mission was given by Mr. Stickney one of the older Pastors. Pastor Hunt gave some account of the Board. ~~Mr~~ Mr. Samuel Veeracatty, teacher in the Training school, spoke of the openings and work commenced by different missions in the 'Dark Continent' The Native Evangelical Society was represented by Mr. Fitch, and Dr. Hastings showed the rapidly increasing progress of Christianity in the world. It was a large and interesting meeting. These gatherings of Christians from all our stations give an idea of the power they might be in the land if all were living witnesses for Christ. They are indeed a power and an influence which must be more and more felt, Including the children of the Christians they are now about in the proportion of one hundredth of the population of the field occupied by our mission.

Misses Leitch left on the 20th ult. going by way of India, where they visit some missions and sail for England from Bombay. Their departure is regretted, and their loss felt by many who have enjoyed their kindness

and generosity, and received the benefit of their labor. Our daughter has resumed the charge of the Boarding school on our return to Oodoville. The school is in a prosperous condition, of which we can know more particularly after becoming better personally acquainted with the pupils after our absence. Twelve of the pupils were received to the church a few weeks since, and others are candidates. Six were received from the people at the same time, and there are about the same number of candidates.

Dr. Hastings has kindly consented to take the charge of Panditeripo station with the beginning of the next year, notwithstanding all his other work and care, and Miss Hastings has taken charge of the Bible women at Manepay, Navaly and Panditeripo. I continue in charge of Manepay and Panditeripo. The Pastor at Naval is becoming feeble with age, and needs the assistance of a younger man. The church members are unanimous in the choice of Mr. Samuel Veeracatty, who was one of the last Theological class, and now a teacher in the Training school. He is a promising young man, and I think he will fill the place well. Mr. Asbury consents to receive half his present salary, and it will be expected that the mission meet half the salary of the associate Pastor. I am hoping that the South Erlady church mem-

bers will soon be ready to be organized as a separate church with a Pastor, and be able to meet a part of his salary. Their contributions now go towards the expense of a house which is being built for their future Pastor. In the mean time their Sabbath services are conducted by the Oodoville Pastor and Catechists in turn.

A "strict Baptist" man has recently come to a village of Oodoville about a mile distant, living in a native house there, and working in his way. I went to see him and had a very unpleasant interview. He is not a missionary, -an uneducated English soldier, rough in manner and speech. He said he had a call of the Lord to come here, and intended to stay and "preach Christ and him crucified through all Jaffna though all the devils in hell should oppose him." I informed him that I am glad to have any one preach Christ and him crucified, but that it is not consistent with Christian courtesy to come into another mission field and cause division among Christians. We have not before had especial occasion to instruct the Christians concerning baptism, and some of them have been at a loss when challenged to show a definite command in the Bible to baptize infants. We must take up the subject and are doing so. I understand that this man is under the direction of a missionary in ~~Colm~~

Colombo by the name of Noble. He has been appealed to by a Baptist friend of our mission in Colombo, but with no response. Mr. Walker (also a Baptist, -open communion,) who has lately visited us, has promised to see Mr. Noble on our behalf. Mr. W. is the head of a mercantile and business firm in Colombo. He resides in London and pays occasional visits to Colombo, where the business is carried on by his son. He is an earnest Christian worker, especially interested in the cause of temperance. Misses Leitch arranged for a temperance musical concert in connection with his visit to Jaffna, at which he and others gave interesting addresses. Singing choirs from the College, the Training school, the Oodoville Boarding school and Christian children of this station sang temperance lyrics. It was an interesting meeting and very fully attended. Mr. Walker was much interested in our work, and has contributed liberally for the College and the Boarding school. He wrote a series of letters giving an account of his visit to various mission stations in the Island, of which you will probably receive a copy "printed for private circulation."

Mrs. H. and our daughter unite with me in kind regards

Yours truly,

W. W. Howland.

Rec'd Dec. 11, 1893

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Oodoville, April 27, '87

Rev. N. G. Clark, D. D.

Dear Brother;

I have received your letter of Jan'y 26.

We are under the shadow of a great sorrow. The news of the death of our son and his wife was a sad surprise. It comes over me at times like a dreadful dream. But we know that all events are under the control of our kind Heavenly Father, and that he never does or permits to be done anything but what is really for the good of those who love him, and as one has expressed it, nothing but what they would desire if they could know all things as he does.

Since I last wrote I have been absent from my statin some weeks at our seaside Bungalow with Mrs. H. and our daughter. We occupied the Bungalow with Dr. and Mrs. Hastings and their daughter, Mr Richard H. and family also two weeks, living together very pleasantly. As you are probably aware, our dewy season is very trying, especially if there is any want of vigor, and consequent sensitiveness to the chilling dew of the nights, followed by the great heat of the day. Dr. Green once wrote that even the sheep die here of pneumonia in our dewy season. It is not a favorable

season for work among the people, as it is the time of their annual harvest, and men, women and children are busy at work, and the schools have a long vacation. The Bungalow being on the north shore, has a cool pleasant seabreeze day and night, and there is no dew. It would be well if there were more accommodation, either by having another Bungalow, or by enlarging the present one, that more of our mission might have the benefit of a short vacation there during that season.

During my absence the Pastor and Catechists worked with the tent pitched in two different villages with encouraging success. There are a few interested persons in those villages who we hope may come out as Christians. The tent is to be pitched soon in another village where there is a request for it from a family of which two of the daughters have studied in our Boarding school. The parents and neighbors are nominally heathen, though some are favorably disposed. In nearly all the villages of this station there are one or more Christians, or a Christian family, which may be a centre of influence, and a help for Christian work. There has been more of personal effort with individuals recently with good results.

The Lord's Supper was celebrated last Sabbath, and five persons were received to the church on profession, one a son of Christian parents, one a pupil of the Boarding school, and a family, - father, mother, and daughter The father gave himself to Christ in a prayer meeting which was being held in the house of my son in the night when the terrible cyclone was raging. The wife and daughter now give evidence of having truly received Christ as their Saviour. The daughter is a pupil in our station girls' school, is intelligent, and the only one of the family who can read the Bible. The father is learning to read. They are of the tree climber class, despised by the heathen, but we believe the chosen of the Lord. The man has not the habit of toddy drinking to which his class are so much addicted. There were thirteen candidates from the pupils of the Boarding school, but all but one were deferred, some on account of unwillingness of heathen parents, and others for different reasons.

We have mentioned befre our hope that the Christians in South Erlaly might soon be ready to be organized into a separate church with a native pastor. They have been cared for by the Catechists at the station some months past, one and another going there to conduct

the Sabbath services and for other work. As the Theological class has now finished their course of study I made an appointment to meet theprincipal members yesterday afternoon to consult as to the one whom they would prefer, and how much they could raise towards his salary. As I was not able to meet the appointment, the station Pastor, Mr. Hoisington, went in my place. There was some difference of opinion at the outset, the teacher of the school there, a man of influence, preferring one member of the class, and others prefering another. As it seemed difficult to decide the matter, the teacher proposed that it be decided by casting lots. This proposal was agreed to by the others, and after prayer for guidance the one chosen by lot was a young man named Isaac Paul. Though he was not the candidate preferred by the teacher who proposed deciding by lot, he was cordial in the decision. After ascertaining what each one could give, they made out a sum of a little over eight rupees which they could pay monthly towards his salary. I have much satisfaction in the result. I think the young man will do a good work, commencing at once. He is expecting to be married to a daughter of a Pastor connected with the Church mission who is the son of a much esteemed Catechist, now dead, who worked with me when I first came to the

country. The monthly contributions of the members there have lately been used for completing a house which is being built for their Pastor. It is nearly finished, and can be completed soon with perhaps some help.

I mentioned in my last that Pastor Asbury at Navaly needed assistance on account of age and infirmity, and that the church members were unanimous in the choice of Mr. Samuel Veeracatty, who was then teaching in the Tillipally Training Institution. He has entered upon the work there with interest, and is acceptable to the people. The church pay his salary and give a retiring allowance to Mr. Asbury of ten rupees a month. The mission allows ten rupees a month as an aid and gave Mr. A. fifty rupees towards past arrears in his salary for preparing accommodations for him and his wife in the house of his son in Manepay where he has gone to reside. Other Pastors are advancing in years, but age is respected here, and influence increases with age, and if there is corresponding growth, spiritual and mental, age increases moral and spiritual power. We do not see this growth in some of them as much as we wish.

I read recently an address by Mr. Miller, the President of the Christian college in Madras before asociety of educated natives, in which he maintained that two or three generations must pass before the natives can be

entrusted with the more responsible offices of the Government. There is a want of the strength and stability of character necessary for meeting properly the responsibility. It seems to be equally true of Cristian and church work. Heredity has its effect in moral character as well as in the physical constitution. Our Pastors and other mission agents are many of them valuable men, but sometimes we have examples of their deficiency in moral stamina.

The Baptists are still at work in our midst. I hear of their promises to disaffected Christians, and to opposition schools, of which they have taken up one in the Chavagachery field, and have preaching there on the Sabbath. I judge from a remark of the missionary, Mr. Noble, that they came into our field on account of their impression that our mission is declining. He said he thought so from the decreasing number of missionaries. His assistant, Mr. Knight, who is now here, told me of the probability that they would leave their work in Colombo to be managed by their native Agents, and both he and Mr. Noble work here.

With our kind regards,

Yours truly

W. W. Howland.

P.S. A letter now comes from Miss Leitch mentioning that she and her sister had made representations concerning the work of the Baptists in our field to the officers and committee of their society in London who promised to take the matter into consideration.

Correspondence, Rec'd Dec. 31st, 1887, Rec'd Dec. 13.

Mrs W W. Howlands

The Ceylon Mission, after an interval of four years, is again called to mourn the loss of one of its oldest members, — Mrs Susan Reid Howland, — who died on the morning of July 22d. 1887.

She joined the Mission, with her husband, May 29th. 1846. They were first stationed at Batticotta & had charge of that district & the adjacent islands for about eleven years. Her influence was widely felt there, in the Schools, among the Christians & the people of the adjacent villages. Some time after their return from a visit to America, in 1862., they were stationed at Lillipally, where they remained for some years, having charge of the Station and also of the Training School for young men. In 1878. they were removed to Oodooville where she died. Thus, she, with her husband, had the privilege of laboring at three of the oldest Stations of the Mission, & for more than twelve years past, her only daughter has been associated

in the work, with her. At all these places especially, the influence of her life and work will long be felt. As a Missionary, Mrs Hardland was thoroughly devoted to her chosen work. She had no higher thought, no dearer purpose, than to live & labor for Christ in this heathen land. And this was evident to all who knew her, not only in the discharge of more direct & outside missionary work, but in the spirit and temper of her daily home life. She was eminently cheerful and ever patient & hopeful amid the trials & discouragements of Missionary life. In her earlier years when her children were about her, & her home duties & cares were many, she still found time to do much, in a quiet way, for the School, for the Christians, for the ignorant, the poor and the afflicted about her.

She was unselfish & always considerate of the feelings of others. The grace of that "Charity that suffereth long & is kind" that "seeketh not her own, is not easily

provoked & thinketh no evil", characterized her daily life. For sometime past she had been in feeble health and unable to continue active Missionary labor. Still she took the oversight of much, and continued her interest in every department of the work; aiding by her judicious suggestions & counsel to the very close of life. Though she suffered much at times she never murmured. She had a child-like submission to the will of God & her patient & happy endurance of trials impressed all who saw her with the reality of her faith in the wisdom & goodness of her Heavenly Father. As a native pastor expressed it — "Her example is a living sermon to us all". — Of her eight children, one died in infancy; of the remaining seven, four became Missionaries and it was her great joy to welcome two sons with their wives, and an only daughter, to take part in the work in this & the Madura field.

The recent sudden death of the eldest of these sons & his wife, was a heavy blow to one in her feeble state, but her faith wavered not. She said, "God can carry on his work without them, & he will provide for the fatherless children". Of Mrs Howland, it may truly be said — "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them".

It has not often occurred, as in Mrs Howland's case, that the last hours have been soothed by the loving ministrations of son & daughters, nor that children have been so privileged as to perform the last offices at the dying bed of a life-long Missionary mother. It would seem too, that the Dear departed one was near, & permitted to welcome her on the other side, for when her eyes & ears were apparently closed to the sights & sounds of earth she raised her hands,

and exclaimed, Willie! Willie! And so she entered into the joy of her Lord, & has joined the goodly company of the Redeemed, some of whom are gathered from the people of this land, some whom she loved & for whom she labored & who may be given her to shine as stars in her crown of rejoicing for ever.

Cor.

Memoranda.

Mrs. Susan (Rice) Hardland born at Heath, Mass. October 1819: graduated at Mt Holyoke Seminary in 1839: teacher in the Seminary, 1839—1844: married to Rev W. W. Hardland and sailed for Ceylon in 1845. Died at Codowil, Jaffna, Ceylon, July 22nd. 1887.—

Oodoville, Aug. 1, 1887.

Rev. N. G. Clark, D. D.

Dear Brother;

I send letters of the Pastors at Oodoville and Manepay. The Navaly Pastor, Mr. Asbury, has retired from active service. He is feeble, now being 77 years of age. Mr. Samuel Veeracatty, who is acting in his place, is doing well, and is acceptable to the church members. They sent a request to the recent meeting of the Ecclesiastical Association for his ordination as their Pastor. A committee was appointed to make arrangements for it.

Isaac Paul, whom I mentioned in my last as having been chosen by the members at South Erlaly, has entered upon the work there with an interest and earnestness which is cheering.

I thank you for your kind letter of sympathy with us in our sorrow for the death of our son and his wife, and for your kind appreciation of them and their work.

You will have learned of the great sorrow and sad bereavement which has now come to us. She who has been the light of my life so many years has gone Home, and I am left alone,-yet not alone. I have realized the

Jaffna, Aug 2-1887

preciousness of the promise of the Saviour, "Lo I am with you always," as never before. The presence and tender interest of loving children is also a comfort which not many have who are thus bereaved on missionary ground. How much I miss her! and how much I shall! Her words of counsel seemed to me at times inspired, and the remembrance of them is an inspiration to me. Her very presence was ever an inspiration. She was much respected and beloved by all. Pastors and Catechists of the different missions, and other prominent men who enjoyed her instruction and counsel in their course of education, loved and venerated her as a mother, and ever felt it a privilege to visit her, and at times to seek her counsel. Though the notice of the funeral services was very short they came from all the stations,-the Pastor and others from one of the more distant stations walking fifteen miles, as there was not time to procure a conveyance. She has been feeble a long time, and not able to go out among the people as in former days, but her ~~her~~ influence has not been less,-in holding meetings at home, working through Bible women, and meeting individuals as they come and go at this station,-parents of the girls of the Boarding school and others. She met the Bible class of Christian women till the

last two Sabbaths before her death. She kept the accounts of the Boarding school till her more severe sickness last year, and until a few days before her death continued her interest in all the pupils and work of the school, as well as of the church and station in all details.

My heart sinks within me when I think of that grave where her body was laid, and that I shall have her presence and help no more, but I am enabled to turn my thoughts to where she is in the presence of Jesus whom she so loved, and so faithfully served. Her great anxiety for the salvation of the people, to which she gave expression in the last few words she falteringly uttered, is an incentive to meto labor and pray earnestly for it.

Yours truly

W. W. Howland.

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Oodoville, Nov. 28, 1887.

Rev. N. G. Clark, D. D.

Dear Brother;

I thank you for your kind letters of sympathy with me in my great affliction, also for promptly informing the children on the receipt of the cablegram. I am thankful for the sympathy of many kind friends, and especially for the assurance that I am remembered by them in prayer. I feel that I am blessed in answer to their prayers. The tender interest manifested by the native Christians, and their high appreciation of Mrs. H. is pleasant. The Christians here at Oodoville propose to rebuild their church, and they wish to make it a memorial church of Mrs. H. The church is the old one built by the Dutch, and though it has served a good purpose so many years, it needs renewing, and to be enlarged. They have started a subscription, and a number have subscribed liberally according to their means. They will not, however, be able to meet the whole expense. I have a thought that some who knew and loved Mrs. H. in America as their teacher or associate may feel it a privilege to have a share in the memorial church.

There has been no marked change in the progress of the work here since I last wrote. In the meetings which I have held each morning with the Pastor and Catechists at the station for prayer and report of the previous day's work, I have been impressed by the number of people whom they have mentioned as accepting the truth, yet not "coming forward" as they express it, to take a stand as Christians, and not even having sufficient interest or courage to attend Sabbath services, except occasionally when particularly invited. It is the long felt need of the especial influence of the Holy Spirit to convince of sin and the need of a Saviour. One of the Catechists gave me a list recently of nearly forty men and women, old and young, who manifest more or less interest, and there are some twentyfive boys and girls of the two out schools near the station who have the habit of praying, whom I meet weekly for religious instruction. About half of them are children of Christian parents. During two or three weeks past we have been having morning prayer meetings in different houses of the Christians. Neighbors are invited in, both Christians and heathen. There have usually been from twelve to twenty persons present. These meetings have for the ~~time~~

time taken the place of those with the Pastor and Catechists alone.

There have been three cases of persons who seemed to trust in Christ as Saviour when near death, who had not been known to before. We have some hope that they may be safe with him. The dyingwords of a boy sixteen years of age, who was a church member, to his heathen father recently seemed to impress him much. He is the priest of a devil temple near us, and he was urged by his son to leave that and join the Christians. He seemed inclined to do so, but when the time came soon after for the annual offering of sheep and fowls, he yielded and officiated as before. He has attended our Sabbath service only once since, and we have not much hope that he will have the courage to meet the opposition he would incur by giving up his relation to the temple. I mention these cases as examples of the condition of many who have a general conviction of the truth, but with apparently no real concern for salvation.

On the other hand the enemies of Christianity are aroused to more decided opposition than I have known before. Tracts are being printed with the head title "Anti Christ" in editions of five and ten thousand, and widely distributed. They contain blasphemous utterances agains

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Christ and the Bible, and imputations of insincerity in the Christians. We consider it an indication of good coming when the enemy is thus aroused, and trust that the promise may be fulfilled that "When the enemy shall come in like a flood the Spirit of the Lord shall lift up a standard against him." We feel the need of special labor and prayer, and of an outpouring of a "Spirit of grace and supplication" upon the people of God. It is an encouragement to know that many friends are praying for us and for the work here.

The Baptist missionary, (Mr. Noble,) after a brief stay here returned to Colombo, and has not come again. The two brothers through whose instrumentality he came say they expect him, but that he is perhaps waiting for sanction from the Society in England. They continue to hold meetings on the Sabbath and keep up a small school. The Englishman (Mr. Knight,) who came first, afterwards married Mr. Noble's daughter and, I understand, left the service on account of some dissatisfaction, and has employment as an engine driver on the railroad.

Four pupils of the Boarding school and two others are candidates for admission to the church next Sabbath and two others. Nearly twenty others of the pupils wish to be received, but it is thought best that they wait.

~~Yours truly~~ ~~W. W. Howland.~~

Yours truly W. W. Howland

Colombo, Nov. 28, 1881.
Rec'd Jan. 6, 1882.

Pulney Hills, April 26, 1888.

Dear Dr. Clark;

I much regret that the annual report of our mission has not been sent earlier, but unavoidable interruptions have prevented it being ready before. I was appointed to prepare it, but early in January my daughter was taken severely sick with fever by which she was confined to her bed three weeks, and I was unwell at the same time. When she recovered the Gov't physician who attended her said we both needed a change, and when she was able to bear the journey we left for our sanitarium on these hills. Dr. and Mrs. Hastings and their daughter came with us. Dr. H. was also needing a change. When we arrived at Periaculam, at the foot of the hills, I was taken sick with pneumonia, and I was detained there with my daughter two weeks. As soon as I was able I was brought up the hills, but it took time to regain strength. I have at length finished it, and send it with this. (in a separate envelope)

Dr. Smith sent me a blank sheet to be filled out with the statistics for the Missionary Conference to be held in London early in June. The letter was re-mailed to me

from Jaffna, but I not having all the particulars here, sent it back to Jaffna to my son to fill out and send. He in the mean time had sent a sheet of statistics to me for use in making out the mission report which were needed for filling out the sheet for the Conference, and returned it to me. I have now received it, but it is too late for it to reach Boston before Dr. S. will have left for the meeting. I therefore think I had better send it direct to London to Spicer Brothers, who are our Agents, with the request that they give or send it to Dr. S. or any other Sec'y of the Am. Board who may have come to the meeting. It takes four days for letters to go and come to and from Jaffna, and the letter by crossing over three times has been so long delayed.

I mention it to you that you may know why the statistics wer not received in season.

It is very pleasant here, and I amgradually gaining strength, though more slowly on account of having taken a cold after coming up. My son and his wife take charge of our work in our absence, They removed to Oodoville to care for the Boarding school when the new term commenced They expect to come to the Hills when we return. The heat in Jaffna has been intense, and my son's wife has suffered much.

Yours truly
W W Howland

Ceylon Letters, Vol. 2
Rec'd January 11 1888
26-28

Oodoville, July 30, 1888.

Dear Dr. Clark;

I have received your letter of June 12th acknowledging the receipt of the mission report. I am ~~an~~ thankful for your kind sympathy expressed. My daughter and I both are now in usual health.

I send with this a letter from Mr. Hoisington. He mentions the religious interest and the additions to the Oodoville church. Ten of the twelve received are pupils of the Boarding school. There were 25 candidates in the school who asked to be admitted, but all but the ten were deferred. We have much cause for gratitude for the religious interest, which has extended to all the churches of our mission, and both the English missions. The interest thus far has been principally among the Christians, and those connected with Christian families. Christians have been awakened to new life and consecration, some confessing that they had not been truly converted. The priest whom Mr. H. mentions was awakened last year in connection with the death of his son, a lad of 14 or 15 years of age who was a member of the church. On his death bed he urged his father to leave the heathen temple. He also asked that he might be allowed a Christian

burial, which request the father granted. We had hope for him for some time, but when the day came for the annual sacrafice of sheep and fowls, which are brought by the people from different villages in great numbers, he yielded and officiated as usual. The change in ~~him~~ the priest whom the ~~now~~ poster-Christian is ~~very~~ marked, and he seems very decided, and is very active in Christian duty. He too is connected with Christians. A brother is a Christian, and a sister is the wife of a catechist. His conversion has caused much excitement among the heathen. A large meeting was convened in a heathen temple near us, and a brahmin called from the town to preach to the company gathered. His preaching was principally against the Bible and Christianity. Tracts were distributed entitled "Jesus is but a man." Some of the heathen who went to the meeting were disgusted and left. We hope the interest may continue, and that we may see greater results.

"We have had a visit from Mrs Mary C. Leavitt on her way around the world for forming Women's Temperance Unions. She formed several unions at different stations, and I think her visit will result in good. She goes unattended from country to country, and had visited the Sandwich Islands, New Zealand, Australia, Japan, China, Burmah and India, and is going from Ceylon to Mauritius, Madagascer, Africa

and Europe. When here she had traveled over 50,000 miles and held over a thousand meetings, addressing them by interpreters in 23 different languages, and formed 62 temperance unions in nine different countries, and 15 men's temperance societies. My attention having been called to the subject in connection with her visit, I find that the use of intoxicating drink is more common among the higher castes than I supposed. Mrs. L's addresses to both men and women at the different stations were listened to with interest, and must result in good."

"It is very encouraging to hear of so many in the colleges and seminaries who are ready to carry the Gospel to the heathen. Would that there were more indications that the people of God were "willing" in this "the day of his power," when the whole world is open and in a sense waiting, and so many are saying "Here am I send me."

My daughter unites with me in kind regards.

Very truly yours
M. N. Bowland

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Oodoville, Sept. 25, 1888

Rev. N. G. Clark, D. D.

Dear Dr. Clark;

In my last I mentioned the religious interest in the churches, and the conversion of a heathen priest. He remains firm as a Christian, and active and faithful in Christian duties.

There have been other marked cases of conversion. One is that of an influential man who is an officer of the church, and has been Sabbath school superintendent. He is the son of Christian parents, now dead. He now says he joined the church because he was advised to, and he thought it was the right thing to do, but he had not believed in prayer, and took notes of sermons, and made sport of them afterwards; that he stayed away from prayer meetings lest he should be asked to pray. He was awakened to a sense of his condition in a prayer meeting which he attended in a neighboring Christian's house and resolved to remain on his knees till he found relief, and remained thus more than an hour when he found peace. He is now very active and earnest in his efforts for the salvation of others. He relates his own experience and dwells much on the love of Christ.

Oodoville, July 30, 1888.

Another conversion in which I am especially interested is that of a man who was associated with me many years ago as native preacher at Batticotta. Then there were no native pastors, and only two native preachers. I esteemed this man as a true Christian and an able pracher, After some years, he not being in very good health, and there being a vacancy in his village of the office of head man, he wished to apply for the place, giving as a reason that he thought he might do more good as an independent Christian. He obtained the office, but gradually yielded to temptation to attend to the business of his office on the Sabbath to accommodate people who came to him, and to neglect the Sabbath services and Christian duties. He also gave his daughter in marriage to a heathen, for which he was suspended from the church with which he was connected. He afterwards told me that he knew well that church members who were forward in causing him to be suspended had tried to get that same man to whom he gave his daughter for their own daughters. By this and other circumstances he became alienated in his feelings. He has now for many years stood aloof from all Christian privileges and duties, never attending religioue meetings, nor showing any indication that he was a Christian, though he resented the report that he had yielded to heathen practices, and he has

assured me that he had not given up his faith. It was a great joy to me to hear that he had come out a decided Christian. He soon after came to see me, and we rejoiced and prayed together. His wife also, who was formerly much esteemed as a Christian woman, but had fallen with him is now with him converted.

Another case is of a son of a former teacher in the Batticotta Seminary. He was, I think, the most able of the teachers, and apparently a true Christian. I remember being interested in the earnestness of his prayers. When the Seminary was discontinued he was with me for a time, and edited our mission paper, the "Morning Star." He then wrote a book on the evidences of Christianity, for which a Christian Englishman met the expense of publishing. It was an able refutation of objections contained in a book which had been published by an influetial heathen. He afterwards went to Madras and received the degree of B. A. on examination from the Madras University. In time he became an apostate and bewildered in heathen mysteries. He returned to Jaffna a few years since and soon after died a miserable death. His only son came from Madras a disbeliever like his father, but now in connection with the religious interest has been converted and received to the church.

I went this morning with my son to a

prayer meeting which is being held from morning to morning ~~to morning~~ in one of his villages. A man was present who was my assistant for writing and various work when I first came to the country. He was then a Christian young man. Afterwards he became a disbeliever and has been so many years while in the employ of the Gov't, He arose in the meeting this morning and said he was resolved to seek a true Saviour till he should find.

(I presume the account of these prominent persons will not be published. It would not be well for some things that I have written about them and others in connection with them to come back and be read and thus made public here.)

The pastor and assistants have been having the tent pitched in different villages and visiting from house to house during the day, and holding meetings in the evening. During two weeks past they have been thus working in a village where there is not a single Christian, which is a rare case here. We have a small girls' school in the village. Mrs. H. was very anxious about this village, and some of her last words before her death were "What shall we do for Ernuville?" The heathen were troubled by our holding meetings, and called a Brahmin, who is employed by the Anti-Christ society to preach against the Bible and Christianity, and appointed opposition meetings. Very few came to their second meeting while many came to ours, and they held no more.

Those who attended in the tent accepted what was said as true, and there seemed to be much interest. One man who was formerly educated in the Wesleyan mission school decided to be a Christian, and attends our Sabbath service, His son also seems somewhat decided, but dares not take a stand openly for fear of his father-in-law with whom he lives, who is very much opposed, and not willing that any one should speak to him about Christianity. The young man plans to remove to another place to live on this account. His father in law is the head man of the village. A young man who attended all the meetings came to the house of the pastor secretly and said he wished to be a Christian, but he could not be at home on account the opposition of his father and his uncle, the head man. He said he would have to leave home, but must wait till some necessary work in which his father needed his help was finished. Last week he came and said he had written a letter and left it for his father, telling him that he had decided to be a Christian; but knowing his father would not allow it he had left, and he need not seek him, for he would not return. The father and others came for him, and he was persuaded by fair promises to go home. He has not returned, and we hear that he is not treated unkindly. We feel very anxious for him, that he may be kept firm in

his decision. We desire to see many conversions, but rejoice to have them come even one by one. The conversion of backsliders gives us hope, as they have been great stumbling blocks to the heathen, who do not take into account the fact that, almost without exception, turning back to heathenism is connected with yielding to some ~~some~~ sinful habit or practice, often immoral conduct, or dishonesty in some form. Perhaps the Lord is preparing the way for larger gatherings by the conversion of some of the backsliders, and leaving others to come to a miserable end. We feel that the blessing must come, and we rejoice in any indications of its coming.

The members of the Oodoville church living in the village of South Erlaly 45 in number, are to be organized in a separate church two weeks hence, (Oct. 11) and one of the last Theological class, Isaac Paul, who has had charge of the station the year past, is then to be ordained as their pastor. He has recently married the daughter of the Oodoville pastor, Mr. Hoisington. She is a worthy young woman, well educated, and has been ~~been~~ engaged as teacher in the Wesleyan mission Female ~~Male~~ Boarding school at Batticoloa, and in our Oodoville B. school. The church will pay half the pastor's salary, and the mission pay half at present.

Yours truly

W. W. Howland.

Oodoville, Nov. 26, 1888.

Rev. N. G. Clark, D. D.

Boston, Mass.

Dear Dr. Clark;

I have received yours of Sept. 18th, and thank you for the kind wishes expressed for me and the work.

I write now particularly in reference to your letter to my son, proposing his going to the Madura mission. I fear you do not realize how great is our need of earnest work to secure results of the many years of labor here. As you must be aware, the way is prepared for faithful personal hand to hand work with individuals, as well as with companies. My son is very favorably situated for engaging in such work, at a station where there is no Boarding school, and where there are a large number of men who have been educated in mission schools, but have not come out as Christians. He improves the opportunity most faithfully. He and his wife are out nearly every morning and afternoon among the people for meetings or visiting houses, besides frequent evening meetings. I may be allowed to add that he has much influence on account of the reputation he has, particularly among the educated, of being a man of superior learning. His opinion on religious, Biblical, and

other subjects, as scientific and literary, is taken as
orcular. which gives him rare opportunities for inter-
views with influential people who come to consult him.
He was invited not long since to lecture on Astronomy
to a society of educated natives in the town , and re-
cently to the alumni of the College on ancient philoso-
phy. When two parties of the heathen had a dispute as
to the exact day on which their new year commenced for
their annual ceremony, they came to him for his opinion
which gave him an opportunity to show them their folly.
When the Anti-Christ society published tracts against
the Bible and Christianity which were circulated among
the people, he was the one to prepare three or four
tracts meeting the objections which might do harm, with-
out direct allusion to the heathen tracts. So when the
Baptist missionary distributed tracts which would tend
to disturb the minds of Christians on the subject of
baptism, as there had not been ocsasion before to give
particular instruction on the subject, he was the one
who could do it, and he prepared a tract for circula-
tion among the Christians, of which the other missions
requested copies, as it could not be published by the
tract society in which all three missions unite, and it
was published by our mission. With all his other work

he has prepared a commentary on the prophecy of Isaiah for the Tamil Christians which has been printed ready for distribution. This side work does not interfere with direct Evangelistic work among the people, which he does more than the rest of us can. Moreover he seems to have the faith which is such an important element of success. When your letter came saying "I trust the present is but the beginning of a grand movement that shall bring thousands into the fold of Christ," I asked him if his faith arose to the thousands. He replied that he thought it did; that he expected large gatherings within a few years. Faith in the Divine promises is an important element of success, and the Lord honors it. "Be it unto thee according to thy faith" is the response which the Word authorizes us to expect, especially for spiritual blessings.

I have written very freely, and what you may be liable to attribute to the partiality of a father, but I think nothing but what the other members of the mission on the ground would approve, though you will understand that as a father I should not like to ask their approval. I should not write thus to you except for my anxiety to prevent his removal from an important work to which it seems to me the Lord has called him.#

Yours truly W. W. Howland,

I will keep a copy of this letter, I have seen a copy of Jacob's letter

P. S. I have hope that the religious interest may not pass away without more good results. My son has this month held a series of meetings in the Manepay church with good effect. He had three meetings a day through the week; a prayer meeting early in the morning, a sermon in the forenoon and another in the afternoon particularly for the non-Christian people who were invited and came. Three of the afternoon sermons were by other missionaries, one of them by a member of the Wesleyan mission, also an address by Mr. Wood. We need to follow up the interest by such work, also by personal work with individuals. In my daily morning meeting with the pastor and station catechists for reports of the previous day, consultation and prayer, they report repeatedly cases of individuals who confess the truth of our religion but are not so convicted of their condition as sinners, and need of salvation as to come out as Christians.

Rec'd Jan. 7, 1888.

Rec'd Jan. 20, 1888.

Codoville, July 16, 1889.

Rev. N. G. Clark, D.D.
Boston, Mass.

Dear Dr. Clark;

I send a letter from Mr. Horsington in which he gives some account of the progress of the work. He has personally experienced much trial. His eldest son was obliged to leave the college on account of being subject to epileptic fits.—He went with him to Madras for medical treatment, and while there received a telegram announcing the death of his second son who was studying in the College.— The eldest son received no permanent benefit and is still subject to the fits.

Recently on account of some difference of opinion between him and the native preacher and Catechist concerning the alleged fault of a school teacher he thought they were influencing others against him, and was unwilling to work with them. This continued for a time when after being disturbed by a difficulty between him and his son in law he sent a letter to

the church committee saying that he thought the Lord would not bless the church while he remained the pastor, and requesting that arrangements be made for dissolving the relation. It was evidently the result of his depressed, and consequent morbid state of mind. The resignation was accepted by a majority of the Committee, but they afterwards ~~they~~ understanding that he was willing to remain if they were willing to have him, they consented to his continuing if he could be at peace with the preacher and catechist and engage cordially in work with them. (I did not mention this to him as a condition, but as their wish) -

He has come to a friendly understanding with them, and they have been working together now two or three weeks. The Pastor has resumed charge of the Sabbath and other services, and all seems quiet. The tent has been pitched in a village about a mile from the station and the pastor and assistants have held morning and evening meetings, and visited from house to house. Members of the chi committee and other Christians have attended and addressed the evening meetings. They have

been well attended by the people, both men and women, who have listened with attention, and apparent interest, and several have expressed their readiness to receive Jesus as their Saviour. We are encouraged and hope for a gathering there if the work is faithfully and prayerfully followed up.

Five of the pupils of the Boarding school were received to the church yesterday. Three of them are children of Christian parents. There are other candidates who may be received afterward. There are also some candidates from the villages. It is in one aspect encouraging that so many assent to the truth, and on the other hand discouraging that so few accept it for salvation. The state of the people generally seems to be not so much trust in Hinduism as carelessness.—

The man whom I mentioned in my last as having been converted in connection with the tent work was to be received to the church yesterday. The Catechist went before the service to see if he was ready, and found him drawing water to his field. He came late while the

others were being received. He was not received. He came to see me in the afternoon, and said that while his men were drawing water some people came, and reproaching him for joining the Christians, drove his men away, and he had to draw. This felt necessity for drawing water ~~to~~ on the Sabbath to irrigate their fields is a temptation to the Christians, and is often the obstacle alleged by those who are convinced of the truth to coming out as Christians. In the dry season fields are extensively cultivated by irrigation from wells. The wells are large, and usually three or four people who have fields adjacent to a well have a share in it, and have their fields watered in turn. Three or four men work together, one drawing at the well, one or two, according to the depth of the well, walking backward forth on the well sweep as the large bucket comes up or goes down, and one with a hoe to turn the water into the little channels in the fields. The wells are drawn dry each time, and fill again in time for the next. There is scarcely a case where three or four Christians, or even two, can have shares together, and

when a Christian's turn comes on the Sabbath, if he does not draw, he must wait three or four days for his turn to come again, as his heathen partners will not consent to any change, and in the mean time the young plants or grain will wither for want of water. It is a very difficult matter to settle."—

I send an account of the Eilaly church by the pastor. Mr Isaac Paul.— I think he is doing well in the care of the church, four schools and other work.— He reports,

Average attendance at Sabbath service	30
No. of communicants —	42
Sabbath school students	130
Students in two village girls' schools	122
" " two " boys' "	242
Native contributions in 1888	Rs 145,40

Yours truly
M. W. Howland,

119 *Oodooville, Jaffna,*
22nd October, 1887.

BELOVED CHRISTIAN FRIENDS,

The Church at Oodooville is a very old building and requires to be re-built. The estimated amount for this great purpose is Rs. 5,000. The members of the congregation at this place are mostly of limited means, and cannot afford to raise the whole amount needed. Would you not, therefore, contribute your mite to the Lord's Treasury, and thereby help to build a House for the Lord, wherein to worship Him? If you accept this appeal, please subscribe your name to this List, stating the amount, and pay the same as early as you can.

In recognition of the very valuable services rendered to Jaffna by the late Mrs. Howland, as a devoted missionary lady, it is intended that the new church shouldbe A Memorial Church of Mrs. Susan Reed Howland.

No.	NAME.	RESIDENCE.	AMOUNT.	
			Rs.	*Cts.*

Codoville. Oct. 22. 1889.

Revd N. G. Clark. D. D.
Boston. Mass.

Dear Dr. Clark

The state of my field and the progress of the work may perhaps be understood by the reports of the previous days work by the Pastor and two assistants who work at the station, in one of my daily morning meetings with them. For example; This morning the Pastor mentioned seeing a man who does not lose the impression of the dying words of his wife, who was the sister of the wife of a Catechist at another station, and who in her last sickness seemed to take hold of Christ as her Savior. He acknowledges Christianity as the true religion, and sometimes attends our Sabbath Services, but the difficulty of being separated from heathen relatives and and neighbours, and of being able to keep the Sabbath, especially in the matter of watering his fields, is his excuse for not coming out as a Christian, as it is with others who are convinced of the truth, but are not so impressed with their sin and danger as to seek salvation. Another man he saw who was educated in our Seminary and was

once a teacher in the Mission. The man says he is a Christian, and he occasionally attends Sabbath services, but he has a heathen wife, and his children have been trained under her heathen influence. His objection is that if he comes out openly as a Christian, he cannot get his daughters married. They are not Christians and could not be married to Christian husbands. His son about 35 years of age has been long confined to his bed, with rheumatism. I see him occasionally. He seems to have taken hold of Christ as his only help, and says he is much comforted by my coming and praying with him. He expressed to the Pastor disappointment that I did not come the day before (Sunday) and that the Pastor had not come for some time.

Another case he reported was that of an aged woman who cares for an aged Christian in whose house she lives, and attends to household duties, his wife being dead. She appears to be a real Christian, and prompts the man to regularity in daily Bible reading and prayer, - but she never has come to Sabbath service, saying she can pray at home and that she has no proper dress and ornament for coming out in public.* (Even the poorest among the females here will not venture out in public without at least a string of beads around their neck). He also mentioned that he had heard that the boy whom I mentioned in a previous letter as having left his home to become a Christian, and was persuaded to return, retains his faith but is not allowed

* I have since seen this woman and concluded that it is not this hindrance (This might be obviated) but a shrinking from coming out in public at all. - This may be overcome in time.

to be seen by the Pastor or Catechist.

The Catechist reported seeing a man in a distant village who seemed convinced of the truth of Christianity, and to be decided to be a Christian. He promised to come to the Sabbath Service and said that if he should become a Christian several of his neighbours would also. Two of them had been seen by the Catechist before who appeared to be interested. The Catechist is much encouraged with the hope that there would be a group of Christians there.

These are some of the incidents such as are reported in these daily morning meetings for conference and prayer. In my inability to engage much personally in village work I am able to ~~take~~ to keep a hold of the work by these meetings. I need not add that what we need is the outpouring of the Spirit to convince of sin, righteousness and judgment, and more especially to awaken the Christians to new life and consecration.

It has been remarked that those who believe that Christ is more powerful than Satan, are encouraged when Satan is unusually active. In this view of the case we have recently much cause for encouragement on account of the increasing and organized opposition of the more influential heathen. They have an Anti Christian Society, have published tracts reviling Christ, the Christians and the Bible, are employing a Brahmin to go around and preach against Christianity, are establishing heathen schools, and have just begun a

semi-monthly paper called the Hindu Organ. In one of my villages I received a letter from the man who owns the land on which our school-bungalow stands, saying that Christianity must not be taught in the school or we could not continue to have the school there. He afterwards explained that his threat was made by the instigation of a rich man prominent in the Anti-Christian Society and whom he did not dare to displease as he was made under pecuniary obligation to him. He has not carried out his threat.

We believe that this opposition while it indicates their anxiety on account of what they see of the progress of the truth, will tend to awaken attention and inquiry, which is so much better than the general carelessness and indifference so prevalent in the community; while it is a reason for special activity and prayer on our part.

Our hearts have been saddened in pity for a girl in the upper class of our boarding School who was detained at home at the beginning of this term to be given in marriage to a rigid heathen. She is a church member, and we think a real Christian, and we hear is much grieved. My daughter and I went to her home to see if we could do any thing to prevent it. Her brother who had made the arrangement would not yield. The reason he gave was that the man to whom she was to be given had promised to pay their heavy debt, and that he had found no proper opportunity to give her to a Christian.

Another young girl who is a Church member, who was educated in the station village school, has recently been given to a rigid heathen in marriage. Her mother who is a widow and her sister are also Church members. The plea was that the man as a relative is the proper one according to the native opinion for a husband, and that she had no opportunity to be married to a Christian. They also expressed the seemingly vain hope that the husband will become a Christian, as the husband of the sister did after marriage. This matter of marriage alliance with the heathen is a great temptation and snare in the Christian community. There is reason in this heathen land for the unwillingness of parents that their daughters remain unmarried, and their great anxiety even from their childhood is to procure a husband for them. It was a standing question with Mr. Poor. When will the time come when a Christian father will be willing to do and suffer as much for the cause of Christ as he is to get his daughters married? Some are too ready to give a daughter to a man who is in good standing, ~~and good standing~~, and good employment, without regard to his religious character. And the wife is so much under the control of her husband as not often to be able to maintain her Christian life; and ~~it~~ is too often worried out, and feels compelled to yield to heathen rites and practices.

On the other hand young men are too often tempted by the offer of a large dowry to take a heathen wife-

and they are more likely to fall than a Christian wife of a heathen husband, as the wife and mother make the home.

Noticing in the Congregationalist which came last Saturday that the London S.S. Union had recommended that the next day (Oct. 20th) also the 21st be observed, for a day of preaching and prayer in special reference to S. School work, I preached on the importance and value of Bible Study, and efforts were made to re-organize our S. School and bring in all the members of the congregation, and the children of the schools more generally. I have been especially anxious to promote regular Bible reading, study and committing portions to memory. Some 25 children, mostly the children of Christians, who meet me weekly have committed several of the Psalms, and the Sermon on the Mount and other portions have been memorized by some older Christians in Sabbath afternoon meeting for Bible reading and study. I feel more and more the importance of the Christians being grounded in the Divine Word, for their safety in the present and for the future.

The Baptist Missionary who was stationed near us had a difficulty with the young man who brought him here, and has removed to Jaffna town. I think he has not many adherents. The young man advanced money to the Missionary which he did not pay, and he prosecuted him in the court. I think the case has been dismissed by the court.

The members of the Salvation Army are holding meetings in different places, and are soliciting money for building a barrack in the vicinity of the town. I do not hear that they meet with much success among the heathen. Some few of the Christians in the town have joined them, I believe.

Two years ago the Dodoville Christians decided to attempt the rebuilding of their old Dutch Church. They had subscription papers printed one of which I enclose. Money to meet the expense was not received sufficient to allow the work to be undertaken, but this year the roof was so unsafe that it was necessary to remove the tiles, and they decided to commence the work with the hope that when commenced money would be more likely to come in. The Sabbath Services and other meetings are in the meantime held in an adjacent school-bungalow large but much crowded by the large congregation. The plan was started soon after the death of Mrs. H, and they proposed that the Church when rebuilt be a Memorial of her, as stated in the Subscription paper. It would also be a memorial of the Missionaries to whose memory there are marble tablets placed in the walls of the Church. Mrs. Winslow, Mr. and Mrs. Perry, Mr and Mrs. Spaulding, Miss Agnew, Mr and Mrs. Apthorp who were buried in the adjacent burying ground.

I think that some of those who were associated

with Mrs. H. as teachers, and of those who were her pupils, and the friends of the others whose memory is preserved on the walls of the Church, may feel it a privilege to have some share in the new building, and will gladly contribute something towards it aside from their regular contributions to the Board. I do not know how this object can be brought to the notice of these friends except through the Herald or the "Life in Light". Would you approve of the Editor of one of these publications mentioning it? The Mission has given approval of my asking an appropriation of five hundred dollars from the Contingent Fund. Or, as full half of the Sabbath Congregation is composed of the members of the girls Boarding School and a majority of the rest are Christian women would it not be appropriate from the Woman's Board?

Yours truly
M W Howland.

P.S. Mr. Smith will send you a photograph of the old church, roofless as it now is.

Rec'd Dec. 10.

58

Hunt Rev. T. P.

Chasagachiry August 11, 1881.

Rev. N. G. Clark D.D.

Rev. and Dear Sir,

After an interval of about nine years, I am glad to report myself again from my old station at Chasagachiry. The church at this place has a membership of 98 persons who assemble except on Communion & other special days in 7 or 8 different places for worship conducted by the pastor and four catechists. These places of worship are from two to ten miles from each other and the number of Christians residents in these localities or villages of meeting vary from 2 to 20.

"At our Communion in March last three adults from heathen families were admitted to the church on profession of their faith. One of these was formerly the manager and priest to a small heathen temple at which annual or semi-annual offerings are made to the demi-goddess Nachimar. The word means Mistresses and the worship probably arose from slaves or servants rendering worship to their deceased mistresses. Some of these minor gods, it is pretended, do reveal themselves at festival times through the manager or some other favorites. At the examination of the above candidate before the church committee, Rev. D. H. Mowland

asked him if he was once a priest and gave oracles in the name of his godless Nachimas. and what he thought of those things now. He felt sorry and explied that all those things had helped him to believe the Gospil more firmly.

With this man and the two others there was a fourth candidate who was voted for admission but not admitted with them on account of his child dying a day or two previous to the time fixed for admission. But a week before the next communion to which he had been postponed, he himself was called to meet death. When he saw me the day before his death he inquired why we should defer to baptize him. I explied that the time for his baptism was very near. During his sickness which lasted about 24 hours, he caused himself three or four times to be lifted to a sitting position and had his christian niece & others to pray for his soul. At the last time he himself prayed, O my heavenly Father save me, send me not to the place of punishment. Some time before breathing his last he inquired what day it was. Before any one explied, he himself said It was Sunday and if he should die that day he would go to heaven. His life was in harmony with his pious thoughts and calm death. His concern for his soul commenced an year ago and no body seems to have laboured specially with him. His first impression was made by the truth he heard in some occasional meetings helped on by his contact with

with his christian relatives. As soon as he knew the truth, he left off his habit of drinking toddy. His next step was to quit the business of extracting to-ddy from the palmyrah and cocoanut palms by which he obtained his living. He used to walk four miles to the station to attend worship on the sabbath and occasionally stayed in the church till others had gone so that he might pray there alone. Though ignorant, poor and unnoticed he was among God's chosen and is now, as we believe, rejoicing in heaven."

The doctrines of heathenism are losing ground and a few of our Hindu neighbors have left off in part, at least, the practice of heathen ceremonies. Those men who halt between truth and error try to persuade themselves that their middle course is sufficient. I was lately surprised to notice a heathen who never attends church, to endorse my entreaty to immediate repentance by his own quoting a line from one Christian lyrics, "Repent to-day if not you may perish." Truth is making its way slowly among the people and will ultimately conquer."

Yours truly

F. P. Hunt

122

Chargachery Aug 9. 1882

N. G. Clark D.D.

Rev. and Dear Sir,

At our communion in April last four persons were admitted on profession of faith; one a husband; another a wife to a church member. The remaining two were of heathen connections. Of these latter one had to leave off the business of extracting toddy from the palmyra and cocoanut palm; the other the occasional service of beating drum in heathen temples. These of course have had to embrace the truth at some sacrifice; not only that but to learn a new trade for earning their bread. One is trying to own a bullock cart to let for hire; the other is engaged as a garden servant to a christian.

There are fifteen or sixteen inquirers like the young man concerning

when our Lord said, "Thou art not far from the kingdom of heaven." In many of them there is one thing lacking. One is stumbling at the idea of communing out of the same cup; a second at being set a side by heathen relatives; a third is afraid that a heathen farmer who hires him ~~might~~ may not always allow him to rest on the Sabbath. Too others who seek admittance are not taken because we ~~by~~ wishing longer those who once considered the law of marriage was not binding for life.

Two or three rounds of village meetings held in our field have been very interesting. I may speak particularly of a series of six meetings held during the last moon-light evenings. The presence of Rev. Mr. & Mrs. Sam. Rowland at some of them, with their tent and the melodion has greatly helped to collect the people and to delight them with our sweet Christian songs and lyrics. The subjects, speakers, times and places were all ar-

ranged before hand by a committee of the J. A. Bible Society. The addresses were impressive and the audiences were large, ranging from 200 to 400. In one meeting there were as many as 40 women. This could not have been secured but for the presence of Mrs. Howland accompanied by one Christian woman. These meetings while lodging the Gospel seed in some good ground at least cannot fail to produce pleasant associations in all towards the stern spiritual religion of Christ. These Union Bible Meetings as they are called, lead in my opinion, the way to great gathering of people as at Heathen temples, to hear the preaching of the gospel

We hope in future, to report greater additions to the church and larger audiences listening to the truth.

I remain, Rev. & Dear Sir
yours truly
T. P. Hunt.

Chavagacheri, Jaffna
Ceylon
June 26' 1883.

W. G. Clark, D. D.
Rev and Dear Sir:

Since I wrote you last, four adults have joined our church on profession of faith. One of them is a schoolmaster under our Board, of the age of about 40, whose interest in religion dates back to the time of his mere boyhood. It led him, when a father, to send his daughter to our Boarding School at Uduvil where she became a pupil. Though he thoroughly approved it in her, he did not for some time yet feel strong enough himself to come out boldly. But as late as last year he became fully convinced that the friendship of his neighbors, which was such a ~~big~~ mountain in his way, was only a delusion, and began to follow Christ in sincerity and truth. His knowledge of the truth as evinced at the examination was clear and decided. When I expressed a

a wish to know what one thing in particular made his first impression he replied that as far as he could remember, it was my individual visits to him 20 or more years ago soon after he had finished his studies in one of our Schools.

Some two years ago, a girl in one of our villages, a graduate of Udupiddi Boarding School, was married to a nominally Christian young man in an adjoining parish under the care of the Church Mission. He proved to be an unhappy match to the girl and has run away. The girl's mother, sister & her husband, who are members of the Church lay the charge of this unhappy match to one or two members of the church who are related to the young man and recommended the marriage. And as the Church would not deal these two people as the aggrieved party would like, they are annoyed with the Church itself and have kept themselves away for some months from the ordinances of the Church. The Church committee may before long decide to take their case up.

Some months back we were called

to mourn the death of Miss N. E. Townshend of Udipsiddi Boarding School. Protracted as her sickness was, her patience and cheerful submission to the will of the Father, as well as her exhortations while nearing heaven, have been, I doubt not, for the glory of God & good of souls. Now not many months past we are called again to mourn, and that around the grave of Miss Eliza Agnew. For a round period of forty and three years she labored for the women of our land, and in her silent, unnoisy way won many souls to Christ. How happy she must be in the upper realm of glory to meet one and another of her pupils for whose salvation she labored and spent seasons of agonizing prayer! Others have their dark as well as their ~~d~~bright sides. She apparently had but one bright side. Her memory will be long in the minds and household talk of many hundred mothers in our land. Happy ~~is~~ the soul that could do such glorious work on earth for our blessed Lord! The very sight, or remembrance, of such ~~souls~~ has often a wonderful influence on our minds.

It is a pleasure for us to see the introduction at present of good, edifying music in our churches and in our meetings among the heathen. The new Hymn Book got up by the Rev. S. N. Howland, containing choice hymns, lyrics, children's songs, some chants and Sankey hymns is quite a thing for our church. The work which the younger Miss Leitch is doing, in preparing notes for lyric tunes, is a grand work for the whole Tamil country + Tamil church in Southern India. God has His servants in preparation to be brought in to do His work for the good of his church, and to Him be all the praise.

Chavagachery, June 26, '83.
Rec'd Aug. 28.

"Notwithstanding all these precious supplies from the hand of God, we have to mourn over coldness and deadness in spiritual things. We teach, we preach, we visit and pray, but our eyes are dry and our hearts are cold. We seem to work more by reason in the head than by love to God and love to souls. We read with pleasure of revivals from all the quarters of the Globe and speak of them in our meetings, but we ourselves are not revived. That God, the Holy Spirit, in whom alone is our hope for us + for our people, should visit us and do a wonderful work of grace in our midst, is the earnest prayer of

Your humble Servant

(Signed) T. P. Hunt.

Chinagachiny July 11, 1885

N. G. Clark D.D.

Rev. and Dear Sir,

I have not, for some time past, reported to you; but the reports of the various agents of your and other Missionary Societies as made known in the Herald, have been, without intermission, my chief delight. I do not know what else, the Holy Scriptures excepted, would give me so much delightful subject for thought and encouragement in my work. It is the news chiefly from the Missionary Herald which makes our Monthly Concert so interesting. It generally comes just in time for the concert which is in the forenoon of the first Sunday in the month. Some time unfortunately it comes to my hand in the afternoon of the same day.

Our meetings in the church are generally well attended. We have in our audience nearly as many heathen as christians. This is a new feature in our work. We ask our neighbours and friends to devote one day in seven for the interest of their souls and urge them to attend our Sabbath services. Several persons admit the reasonableness of the subject and are regular hearers; and some of them hold regular high

positions and influence in Society. A few among these new comers complain of our seating equally the low cast and high cast men on our church forms. Some among them who witnessed our communion service last Sabbath were offended in addition with our practice of communing from the same cup without any distinction. Subsequently when the practice was the subject of private conversation one of our own communicants remarked that our Lord commanded us to drink of the wine in remembrance of Him but did not necessarily require the use of the same cup. For the last six weeks the adult audience at our Sabbath worship has averaged 55. We have good attentive audiences in our village meetings also, of which we have had quite a large number lately. The teacher of our Station Girls School who is a good singer of our Lyrics is a great help in all our meetings. In our village meetings he uses also a little drum at which he is quite a master. This drum & music at the beginning of our meetings we use as a sort of pleasant attraction to our preaching. In one of our meetings a man a little under the influence of the "good creature" was so much taken with the music that he proposed

to change our preaching service into a musical concert.

The day of our communion service to which I have already alluded was a very pleasant one. When his other duties permit Rev. R. C. Hastings who has charge of the station tries to be present on such occasions. This time I was alone. An audience of 86 adults besides children listened to a sermon from the words "Why herein is a marvelous thing that ye know not whence he is and yet he hath opened my eyes." After the sermon four infants from as many families were brought for the rite of baptism. That being done five persons came forward to make a public profession of their faith. Only one of them was a female. The eldest of the males is only 24. The female convert is a woman past the 50th year. Her son and grandson have been, for some years, members of the church. Besides those just taken to the church, there are 7 or 8 men & women whom we judge to be believers. Their cases will be considered before the next communion. There are others also among our regular hearers who manifest a great deal of interest, two of whom through the influence

Chicago Ill., July 11/85.
Rev. J. Roth.
No. 7.

of our preaching have left off the habit of drinking and one at least the worship of idols. Those who come from heathen families with no Christian relations, are generally slow in receiving and they too generally slow to make the decision. Looking up to God we have his many promises; looking around at the field it is white for the harvest; looking within our own hearts they are not totally in correspondence to the things outside; yet praise be to the Lord the Spirit of God, they are not so always. We often believe that the time is soon to be over to Christ and that too in our own day.

I beg to remain
Rev. & Dear Sir
Your Humble Ser.
Vant
T. P. Hunt

Chunagachy, Jaffna July 30, 1886

N. G. Clark D.D.

Rev. and Dear Sir,

I wrote in my last letter about some of our efforts to get in the harvest at our places of stated preaching. It is a pleasure now to notice that while some have gone back, a good proportion of them have continued with us. They are growing in Christian knowledge and spirit. Of such persons there are six or seven in one place, nine or ten in another; about half a dozen of them have bought each a bible and are daily praying to God. Some appear however, to wish that Christ would lessen but one or two of his terms of discipleship and would not require such total denial of self and world.

Our church enjoys good peace internally and I may say externally also. There is now nothing like the petty quarrels which often disaffect members one from another. One Christian family of two church members besides children have gone back to their old faith of Romanism. They were first under suspension for working on the Sabbath and for neglecting public worship. But their recent going to the Romish church to have their daughter married to a Romanist, we excommunicated them. Our church members in general behave properly; with few exceptions attend service regularly; and their contri-

bitions for the support of the Gospel, reasonable. Our contributions to the amount of Rs. 60 go annually to the Evangelical Society; Rs 20 to the Bible Society; Rs 60 towards the salary of one catechist and Rs 42 this year towards the salary of a second catechist. Owing to the regular payment of these sums, combined with the poverty of the many and the want of liberality in the few, the pastor has not been regularly paid. The church is in debt to him for about Rs 160, which is equal to his salary for four months. This is great inconvenience to the pastor putting him by turn in debt. This state of things extends to some of our other churches also. At least three or four churches are suffering in like manner. I do not say these things by way of complaint or in discontentment but that you might know what our discouragements are. We serve the Lord and we know that he will provide.

"The great mass of people around us are still heathen, made after their idols. Some bribes answer their temples; others celebrate their festivals; the great mass of people make their offerings and bow down before them. Those who know better, know only enough to disbelieve all faiths or are too weak to face a whole world of opposing friends and relations. The christians have no encouragement, for there is a wonderful provision in the Gospel

of Christ. Touched by this provision, one of our new inquirers lately remarked, "Christianity shows itself divine in the superhuman aid offered to the sincere seeker, except for that," he said, "there is no hope."

At our quarterly communion this month three adult females joined our church on profession. The occasion was one of special interest to the present. Three infants also were baptized. The newly admitted members are all connected with Christian families but are not baptized children of Christian parents. Our hope of immediate increase is in this direction. There are about 10 or 12 adults who profess to believe in Christ. Most of these ~~circumstances~~ cases will be considered before our next communion.

I beg to remain your humble
Servant.
S. P. Hunt.

Charagachery, July 30, '86.

Recd Sept 14.

Chavagachery Jaffna.
July 13" 1887.

N. G. Clark. D. D.

Rev and Dear Sir,

Since I wrote you last, the efforts of the Baptists in the Manepay field extended to this district also, and it has been making a discordant note. A young man once employed by the Mission but long discontinued from his work of teaching School, made a new application for the place of a School-master. He was not accepted on account of his very doubtful character. Annoyed at it, and assisted by one or two friends whose delight in life has been mischief making, he opened an opposition school in his native village of Nunavilli which is west of the Station and carried many of the boys from our School there. Finding that we did not yield, he went to the Baptist Missionary who was trying to locate himself in some parts of Manepay and offered his newly started School for a preaching place and wanted him to take the School itself under his management. He accepted it and sent his catechist on Sundays to preach and himself came once. This catechist himself was once a member of the Manepay Church and employed as School teacher. But on his dismissal from the Church for leaving his first wife and marrying a second

he went ~~to~~ over to the Baptists in Colombo and joined their denomination. After returning home, he persuaded a Missionary to visit his place. And a Missionary came in. It is of the above catechist that the "Olive Branch" of the said Baptists, said that a Congregational minister travelled all the way from Jaffna to Colombo to receive the rite of baptism by immersion. The teacher referred to above has been pulling down our School for a time and has been threatening us to carry away a part of our Church members also. But recently their preaching is discontinued and the School itself is going down. The Missionary and his European assistant have gone away from Jaffna. This is owing probably ~~This is owing~~ to the representation of things to the Baptist Society in London by Messrs. Leech in their way home. This relieves us from the fear of discord in the midst of Christ's disciples in a heathen land which is always to be deplored.

"At every one of our quarterly Communions since my last letter, we had the pleasure of welcoming four or more new members. The Church Committee who met yesterday have decided to recommend four more for reception at our next Communion, which is to be on the 24th instant. This will make 19 additions from July to July. Of this number 9 are from heathen families who, however, have some Christian relatives with the exception of only two. Of those from heathen families one is the daughter of a man known as an ascetic, who spent most of his life time

in pilgrimages and died in Benares in self-sacrifice by throwing himself down from the second or third floor of a house facing a heathen temple in the holy City.

"Another new member is half an ascetic himself. Though he lost long ago his belief in popular idolatry, yet in other respects he continued to be a heathen and put on the garb of a devotee, wearing long hair and unshaven beard. When he came to know fully of Christ, he accepted him as his Saviour and received baptism in His holy name. One of the four proponded for admission on the 24th instant is the son of a woman who is now gone on her 10th or 11th pilgrimage to Kadirgamam in the southern part of Ceylon. He expects a wild opposition from his mother at her return after an absence of two or more months."

There is still another person of an interesting character who is not of the four, but I hope will join the Church on the same occasion. He is the son of a man who until death was the strongest opponent of Christianity in my part of the field and of respectable position in society. His accepting the faith and casting his lot among Christians would be quite an example in the villages around especially to intelligent young men hesitating to confess Christ publicly. Though we are not able to report of great numbers joining the ranks of Christ or of remarkable warmth of feeling and interest in the few who come in, we are grateful to the Lord our Saviour for the steady

though slow progress which His kingdom is making in our midst.

Praying for a more rapid increase of His kingdom

I beg to remain Yours truly

Signed. T. P. Hunt.

Rev. T. P. Hunt
Tranquacherry July 13, 1887.
Rec'd Sept. 5.

Irlyatamby Rev. S.

Pandiseripu
August 4. 1884.

To
The Revd N. G. Clark. D. D.

Revd and Dear Sir

Nearly all the members of our Church are independent Christians. I mean thereby that the majority of them are farmers. Most of them show their vigilance in religious matters by attending regularly the Sunday Services and by strict observance of the Sabbath. Our Christian women are accustomed to go two by two to the adjoining villages to acquaint the heathen with good tidings of our beloved Redeemer. I feel glad to let you know that most of them feel it their duty incumbent on them. For some years particularly Christian mothers feed their children with spiritual milk. Even children of three or four years old are able to repeat chapters together from memory. If we expect to get any good in this land it is by schools and schools above other means. And the teachers who train the young, cannot but expect a good harvest. For four years time Sunday School has been conducted very well. The average attendance is 200. We regularly hold moonlight meetings in the villages

and from my work I come to understand that the spirit of cavilling and opposition against the Truth is decreasing, especially among the Roman Catholics. They do occasionally attend our moonlight meetings.

We truly believe that the 3rd of July 1884# is the commencement of a new era in this little church;- an era of more rapid growth and greater usefulness. The church was well filled with attentive listeners and all the exercises were very impressive. People of other religions- Roman Catholics Sivites, &c attended. The number reckoned to be present on the occasion was about 400.

Yours truly
(Signed) S. Iriyatamby

The day of the ordination.

Rev. S. Iriyatamby
Panditeripo, Aug. 4, 1884.
Rec'd Aug. 9.
Ack. 6.

John Rev. S.

11th July 1881.
Moolay. Batticota.

To the Secretary of the Amn Board
Sir.

Last year, in places connected with the Moolay church the Evangelical work was conducted properly. After previous information several moonlight meetings were held in houses. The members of the houses and the school boys hereabouts took much interest & brought their neighbours to the meetings.

Besides, several family meetings & individual conversations were held. The persons here acknowledge the doctrines of the religion but

they stand back to profess it.
Some young men attended the services regularly and four of them showed a wish to join with the Church. This year one of the said four was received and the other three were put back on account of certain reasons.

On Sundays, Thursdays and Fridays, meetings are held regularly on the Church. Thursday meetings are held for children. On Friday meetings, the Church members & the teachers are present. These pray not less than three c̄s each that day except the

usual one tenth. The teachers collect some things from the school boys & sell it in the Church for charity.

Further at Tholpuram two meetings are held regularly on Sunday and Wednesday evenings. The Wednesday meetings are held especially for the christians & the females there.

The Church contains 9 males and 5 female members. It has a monthly income of About Rs 50. The Pastor is exclusively supported by the Church and the remainder is ~~expended~~ given to the Evangelical Society, Bible woman &c. In this way the evangelical work here is ~~conducted~~ & we pray the Almighty to multiply His seed more & more. Truly yours J. John. Pastor.

Pastor. J. John

Batticotta. 11. July 1881

Recd. Nov 21.

Moolai, July 31st. 188[illegible]

To The Rev N. G. Clark D.D. Secty A. B. C. F. M.

Honored Sir:-

It is with feelings of gratitude that I acknowledge our Savior's presence with our Church this year. During the year 2 have joined on profession of faith, and we have every reason to think that the Gospel seed is springing up and bearing fruit. Another member who was dismissed some time ago confessed his faults and was readmitted into churchmembership.

The number of churchmembers is males 15 & females 7. Total 22; and the number of baptized children 13. Besides these there are 3 others who read the Bible & are searching after the truth.

Churchmembers and others who are inclined to Christianity are coming forward in giving charity. Those who receive wages monthly are prompt in giving their tenths monthly. In weekly churchmeetings every member gives regularly an offering of 3 cents and upwards, and in addition to this the women bring weekly their [illegible] (handful of rice saved daily) to the church.

The thanksgiving meeting was held in March, & during the occasion it was proposed to increase the income not only by giving tenths of their salaries, but by giving tenths of all their incomes. The motion was unanimously

accepted, and a collector is now appointed to collect the tenths in their due seasons. It is very encouraging to see that many are awakened in giving charity.

The total amount collected last year 1881 is Rs 565-00.

The Bible is read daily by every Christian family. The members attend the church on Sundays regularly, and so they did also in the week of prayer. Over 160 children study the Sabbath school lessons. In Sunday afternoons the members and children form themselves into Bible classes and read this year the Acts of the Apostles.

In Christian houses 3 meetings are held weekly and those too have 3 fixed days. These meetings are advantageous and helpful in feeding the Christians as well as the heathen who live near them with God's truth. Another meeting is held on Sunday afternoons at Tholpuram School for adults. Tho many do not attend, yet the few who come regularly are profited by it. One person is reading the Psalms and is desirous of joining the Church.

The Gospel is made known to the heathen in the villages by means of tracts, schools, moonlight meetings, &c. The people seem to be very willing to come & listen to the truth. Tho Sivite priests, temple managers, & others attend occasionally our church meetings &

listen to us carefully, yet they do not show an inclinat to embrace Christianity. Many of the old men are very rigid in their religion. The young men & children are not so. They attend festivals in temples saying that they should not leave off doing what their ancestors did. They have heard fully about gospel truths, but the thing wanted is the heavy downpour of the Spirit of God.

There are some here who oppose Christianity and print books against it and speak badly of the Christians. Some start rival schools and try to thwart Christianity. But all their efforts seem to strengthen and confirm the Christians in their faith & piety. They will see in time that Christianity has its origin from God and it is hard for them to root it out. We may expect that the devils here will one day cry out "Jesus of Nazareth what hast thou to do with us, art thou come hither to destroy us".

I am

Honored Sir

Your Obt Servant

signed L John

L. John

Moolai July 31. 1882

Rec^d Sept 18

Translated from Tamil.

Moolay June 1883.

Sir,

I shall give a brief account of what I noticed in my district from July 1882 to this day. Moolay, Ponnaly, Tolpuram, Chulipuram and Pannagam form my district.

The general condition of the people of these villages in regard to worldly things is very desirable. Males, females and children are fond of working. Generally, one might see them, in day times and in moonlight nights in their fields busily engaged in watering and in doing some other works. They have little time for evil conversations or wrong actions. They are good in health, polite in manners, moderate in habits, except the fishermen, and are neither very rich nor very poor.

Religious State.

The majority of the people are Swites. There are about 50 temples. In five of those regular festivals are conducted at a cost of about £300 and hundred more pounds are yearly spent for other purposes connected with the temple. The knowledge they possess of God, Heaven

Hell and their souls are very unsatisfactory. Still they are trying to enlighten themselves on these affairs by means of the six schools established by the aid of the Missionaries and the Government. More than 350 pupils receive their education under the care of one Christian teacher at least in each School. The abolition of Chulipuram West School is a great loss to that part of the village. Christian doctrines are largely diffused not only by means of these schools but by also Sunday Schools moonlight meetings &c. On the whole great interest is manifested by the people but they stand back to act what they think to be right and true. However it is encouraging to see the respect they show to the Word of God.

Condition of the Church.

Our church is a small congregation, consisting of twenty members. The residences of many are some miles away from the Church amidst the heathen. One lives at Pannagam at a distance of 1½ miles, three at Ponnaly at a distance of ½ a mile, five at a distance of ¾ of a mile. Two families live at Tholpuram at a distance of ½ a mile. Only four families live near the church. Thus God has placed us among the heathen to be a light unto them. Our responsibility is very great.

Five ~~weekly~~ meetings are weekly held in

the Church and in Christian houses. Among the six inquirers I spoke of in my previous reports no one had been found prepared to join with the Church.

The general income for the Church, last year was Rs 568:00 and expense Rs 412:00. The whole responsibility of supporting the pastor rests even now upon the Church.

We shall ever be grateful for the bell sent to us from friends in America by the recommendation of the Revd. E. P. Hastings. D. D.

Let the One who began the Good Work, in this place help us till the end. Let us all commit us entirely to the boundless grace of Him who guides us and helps us in all our ways.

Yours truly
(Sig) S. John.
Pastor

Pastor John does not speak or write English. His Church is small, but there are some very active members. The chief supporter of the work in that District. are Mr Robert Beckenridge

Govt. Sub. Inspector of Schools & his son in law. Mr Geo. Lumbrapillai Asst. Sub. Inspector.

E. R. S.

Monday [October] June, 1863.
Rec'd Aug. 18.

Translation.

Moolai July 18th. 1884

Revd. N. G. Clark D.D.
Secy. A. B. C. F. M.

Dear Sir

You already know that there is a small church consisting of 20 members at this place in the midst of heathenism and temples of idol worship. It is four years since this church was formed. Three young men only have joined the church on confession of faith during this period. Although there is nothing of special interest this year in connection with our church yet I think it will be of interest to mention a few things in reference to the state of the people around us and the causes of the reduced income of the church.

" There are various classes of people living here who are attached to Sivaism. The people are busy in farming, trading and in various other pursuits. They are neither advanced in learning nor in civilization. They are very zealous in their heathenism - though not staunch Sivites

" Last year there were disputes & quarrels at the festivals in 3 temples and cases have been

instituted in the Court and are now on trial. These disputes and quarrels are for the mere sake of priority and the honors attached to it. Most of the cases in the Court from this place are temple cases. The people are much pleased with the honors and vanity of this present world. They are all close bound together by the fetters of caste. When we go out to preach the Gospel here and there, and speak of the excellency of Christianity they all admit it and confess by their mouths that Christianity is a good religion, and its doctrines worship and all are pure. But their excuse for not adopting it is that it is a great dishonor for one to quit his caste, and besides the world will ridicule them for that. Satan has thus blinded their eyes that they may not see the truth. The great crowd of the heathen are not in the way to see the glory of Christ. The people of the place think it to be very unclean to use the same cup at the Lord's Supper and ridicule us for it. They do not have a true conviction of sin and consequently no anxiety for the salvation of their souls. They refrain from eating in the houses of the Christians, from drinking water at their wells & from sitting together to eat with them. But, however, they believe that Christians are

very trustworthy in every respect. Christians and the heathen render assistance to each other, call each other to their weddings and treat each other respectfully. But the heathen will not eat in the houses of the Christians. It appears that their dislike for Christianity is gradually declining".

We are an infant church in the midst of such a people waiting anxiously to see the Standard of Christ planted here and all those who live about us coming under the control of Christ.

The income of the church is very much reduced this year owing in part to the prevalence of Smallpox which broke up our Schools in the early part of this year and decreased the contributions. Our Christian Services have been conducted as usual and the members have regularly attended the meetings. As to Spiritual growth the church remains in the same state as heretofore. None have newly joined our church. Two young men who seemed inclined to Christianity have gone back. A young man of this place who joined the Lillipally Training School has been admitted to that church on confession of faith. A baptized young man has asked for admission to the Communion. There are still other young men

interested in Christianity, but they have not the courage to come forward and acknowledge Christ.

John Naganathan a member of our church was removed by death from our midst last May.

There are here six Christian families belonging to the church in which we have 12 members, the other members are individuals from heathen families.

Of the nineteen members two are Govt officers, six school masters and the rest are females and students in the Schools. All these are very prompt in their religious duties and pay their tenths unto the Lord. The income of the Church last year was Rs 409 · 35¼. The church has taken the entire responsibility of supporting its pastor.

Our church building is not yet fully completed.

We, who are an infant church, are anxious to have your prayers and sympathy. Let our Saviour who began the work in our hearts complete it.

Sd/ S. John.
Pastor.

Return

Moorlar July 10.
Recd. Sept. 6. 84.

Moolai, July 8th. 1885

To Revd. N. G. Clark. D.D.

Revd & Dear Sir

I venture to write a few lines of the State of our church during the first part of the current year thinking that you will feel interested to know about it.

The religion adopted by the people of this place is no other but Sivaism. The people are all well fastened by the chains of caste, Superstition &c. Even if a man commits any kind of heinous sin, no body will find fault with him. They think to become a Christian is to degrade their caste. Though they admit the Christian doctrines are excellent, yet they do not adopt them. They do not seem to value their own priests, but they have much regard for and confidence in our missionaries. They are not staunch Sivites. All heathen ceremonies are punctually done so that others may not find fault with them. The Christians are scattered here and there like sheep in the midst of devouring wolves. There are only 3 Christian families near each other at the Station and there are only in these 7-

Moolai July 10.

churchmembers. Among these Mr. Breckenridge family suffered severe afflictions this year. His eldest daughter was removed by death leaving behind her a son of 6 years old, a husband & relatives to bemoan her loss. She parted her life while prayer was offered by her husband & uncle preparing her to meet the Saviour. Her death was a great loss to our church as by it the church has lost a Christian family. Besides Mr. Breckenridge himself was near to the point of death. We all felt anxious for his recovery. By the grace of God he is now restored. Humanly speaking he is the main support of our church.

In the west half a mile from the Station there is a place called Ponnally. In this village there are only 4 Christians in one family. One mile north from the Station there is a village called Chullipuram. The people are very stubborn heathens. There are two Christian lads - there one of whom is now studying in the Tillipally Training School. In the north East there is another place called Pannajam - the people of that place are mere brutes wanting in knowledge & refinement. Only one among them is a Christian and he is the head of a large family.

In the north north east there is still another place by the name of Tholpuram - in which there are 3 church members - one of them is studying in the Tillipally Training School - one in the College and the third is teaching in a School. In the north East there is a class of people whose business is fishing. There is only one Christian family among them. Those living around them are very rude. All both males and females and even children drink toddy. They feel no shame about it. Fighting, quarelling, abusing, swearing, and other evils are not rare things with them. They are very poor. If any one of them is sick they think that some one has influenced the devil by his sorceries and brought the sickness; and sometimes they take out things buried in the ground as the evidence of it. A woman of that place connected with the Christian family & her bro-in-law are inclined to the Christian faith. They admit that there is nothing in idol worship, and that the Christian religion only is a true religion. There are many living in different villages who studied in the several Christian schools connected with this Station. Several of them attend our Sabbath Service, admit the truth of the Christian

doctrines, but they stand back fearing the displeasure of their parents. All those who are Christians here are those who have had their education in Christian Schools or are still pursuing their education in such Schools. On our church list there are 19 church members in a place full of superstition and idol worship & still 4 others of this place are members of other churches. The past year the income of the church fell short on account of the cyclones and of the small grants earned by our Schools. The church has not grown, and we have little to cheer us in prospect. We need the prayers of Christians here and in America.

Sd/ S. John.
Pastor.

Woodland, July 5, 1893.
Rec'd Aug. 24.

Moolai August. 1886.

To The Rev. N. G. Clark D.D.

Dear Sir:

We were glad to know how much regard you have for us from your letter to us. We were not a little pleased to receive your advice. This year also I will let you know the state of our Congregation at Moolai. No addition has been made to the number of members. The few members are trying to support the church. There is not sufficient funds in our treasury to complete the church building. This year the members have agreed to render some additional help for the building. Only 12 members are employed, and none of these by the Mission. Six or eight are teachers. Except two the members who receive monthly wages from the Govt. grant for schools have only a small income. All the members pay freely one-tenth of their income to the church. Some help me in calling persons to the meetings. As there appeared only a very small cloud as large as the palm of the hand in the time of Elisha, the truths of Christianity are impressed in some 5 or 6 minds only. As a help to the inquirers we have 3 Bible classes. May God grant us success in our undertaking. It may be understood by the following few lines that idolatry

is on the decline here. In a Hindu temple near our church some thieves entered one night and took away the ornaments of the idol itself. The people said that the God had departed from the temple; however they have begun to perform the usual ceremonies, they say, not because of their piety, but because of their blind zeal for that which their ancestors did.

An old Sivite who died some time ago was once a teacher in one of the Mission schools. He was very religious as a Hindu. I conversed with him often and saw he was convinced of the truths of Christianity. He attended the service and Sunday school regularly until his death. On his death bed I reminded him of our Saviour and prayed for him. He asked us earnestly to pray for him. He delighted in repeating our Lord's prayer and in listening to Christian Lyrics sung. His heathen relatives did not hinder me from going to him often. They said "He has joined you. He is a man of great wisdom." Though he knew the truths of Christianity, he had not the courage of declaring himself a Christian. Here are many hindrances for those who believe in Christianity to declare themselves Christians. According to the Hindu notion, there is no more abominable practice than drinking from the same cup at the Lord's supper. One of our brothers who resides

at Pannagam, has been much afflicted in his family this year. Nearly all were sick of fever. Two of his children died. One of them a boy 14 years old was buried according to the wish of his father against the wish of their relatives. I go there often and preach the gospel distributing tracts and handbills. At Tholpuram we have a Bible class. One of the inquirers is a girl who studied in the School there and was married lately to a heathen whose brother is a Christian. By the influences of the Christians no heathen ceremonies were performed at the wedding. The girl refused to go to a Hindu temple saying "I believe in Christ and not in idols." She attends regularly the prayer meeting held there and seems to be awakened.

A rich Hindu gentleman from Moolai has given Rs100 to our schools here. He gave some money to the Codooville Female Boarding School also and to Jaffna College. At the same time he gives liberally to Hindu Temples. The people have some knowledge of the Saviour, but are exceedingly superstitious and attached to their old ways. May God grant us His Holy Spirit and awaken them to behold the light of the Gospel.

I remain
Dear Sir
Yours truly
Sd/ S. John.

Mobile, Aug. 18 86.

Rec'd, Sept. 18.

Moolai July 30th. 1887.

Dear Sir,

Since I wrote you a year ago the state of our Congregation at Moolai has remained the same. No one has been received this year into our Church on confession of faith. Two graduates of the Tellippalay Training Institution, who were members of the Church there were admitted as members of our Church by letters of recommendation. They are natives of this place and are now teachers in two of our village Schools.

Two other young men are interested in Christianity and attend our meetings regularly. They seem to have faith in Christianity. One of them S. Tharmo is an assistant teacher in a village School. Some of his relations are members of our Church. This young man reads the Bible and observes private prayer regularly. He is a candidate to join the church. We hope that he will soon become a Church member. Mr. A. Sivanatamby the other one has been a student of Batticotta English High School. He once said to me "Though I knew something about Christianity for a long time yet now only I sincerely feel that we can be saved only through Jesus Christ." He is not forward to join the Church publicly confessing his faith. His parents form a stumbling block in his path. When he was asked by them to go to a Hindu temple,

he refused to do so saying that worshipping idols is all useless, and he has no belief in them. He has left off wearing ashes on his forehead and attending Hindu festivals in their temples. From a prayer he offered I understood that he was sincerely affected in his heart. The Holy Spirit influences him. There is continual warfare in his mind. I feel assured that he will soon find his rest on the Rock of Ages.

In April last a Union Bible meeting was held in our church, the Rev. E. P. Hastings D.D. occupying the chair. Though there was a festival celebration in an adjoining Hindu temple, many of the respectable people and even the headman of the temple were present on the occasion. As our small church was not spacious enough, many gathered round the church listening to the speakers from outside. The Speaker from the Wesleyan Mission spoke on the subject "Salvation, man's inability" the one from the American mission on "Divine Provision for Salvation" and the one from the Church Mission on "Guilt and danger of neglecting salvation". All these speakers addressed the audience so impressively that all listened to them quietly and earnestly. About 300 were present. This fact shows that the people here offer not much opposition to Christianity. There is no opposition in hearing; but in accepting Christ as their Saviour.

they feel reluctant. They do not have courage enough to do what they think right and just.

In the adjoining villages 6 moonlight meetings were held, of which 3 were held at Tholpuram. Here the addresses were on the evils arising out of Intemperance. Bible Stories and their morals were given. The audience mainly consisting of fishermen, listened to the addresses attentively. The average attendance including both males and females amounted to 60.

As it was observed, though the people are listening earnestly to all discourses about Christ and His Church, yet they are all superstitious and attached to their old ways.

Praying to God that he might speed the time when all these superstitious people, fall on their knees before Him

I remain
Dear Sir
Yours truly
Sd/ S. John
Pastor of Muvlai Ch.

Moolai, July 30, '87.

Recd Oct. 1.

Moolai July 30th. 1888.

To
The Revd. N. G. Clark D.D.
Secy. A. B. C. F. M.

Dear Sir,

A very sad and painful event happened to our little church at the close of last year. Mr. R. Breckenridge the originator of our church & a liberal helper in sustaining it was removed by death from our midst Nov. 9th. 1887. Mr. Breckenridge was educated in the Batticotta Seminary & was connected with it as a teacher till it was closed. After the Seminary was abolished he laid the foundations of the Batticotta English High School with the help of some of the Missionaries & managed the institution as the head master very successfully under a decidedly Christian influence for several years. Some of his pupils are today pastors of our churches. While in connection with the High School he was appointed by the Govt. as an Inspector of grant-in-aid Schools. Even in this position he conducted himself as a consistent Christian & was a great help to the progress of the Christian Religion. He was well esteemed by the Department as well as by the people. He spent much of his leisure time in holding religious meetings in School bungalows & in encouraging

christian brethren & in talking individually with non-Christians. He had a great desire to organize a separate church in Moolai & he was very happy when a Church was formed there in March 23d. 1880. He was the main pillar of the church till his death contributing largely to its funds & assisting in its services. He was foremost in doing whatever he found best for the growth of the church. He resembled in my estimation a missionary in directing the pastor & in giving him good counsel in carrying on his pastoral work. We are now greatly afflicted in losing such an esteemed brother.

The day of his death showed plainly to us all how much he was loved by the people. Several were found crying bitterly and shedding tears at having lost such an esteemed freind. When people in the different parts of Jaffna heard about his death many left their business for the day to get a last sight of his face. I heard many lamenting that they had lost their chief support in losing him. I can say that all here in Jaffna & even in the island of Ceylon who knew him were grieved when they have heard of his death. In his life he not only like the Samaritan woman gave good evidence of being a true Christian but was instrumental in bringing

several to the feet of Christ.

Our mother - the American Mission since his death has now to bear a considerable part in maintaining the church. Our church building is not yet completed. We are not able to finish the work & yet we hope that the Lord will open to us some way to complete it.

Only one young man joined our church this year on confession of faith. There are in our church four Christian families. Others are all bachelors. We see this year that the work of the Spirit is going on in Jaffna. Some of our members who are quickened in Spirit are expecting an outpouring of the Holy Spirit. We hope for & desire your sympathy & prayers for us here in Jaffna.

I am Sir
Your most obdt. Servant
Sd/. S. John
Pastor.

The Mission have been obliged to come to the help of this Church & make an appropriation of Rs 15. per mensem towards the Pastor's Salary - The church is small - & there are no men of means in it now.-

Mosquito in Ceylon

July 30. 1888

Moolai. July 17th. 1889.

To
The Rev. A. G. Clark D.D.
Secretary A. B. C. F. M.

Revd. Sir,

It is not very pleasant for us to report & for others to hear that our church is not in a good State. But we feel compelled to say that the death of Mr. R. Breckenridge who died year before last was the cause of the church's losing 3/4 of its life. Only a quarter now remains. The income of the church is very low. The church which bore the whole of its expenses, now totters even with the help rendered by the parent - the American Mission.

The income of the church for 1880 was Rs. 900. & this income was reduced to Rs. 200 in 1888. The church attempted to build its own chapel but is not at all able to finish the remaining work. Rs. 500 - is now required to complete the work. The members are only hardly able to do the necessary things which ought to be attended to, & they number both males & females some 21, out of whom five are in other places & two are gone to strange countries in search of employment. Nothing is received from them for the Church. And if we exclude the six females with the seven who are now out, we only have eight who

could contribute towards the church. They with much self-sacrifice contribute liberaley 1/8th. of their income.

2d. The Spiritual State of the church. Many are roused by the revival meetings held by Messrs. Marsh & Porter from America, Messrs. Grubb & Oldham from C. M. Society, & by Clark & his associates from India. Many now seem to be witnesses of Christ in their ordinary conducts of life. Much benefit has resulted by such revivals. I am sorry to inform you that none joined our church this year on confession of faith. The changes found in some are dissipated like clouds by the wind.

3. State of the Country. We can say that this place is the seat & dominion of the prince of darkness. Uttering of oracles, witch craft, boiling of rice & sacrifices to temples & to devils are practised now a days to a great extent - especially on Tuesdays & Fridays. In these days at Tholsoram Stones are faleing both day & night - on a certain house, & the people attribute it to a devil. Two of our Christians went to the place to see the curiosity of it, & they also saw stones are faleing. When they looked around to see whether any body is stoning, to their surprise they found none.

One of them in an authoritative tone rebuked, I am a follower of Christ, & your foul plays will have no effect upon me, & the One on whom I believe subdued devils while he was on earth, & do you now cease from doing

you foul plays. As long as the Christians stayed there, there was no stoning at all. One of the people in the house remarked that even the devils fear you Christians, but the devil only torments us. The number of idolators are many & are well to do, while the Christians are few in number & short in their means.

At Moolai near our church one began to build a temple at his own expense & the work is now coming to an end. The temple which stood near our chapel was pulled down & is newly built by the public at a great expense.

There is contention now here among some as to the right of possession & management of three temples. And if a Kingdom is divided among itself it cannot stand.

The esteem for Christianity in such a place is much, & they do not seem to have in them well educated Ktian. Bible Knowledge to withstand the evil effects of idolatry. That also will come in time.

Looking to the circumstances there is no room for us for discouragement. The Almighty God is on our side. He hears our prayers, helps us & He will help us more and more. The present apparent triumph of idolatry will end in the glory of God. Thou Lord Jesus Christ come & establish thy Kingdom and strengthen us who are Christians in our prayer. Let God bless us & our work.

I am Revd. Sir

Your obdt. Servant.

Sd/- S. John.

Moolai, July 17. 1885.

Rec'd Sep. 7.

Ack^d Oct. 19

Joseph Rev. Wm.

North Erlalai

1887

"With this month, the Church gets one year old; and before saying anything about its first year's work, it may not be amiss to say a few words about the place and the people. North Erlalai, a village, well extended on all sides, is situated 1½ miles distant from Tillippalai, towards the South-east. The greatest want of the place is of paddy fields. Paddy cannot be cultivated, Consequently the people are very poor and have to depend solely on gardens and handwork for their livlihood. The men go out in search of Cooly work; the women make baskets and go to the bazaar. Thus the husband and wife have to work equally for their daily bread.

Their Worship. Almost all the large trees in the village are Considered Sacred and divine homage is paid to them annually or Semi-annually. Sudden sickness and death are invariably ascribed to the fury of the devil. The chirping of the lizard, the croaking note of the Crow, lucky or unlucky days, the horoscope and the like have immense power in their hearts for evil.

The first Convert. It was about 20 years ago, after 40 years of incessant work that the first Convert to Christianity was found in the person of a man named Chanmugam, who was a Stanch heathen, and a famous dancing master. As he was

true to the old faith, so he was to the new. His wife and five children soon followed him, so that all his descendants now living to the third generation are Christians. These with a few others living in the neighborhood, numbering 28 communicants shewed an inexpressible anxiety to form a separate Church with a pastor of their own. And this desire was accomplished on the 20th of July last, when a Church was organized and one laboring among them ordained as their pastor.

The Charities These Christians, the poor like the Philippians of old, give for the Cause of His Kingdom, out of their utter want. One or two instances might suffice to shew forth their liberality. Not long ago, when it was said that the Christians must help as much as they can for their pastors house, two of the girls of 10 and 11 years old, noticing the parents doing their part, went home, bought glass, made baskets and gave them in the hands of our affectionate superviser Mrs. Howland, to kindly accept them as their help for their pastors house. Another Christian having noticed, that there was no regular collection box in the Church for getting charities in Sundays, borrowing money, went to the market 10 miles off and bought a nice silver coated plate and presented it to the Church. Another finding no lamps in the house of God, denied himself a months wages.

for furnishing ~~it with~~ them. These are a few out of many such instances, and might appear trifles to those in Boston, but these are the highest gifts they could give in their humble circumstances.

Evangelical Spirit. The Christians are equally active in disseminating the truth among their neighbours. It was the remark of a heathen living by the side of a Christian farmer that such a man "continually troubles us to read the Bible and come to the Church." Another Christian has been noticed to take along with him a heathen neighbour, every Sunday to the service. Another Christian teacher tries his least and ~~tries~~ sends out yearly the grown up pupils in his School to the distant Boarding Schools, thus separating them from the heathen influence around and giving them a good opportunity of becoming Christians. The two Bible women, who form an important factor in our Church, accomplish good work in this direction. One of them has succeeded in teaching an illiterate Brahman girl, after she was married, to read the Bible intelligently and after a time she influenced her to buy the Scripture portion for herself paying its cost. Several others ~~have~~ have come up to read the Bible and sing Lyrics and some have been received to the Church.

Sunday School. This branch of the Church numbered about 50 at the beginning. Now over 100 pupils regularly attend the Church and study the lesson. Last Christmas day was a most

enjoyable time, when about 150 pupils gathered together and carried the beautiful presents from our beloved Superiors Mr & Mrs Howland by repeating the golden texts and select portions of Scriptures and songs.

Sunday Service. This is well attended by the members and others who are adherents. The want of a bell, of course, increases the labor of the minister, every Sunday morning to go to the house of each Christian and sound in his ear, it is time for the Service &c. May not our brethren in America shew forth their love in this direction and make us to hear for the first time the ringing of a bell in our midst!! The Communicants now number 41, besides 3 or 4 who will be received to the membership before the close of the year.

Heathen around. The general state of the heathens is deplorable. They neither resist the truth nor receive it and have no feeling of sin and its awful consequences. The Spirit of God only can wake them up and shew them their miserable state and our prayers are poured out in that direction that He might come down and quicken us all.

from Rev. Wm Joseph
No. Elalyi

July 14, '87.

North Ontario
Rec'd Sep. 5
July 14, 87.

North Erlalai Church

July 1888.

The second year of our infant Church does not reach its termination without occasions of praise & thanksgiving to the Lord Jesus the great Head of the Church. With the new-year we had the pleasure of welcoming back our beloved Missionaries the Rev & Mrs T. S. Smith, when almost all the native Christians & school children, as well as village headmen, and so called high caste influencial heathens, with music, banners & mottoes waited at half a mile distance, and escorted them to the Mission House, where they heard an impressive reply to their cordial welcome: viz, that his joy would never be perfect until he sees so many Sirite friends marching in such a procession, not to his house but to the House of God Sunday after Sunday. This is one out of many such instances which shew the high esteem in which Christianity is held by the heathen community around.

The week of prayer has been one of unusual interest: when several Christians confessed their trespasses and personal ill-feelings, and became reconciled to God and to each other. And besides the week was made memorable in the history of the Church by starting a weekly prayer meeting and a Young Men Christian Endeavor Society.

The essential feature of the former is that each member has to sign his name, with that of the particular heathen friend for whose conversion he promises to labor, in a blank book, and at each meeting, marks against it the number of prayers offered for the individual during the week: - thus helping each other to keep up the practice and interest in the souls' conversion. This being a voluntary service to their Master, solely suggested by topics assigned for the Week of Prayer makes us to wait for more practical results. The Y. M. C. E. Society undertakes in every way to help the Church and the pastor in the direct evangelical work by taking an active part in almost all the open-air-meetings and rendering them more attractive and useful by singing and by extending invitations. Young men and pupils numbering about two-hundred have already become its active & life members contributing freely & regularly for the advancement of Christ's Kingdom. The healthful condition of the society thus far promises happy results in the near future

The activity of the christian women in promoting the financial resources of the church is noteworthy. There are four methods of contributions. 1st The tithe of their earning; 2nd the offering of trees, ie each family has set apart a cocoanut tree for God the produce of which they

carefully take to the Church; 3rd the offering of labor, ie they have among themselves a society called "Sewing band" the income of which they contribute to the church; 4th the handful of rice reserved from every day's meals. These are great sacrifices considering their humble position in life, and their great poverty

~~evangelistic~~ Lastly the unusual spirit of the evangelistic work is worth mentioning. At moon-light evenings, by the special preparations of the christians, the largest possible audiences were secured in the four school-buildings of my district and very interesting meetings were held. These were often presided over by Rev. T. S. Smith & were addressed by several independent volunteer laymen, from the neighboring churches who fill high positions in society. The spirited and earnest appeals, remarks and addresses from the chair together with the singular devotedness and enthusiasm of the laymen, helped much to press home the truth to the hearts of many hearers. A similar work is carried on among the women by the activity of Mrs Smith and the Bible-women: so that an unusual awakening on all sides, is felt more deeply than ever before. Notwithstanding all these efforts, only three have been received to the Church on profession of their faith, from July to July: more are looked for

on all sides with unusual anxiety, especially as the results of these meetings. Happy will would be the day when we can could count our converts not by units & tens but by hundreds & thousands!!

Wm Joseph.

Note - by J. S. S.

This church was organized in July '86 with 28 members & had 14 admissions before the end of the year. The church now numbers nearly 50 members most of them very poor people and many of them the descendants & relatives of the first convert in that village who was baptized about 60 years ago. The pastor is the eldest son of Joseph was was my mother head servant for about 25 years and is still living at Udupitty as an independent christian farmer. Wm Joseph was the valedictorian of his class in Jaffna College and he shared with Samuel Veragutty the pastor elect of the home missionary church on the islands of Velany & Punguratiwo, the honor of leading the theological class which was graduated some five years since. The English of his letter is all is own and not at all a translation or the work of another. His salary is Rs. 21 per month of which the mission pay Rs. 10 and the church Rs. 11.00 Rs. 21 = about $7.00 and out of this he has to pay rent for the parsonage &c could easily command double or triple these wages at any time in secular employment. J.S.S.

Recd. Oct. 22 1888.

Leitch Mr. G. W.

Colombo Ceylon Jan. 6, 1880

Dr. Clarke

Very dear friend

It does not seem three months since we said good-bye to you at Syracuse

We enjoyed the trip across the Continent even more than we had anticipated. We visited some friends and relatives in Glasgow and Edinburg, and arrived in London Oct 25th. After several days spent in enquiry concerning tickets Mr Samuel Stanton and Messrs. Spicer Bros, advised us to go by the steamer Duke of Buccleuch as we could get passage on that boat from Suez to Colombo for £25 each which was £10 each less than we could get on any other line. This gave us more time on the Continent than we expected but we employed it very profitably and I think what we learned will be of much benefit to us in our future work

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We spent twelve days at London
Purchased many needful articles
for our outfit. Heard Spurgeon and
other noted preachers. and saw the most-
interesting places in and around the city
We spent 4 days at Paris. stopping at-
the Hotel Du Conseil D'Etat No 5.7
Rue. de Lille which I would recomend
to parties seeking a quiet- and comfort-
able hotel in Paris. We saw a Parisian
Sunday and were shocked to see the
Lords day profaned and disregarded
I hope we shall never see any thing
like it in our loved America
From Paris we went- through the Jura
mountains and Mt. Cenis tunnel
For nearly a whole day we rode among
those grand mountains.- Snow capped
and sparkling in the sun shine
It was a sight we will not soon
forget. We visited Turin Genoa Pesa
and Florence. spending a little time
in each but hastened on to Rome where
we spent- a week

We then went to Naples. Visited Pompeia and ascended Vesuvius having for our guide a son of Capt. Papingouth who with his father is carrying on a very earnest and I think successful mission in Naples. We went by the Rubatino steamer from Naples to Alexandria Egypt — and by rail from there to Cairo. where we spent a day seeing the city driving out to the Pyrimids and Sphynx Then met our steamer at Suez Dec 6th We had a very pleasant voyage on the Red sea and Indian ocean and arrived here on the 20th of Dec. The Missionaries at Jaffna had made arrangements for our stay here with the Rev. David Waad of the C.M.S. until the government steamer leaves for Jaffna Jan. 12th We have improved our time studying Tamil and learning what we can of mission work as carried on here. We were advised by letters from all the Jaffna friends that to wait here quietly for the steamer was our best course, as to attempt to go by a native sailing vessel at this season

of the year would be quite unsafe and if we attempted to go by land we would have to make nearly two hundred miles in Bullock carts which would be quite impracticable. We found awaiting us here kind letters of welcome from all the missionaries at Jaffna and we look forward eagerly to the time when we shall meet them. Looking back over our journey almost every step of which we enjoyed and which was more like a pleasure ~~journey~~ trip than the toilsome journey we had anticipated. We feel grateful to God who has so led and guided us. We wish to unite in thanking you for allowing us this very great pleasure. We shall enter upon our work strong in body and full of hope and courage. Give our love to Dr. Allen and to Mr Ward and please say to him that I will send an account of traveling expenses when we reach Jaffna. Also give our kindest regards to Mrs Bowker & the ladies of the Woman's board. My sisters will write to them very soon.

Very Truly Yours G. W. Leitch

Colombo, Jan. 6, 1880

Recd Feb. 16.

[illegible] for Joppa. Veelen Dominee
and a number of missionaries leaving for our
quite a few of Bonne Espérance who
will be faster in coming on a very
sunset our 3 hours necessary missions
in Joppa. We went up to Gwalatina
steamer for Joppa & Rhodesia Gap pa-
ced up and from here a 8 one rubber
we spent a very pleasing the early morning out
to the Zambesi and flying fox. Then next
our steamer for Beira & We had a very
pleasant journey on the Dur ra our Swedish
and arrived here on the 20th of Dec.
The Missionaries of Joppa have
been overjoyed to see a girl the most
the Dr. David Moore of the L.M.S.
with the government steamer leaves
for Joppa on Jan 12th We have enjoyed
our Christmas celebrating Family and learning
what we can of Mission work. Christmas
on here. We were delighted to receive from
all the Joppa friends that to want
have spending in the steamer was our
[illegible] canoes, so to attempt to pay a
motor boating rental on this season

Wadduwy Jaffna
Ceylon Apr. 20, 1880

Dr N. G. Clark

Dear Freind and Brother

Although I cannot, as do the other breatheren, report of fields already tilled, I can at least tell of three laborers who have arrived on the field strong and hopeful, and have been taking their first lessons in the art of husbandry on this side of the world

We were recd most kindly by the members of the mission here, who have welcomed us into work as if we were their own brother and sisters. The field as it appears before us presents many encourageing with some discourageing features

The people impress us as, ~~too~~ intelligent industrious and warm hearted. Yet, fettered by caste and social prejudices from accepting a gospel so opposed to all their former modes of thought and life

HC

Added to this a strange indifference prevails as to what is the truth, and the people lack what is almost universal in Christian countries ~~New England~~, a consciousness of sin.

But seeing all that has been accomplished in Churches Colleges and Schools established, and prejudices so dispelled that an open door for Christian Workers is found in nearly every house we feel that we should thank God and take courage We have had a native Munshi and have been engaged in the study of Tamil ever since our landing at Colombo. As much of our future success in the work will depend on our ~~mastery~~ mastering the language we must thank the Mission for allowing us this first quiet year for study free from the actual responsibilities of a station

We have found a pleasant home with Rev. and Mrs. S. W. Howland, and find in their large field abundant opportunities of work for all our leisure time It is a great pleasure to find that by the aid of an Interpreter we can even now be of some use in S.S. Personal and Villiage work

In view of the great needs and responsibilities of the work we feel most keenly our deficiencies and weaknesses and could wish that some better workers could have come in our places. But surely the Lord did not make a mistake in opening the way and leading us here and where he has given the desire to serve him he will surely give the needed grace and strength

Your kind letter of Dec 22 was very welcome and should have been acknowledged before this

With Christian love to yourself and your associates

I am most truly
Your brother
G. W. Leitch

Mrs. J. H. Dillon

Udupitty, Apr. 20, 1880

Recd June 7

✓

Manepy Jaffna Ceylon
Oct. 15th, 1880

Rev N. G. Clark D.D.

Very Dear Friend

It was just a year ago last Monday since we said "good bye" to dear friends on the New York wharf and turned our faces eastward

Eight months have passed since our landing in Jaffna, and four weeks since our coming to Manipy. As we are allowed the first year for study, we are not burdened with the actual responsibilities of this station. Yet we cannot help being interested in all its interests and we find many ways of being useful. Coming here as strangers with impartial eyes we have been on the whole very much encouraged by what we have seen of the Christians, and the Christian work carried on here There are in this field two churches, One native pastor, One licensed preacher, Two catechists Two Bible women and one hundred and four church members. There are six Sabbath schools, with 37 teachers, and a total average attendance at present of over 400 scholars

On the Sabbath sixteen different services are held, including Sabbath Schools, in different parts of this field. The total average attendance at these services numbers over 700 people.

During the week the regular Church prayer meetings are held, and in the different villages other evening meetings especially in the part of each month when we have moon light. The Christians manifest a willingness to work and a real earnestness which is encourageing. As an illustration. Our native preacher Mr. Warren Poas. an excellent young man who is studying with the Theological Class at Batticotta, asked to be allowed to spend one week of his vacation with his wife and family who are at another station, but before the week was half over he came back saying that he could not rest at home, he wanted to come back and go to work. If the native christians have a little direction and some one to take the lead they are willing to follow. Sabbath before last, when this station Sabbath School was reorganized, our call for teachers was cheerfully responded to. And now could you look in upon our school which has increased from eighty seven to one hundred and ninety within the last three weeks, graded and arranged

in sixteen classes. The International lessons in Tamul. The American organ. Moody and Sankey hymns translated and the black board with colored crayons; you might forget that this was a strange land and imagine yourself in America. We had our new tent which we have lately received from Madras set up for the first time on last Tuesday at Navaly.

Over two hundred persons were present. My sister and I spoke on the subject of Salvation by Christ each followed by a native helper, and a verse of a hymn bearing on the subject. The people listened attentively throughout and we hope that this meeting may be the type of many more such meetings to come.

There are in this field eleven schools under the Board of Education numbering twenty teachers and seven hundred and forty scholars. Besides these there are two private schools with ten teachers and over two hundred pupils. In many of these schools English is taught, and the three upper classes can understand the most of what is said to them in that language. From all of the teachers we have received cordial invitations to come and teach Bible lessons in their schools

Here is a great field open to us. Nearly one thousand children free to receive regular religious instruction from ourselves and our helpers.

This opertunity we shall seek most earnestly to improve and if through day and Sabbath schools we can win the children to Christ we shall eventually have the men and women for Christ

We have been surprised to find how many people are educated in english and how great is the desire to learn english Four hundred children are studying it in these schools and more than 400 men and women in the Manipur field can converse in English. With these we can speak fully and freely in our own language, and as they nearly all hold important positions in the community they are not only an accessable but a very important class over whom we may exert an influence. There are so many openings on every side that our hardest work is to keep from over work.

My sisters have organized a "helping hand" Society for women and from what they have seen in the villages they think the women of this ~~station~~ field are especially interested and interesting

We have had a house warming in the form of two large meetings.
The Annual meeting of the Bible Society when missionaries and delegates from the Wesleyan and Church Missions as well as our own were present
The second day following that the annual convocation held in connexion with the annual meeting of the A. B. C. F. M. in America. was held here also. On that occasion over six hundred persons were present. Four hundred of whom partook of the Lords supper together
After the meeting a repast was provided by the members of this church at which about five hundred people partook. Around our own table we had the pleasure of seeing all of our own Missionaries and their children with but one exception.
Looking back over the past year with all it has brought to us we can repeat the psalm of our childhood "The Lord is my Shepherd" with a fuller meaning than ever before
With thanks for your favor of May 11th which was duly received. I remain.

Very truly yours.

G. W. Leitch

Marcey, Oct 15. 1880

Rec'd Dec. 7

Manepay Jaffna Ceylon

Apr 14 1881

Rev. N. G. Clark

Dear Friend: The work in the field of Manepay for the past three months has been, on the whole very encouraging During the week of prayer services were held daily in three sections of the field: viz One daily service at Arnacotta under the charge of the Catechist: Peditamby. Two services daily at Navaly under the care of Rev. F. Asbury and three services each day at this station under the care of Rev. W. P. Nathaniel

All the services were well attended, the total at this station being 492 men 168 women and 475 children or an average of 47 for each of the 22 meetings. A spirit of earnest prayer and consecration seemed manifest among the Christians and we all felt that the year had been begun in the right way and with Gods blessing.

Early in the year having formed the plan of creating a circulating library for the benefit of our day schools, we procured from the

Manepay, Ceylon Oct 15, 1880

Tract Society in Jaffna Town, from the book Depository here in Manepay and from private sources a quantity of Sabbath School papers in English, and English tracts. also back numbers of Tamil papers "The Childrens friend" and the "Morning Star" and many Tamil tracts published in Madras as well as our Jaffna tracts All these were assorted and bound up in good brown paper covers into little books of from 30 to 90 pages each. The whole forming a library of about 900 English and 2000 Tamil books. These together with about 30 English and 45 Tamil books of a larger size more especially for teachers, have been in constant circulation in the 11 schools among the 1000 or more scholars visited weekly by us ~~2~~ our assistants. Thus about 600 children have placed in their hands from week to ~~week~~ week a little Christian book which goes to their homes and is in many cases read by the fathers or brothers or other members of the family. The Christian teachers cooperate with us in this, encouraging the children to read and explaining the meaning where it is not understood The Colporteurs and bible women often speak of finding these little books in the

villages and finding the parents and children interested in them. The Tamil people are very fond of stories. It is a constant habit among them to tell stories after they have eaten their rice and curry before going to sleep at night If instead of tales of ghosts and heathen gods these pure christian stories come to be read and enjoyed some good will be done

The heathen are trying by the circulation of Saivite tracts and English Infidel books and by their blasphemous newspaper the "Rising Sun" to do hurt to the cause of Christ. but if ~~in~~ ~~youth~~ we can fill the minds of the young with good seed we shall not fear all the chaff that may afterwards be thrown on. The bible lessons in our 11 schools have been kept up and reviewed weekly by ourselves or our helpers. Four schools have committed to memory The 5th & 6th chapters of Matthews gospel Three more have finished the fifth & the others have learned more than half of the 5th chapter. Besides this all have read and studied the first 12 chapters of the same gospel. Many of the children show a good understanding of what they have learned. Slowly but surely we hope they are learning the principles of the doctrine of Christ

The Colporteurs aided by two catechists have been at work during the past three months canvassing this whole field. ~~Selling~~ They had good success in sales. Were for the most part well received and listened to and their canvass brought to light a number of interesting cases of those who had lost faith in idols and were inclined toward Christianity. As a specimen, in Arnicotta they found one who had been a bigoted Sivite having attached to his home a house hold god of stone to which he made daily offerings. His brother came here as a student to the medical school and learned the truths of Christianity and taught his friends concerning it. Some time afterwards he went Colombo and there died. After his death the people at home seeing that their house hold god had no power to save his life and believing that the young mans teachings were true and that Jehovah was the only true God they demolished their temple now they use the stone idol for a door step to their house and gladly welcome religious instruction

In Feb. Mr. N. P. Nathaniel, having finished his Theological course at Batticotta was unanimously called by the members and installed as pastor of this Manepay church.

During his whole theological course this church had supported him, he ministering to them on the Sabbath. This and the Navaly church are now both self supporting

"The work of the Bible women, two paid by the Mission and five others paid by ourselves, has gone on steadily. We believe their department of the work so very important. The women of this country have a great influence over their husbands and children and we must win them to Christ else their influence will go far to counteract all we try to do in the schools and in the rent.

The Bible women use ~~their influence~~ in bringing the girls into the day and sabbath ~~schools~~. They visit from house to house read the bible, and pray & sing, and those women who are willing to learn to read they teach. About thirty women are now under instruction. My sisters have gone over the various fields with them and think they are trying to do their work faithfully.

Their reports of work week by week average nearly as follows. For two persons houses visited 77 persons spoken with 2.79 or an average of 12 houses visited and 46 persons spoken with each day. Several cases developed through their work have encouraged us. for example One young married woman has been induced to attend church, and has attended religious services on week days and Sabbaths for over two months, shewing great attention and interest. When her heathen relatives becoming alarmed began to question and ridicule her, she bore all quietly without resistance or denial. Whereupon they said, "Now we know you are one of those Bible loving people, for you dont get angry; some thing has changed you." Another young married woman who is not allowed by her husband to attend church, yet who has learned to read by the help of one of the Bible women, lately bought a bible and when it was brought to her she kissed it lovingly and said "Now I shall learn more about Jesus" On an other side of our field a Bible woman has succeeded in winning the confidence of the Catholic women and has brought some of them to attend our meetings

A good number of our Christian women notwithstanding their family and household cares have resolved to give one afternoon weekly to village work going out in little companies for this purpose. They have had good success thus far and the more they work the more they love the work. Our monthly helpers meeting when Pastors Bible women Catechists and other helpers meet together for reports of work consecration and prayer are very encouraging and helpful to us all;

The rainy season interrupted our tent work some what. During the past three months we have had 13 night meetings especially for the heathen in different parts of the field The little folding organ the Stereopticon and bible views which came from America by the last shipment have been of great help to us

The work of Mission treasurer and the care of the Book Depository and Medical dispensary came to me at the beginning of the year I am glad to be of use in this way and leave older and abler hands free for more important work;

The large field of Pandeteripo with its 12 000 or more people. its 11 schools with 741 pupils its native church with one licensed preacher

one catechist and two Bible women has owing to the departure of Rev. E. P. Hastings for America come under my care. We intend to take the oversight of the Bible lessons in the schools and extend the circulation of our library in that field as we have done in this.

To sum up as a family we have attended during the past three months 173 meetings, the total attendance was 11723. or 3121 men 1267 women and 7335 children. I have spoken in 79 meetings. My sister Mary in 68 and sister Margaret in 76.

An event of much pleasure and help has lately taken place viz. the visit of Rev J. S. Chandler with his wife and mother in law Mrs Miner from the Madura mission to our mission stations here in Jaffna. They came for a stay of three weeks wishing to see, and learn, and rest, but you may be sure we could hardly allow such fine Tamil scholars, such enthusiastic native lyric singers, and earnest and willing christians to rest much. They visited all the stations, saw the schools, churches, and native helpers. Spoke and sang every where, on sabbath and on week days, Attended moonlight meetings and with the help of their Catechist drilled a singing class of from 10 to 15 at each station. Having heard of the successful annual Concerts conducted by Mr. Chandler in the city of Madura we all asked him to arrange one for us during his stay if possible. He entered heartily into the proposal, hence the singing classes mentioned above. The book used was the same ~~used~~ one compiled by Mr. Chandler for his last Madura Concert:- the "Childrens Gracious Lord" containing 24 songs and lyrics so arranged as to form a synopsis of Christs mission & work

Mr. Chandler drilled the classes at each station on the six choruses and on their own particular three or four songs. Then on the evening of Mar. 31, the date fixed for the concert, you might have seen bandies carriages and foot passengers all journying toward this central station of Manepay where the concert was to be held. The Tamil people enjoy music especially their own Lyrical.

I had been very busy all day overseeing the bringing in of seats from the neighboring churches and schools, hanging lamps, spreading mats, and pitching our large tent before the side entrance to our church. All this was necessary to the comfort of the 800 or more people who came and filled up every inch of room.

The English Church Missionaries, and the "Wesleians", as well as our own American missionaries were present. Also several English families, Govn. officials & others from Jaffna town. The Choir consisted of 15 girls from the Oodoville Female Boarding School and as many more from the Manipay Boarding school. Fifteen or sixteen young men from Batticotta high

school and Jaffna College and about twelve from the Tillipally Training School and six girls from our Manepay station girls school and 14 young men from our medical class and day schools
Mr, Chandler played one organ and my sister another while his Catechist and other native Christians handled the violin & cymbals
The singers did splendidly, quite exceeding themselves and our expectations
We had been a little fearful remembering how little practice they had had, and that all but three of the twenty four pieces were entirely new to them, and that they had never sung together and most of them never before in public
The concert lasted two hours and during all that time the large audience gave the very best attention. The exercises were varied by an organ duet by my sisters and an English Solo. "Tell it out" by my youngest sister. At the close Mr, Chandler made a short address in Tamil, all arose and joined in singing a familiar hymn then repeated the Lords prayer in concert and received the benediction from Mr, Hastings

It was a real success and all went away well pleased, the Christians stirred up to pay more attention to music and the heathen saying that they never knew christian songs were so beautiful and that they believed the Christian religion to be true and would succeed in the end. We invited the English and American friends to our house, and had the pleasure of sitting down to tea with thirty six of them. On the following morning occurred our annual Thanks Offering meeting of this church. About 100 men 20 women and 180 children were present. Having had a good rainy season, a large harvest of rice had just been gathered. The thanksgivings here differ in one respect from our New England thanks giving, inasmuch as the people come to Gods house not only bringing grateful hearts but full hands. which I think an improvement

After the devotional exercises. two large tables were placed in front and gifts of grain, fruit, Eggs, &c, were piled upon them, while sheep, and hens were tethered near - No little childs hand was empty

Every one brought either a bit of money or a lemon, orange, wood, apple, cocoanut, yam, or some thing of the kind. The bustle and stir and the bright, eager young faces was a sight to see. Then the sale began conducted by Mr. N. Strong a very good old native christian who stands at the head of the printing office here. Everyone was in good spirits and willing to buy and out-bid each other in a happy good-natured way. The results were about one hundred rupees, equal to nearly $50 A large portion of this goes to the Native Evangelical Society which carries on work in the neighboring Islands. so this was realy a missionary offering. Remembering that our total church membership is only 56, and the price of a days labor is without board, only ¼ to ½ a rupee per day or what is equal to 12 to 25 American cents, I think our little church did very well. We have two other Thanks offering meetings in our field One at Arnacotta and one at Navaly

The great annual heathen festival of this temple lasting 12 days began Aprl 5th
This temple which is one of the most celebrated in Jaffna was 40 years ago only a little hut at the base of a large tree which was supposed to be inhabited by the god Pulliar, Superstitious and ignorant people vowed in times of sickness to make offerings to this god if he would cure them. Gifts began to pour in. Stories of imagined cures spread on all sides. and thus a large and richly endowed temple has grown up to which thousands of devotees flock yearly from all parts of the country
The daily exercises of the 12 days fear are as follow. At 6 A.M. every morning the bell is rung and people gather to the temple. The great stone idol of Pulliar is in the innermost court. This represents the god as having an elephants head. four arms. a large abdomen and two dwarf legs on which he sits.
This idol is bathed with the milk of young cocoa nuts. and cows milk. It is then perfumed and clothed and decorated

with jewels. his forehead marked with the sacred ashes and the third eye of Sciva. The vail is then opened. fruits, rice, &c, brought by the worshipers are offered before him. incense is burned prayers unintelligible to the people are muttered by the priests. Sango to his praise instrumental music &c completes the ceremony. The same process is next gone through to a sacred flag staff standing in the middle of the court and lastly to a small brass image of Pulliar
Some sandal wood having been burned and offered to the god the sacred ashes is passed around to the worshipers who mark themselves on forehead. neck arms and breast with the three stripes of Sciva. and with some sandal wood paste they make a little round spot on their forheads between the eyes to represent the third eye of their god As these things are offered first to the highest in caste and then on downward many quarrels arise as to which families are the highest in rank. The priest gives each one a flower which (not having button holes) they wear behind the ear or in the coil of hair

Every morning or evening some of the more wishing to atone for sin or as a work of merit roll their almost naked bodies around the temple over the hard earth and stones, while the women bowing and touching their hands on the ground wipe their faces in the dust, arising they place their feet where their heads touched before, fall forward again and in this slow and tedious way measure their length around the temple. During the festival these ceremonies are repeated at noon and in addition the brass idol is taken out for a ride around the court of the temple. He is placed and carefully tied on the back of a large painted wooden rat or peacock or some other animal. Each day a different one which is borne on the shoulders of men. At night beginning at midnight and lasting till two o'clock in the morning the God is given his ride around the out-side of the temple. The 12th which is the last day of the feast is the great car drawing day. People on foot and in ox and horse bandies began pouring in on all sides until the lanes, roads, and broad rice

surrounding the temple swarmed with more than ten thousand people and the air grew blue with the smoke of hundreds of fires where on every hand in the open air rice was being cooked for the idol
The low caste people could not be allowed even to enter the court of the temple but some high caste person must carry the food in and present it and afterwards bring it back that the donors may eat. The shouts of the people together with the noises of drums, fifes, cymbals and other instruments of music filled the air. Presently the Kavadies begin to arrive. These are fantastic wooden frames decked with flowers peacock feathers and what not, and carried on the head and shoulders of men who dance and whirl about in a most wonderful manner. All this is done in performance of vows made to the idol in sickness.

But what were we christians doing all this time? In the first place the Maneja church passed a resolution that none of us should be seen about the temple on that day mingling with the crowd and enjoying the sights. but that our houses

should be closed and that no heathen relatives or friends who came to the temple should be furnished entertainment on that day. We also sent out a circular letter to all the Christian churches to cooperate with us in this and requested that no christian face be seen in the crowd on that day. We requested leading christians from this and the neighboring stations to help us in tract distribution Over thirty met together at our house in the morning and after prayer for grace and wisdom to speak the right words to the multitude of people they separated into companies of three and each taking a basket of books, tracts, & hand-bills they went out on all the different roads and lanes leading from the temple in order to meet and talk with the people on their return from the temple and sell and give away books and tracts My sisters and I with five prominent native christians took our stand on the veranda of of the Medical department rooms which is just across the way from the temple Mats had been spread on the veranda and benches placed in front under the shade

of the Tiers. also an large tent was pitched near by. We opened all the stops of our organ and began singing in a strong full chorus praise to Christ. Soon a crowd of from three to five hundred people gathered around us. Our method was to expeain a verse of a lyric and sing it and then another verse and so on. We kept this up for four hours without intermisson or a thought of rest. A large and interested crowd of people being by us all the time. We noticed in our audience Brahmins Sivite preachers, and the editors of the Sivite paper but all listened respectfully without a particle of disturbance and some faces here and there shewed marked interest Our book stand near by was doing a good business selling tracts and Bible portions and word came from several companies that more tracts &c were wanted as they had nearly sold out. Our workers became thoroughly aroused and spoke and sang their very best One good christian from a neighboring church who had said in the morning that he did not think it was of much use to try this kind of work. that the festival had gone on for a long time and nothing much had ever been done

about it, now talking to this large assembly became so much interested that he refused all offers of lunch or rest and at night went away declaring that this was just the way to do and that next year many christians from all the stations must come and we can have meetings on five or six sides. The christians all returned from their stations encouraged and we could see that the effort had done them good if no one else. We were surprised at the readiness with which the people bought religious books and tracts and many were seen sitting in companies under trees and in their bandies on their way home reading them — Some seeds sown thus by the way side may with loads blessing spring up and bring forth fruit to his glory.

Yours very truly

G. W. Leitch

Rec'd July 4. 1881.

Manepay Jaffna Oct 31, 81

Dr. N. G. Clark

Dear Friend

"The work in the fields of Manepay and Pandetripo for the past six months has been on the whole encouraging, and progressive. Our force of Native Assistants has had an addition in the person of Mr. Charles Senatamby a native preacher and earnest christian, who was appointed to Sandilipay a field which has suffered much from the want of a resident catechist. The native christians and others of that place have subscribed Rupees 140. towards a site for a church, and a large bungalow has been erected and Sabbath School and morning church services are now regularly held there. Three new girls schools with a total attendance of over 100 children have been started by us this year, land being leased or bought, and buildings erected. Two of these have already been accepted

by the Board of Education and promise to become permanent; we hope the other may in time. Five preaching services are regularly held in our fields on Sabbath mornings. The following is a schedule of our Sabbath school work for the past 6 months

Name of S. S.	Teachers	Scholars on list	average attendance
Manepay Station	16	309	202
Medical Class	2	16	13
Baptized Children	1	24	18
Chellar Madam	3	50	42
Amikotta North	5	85	75
— " — South	2	37	30
Suthumaly	2	45	36
Navaly Church	9	120	98
— " — North Girls	1	25	15
Kattody	4	54	40
Santilepay Centre	2	20	14
— " — South	3	43	34
In the Pandeterippo field			
Pandeterippo Church	6	115	94
Nunasai	2	20	16
Mathagal	2	38	21
Chiruvelan	2	19	12
Panagam	2	35	27
	66	1049	787

In eleven of these the International Lessons have been studied. The life of our Lord as narrated by St Luke and the story of the deliverance from Egypt never seemed so full of beauty and power as while studied and taught here in the midst of superstition and idolatry It has been my sisters work to prepare this years lesson leaves which have been used by the Wesleyan, Church and Arcot Missions as well as our own In several of our Sabbath Schools we have had quarterly examinations conducted with as much thorough ness as day school examinations We have found these beneficial in causing the children to study carefully and review thoroughly. At our last examination of this station S. S. 41 children passed on the twelve test questions one of which was give the titles and golden texts of the lessons for the last quarter in order

"Seventeen day schools in this field and nine in Panderipo are being visited weekly by ourselves or our assistants and catechisms Bible verses and Christian songs are taught.

An examination has lately been held in the schools of the Manepay field in which the various catechisms and Bible histories passed off well and of the Bible verses memorized by the upper classes I append the acct which was published at the time in the Morning Star.

Name of School	No. of verses	Name of School	No. of verses
Manepay Central Eng.	6057	Kittuday Boys & Girls	2049
" Standard "	3289	Manepay Station Girls	990
Navaly So. Anglo Vernacular	4782	Anikotta Girls	699
" North " "	1150	Navaly Ragged	343
" South Boys & Girls	888	Sandelpay mixed	270
" Station Girls	805	Anikotta West	200

Making a total of over 20,000 verses recited by 322 children. The schools in the Pandetripo field are to be examined next week and we expect as good results proportionably from them. We have attended and taken part in 78 Moonlight Meetings and the native christians in both fields have conducted about 65 more. The attendance has always been good ranging from 70 to 200 The people have displayed great interest,

listening quietly, enjoying the singing, and saying that what we teach is true and good. We try to arrange for a moonlight-meeting in each of the surrounding villages once a month, and the people come to understand it and always invite us at the close of the meeting to be sure and come again next month. If we happen to visit a place two times in a month they then say now you must always come twice a month. This is not all owing to interest in the truth but partly to native politeness. It seems strange that they can hear and partly believe so much and not take any decided steps towards Christ. But the Hindoos as a nation cling so tenaciously to every minute custom of society that it must cost a great struggle to make such a change as becoming a Christian would require. At each of our monthly helpers meetings when all of our pastors, catechists, and Bible women come together to read their reports and plan for future work 12 moonlight-meetings for this field and 10 for Pandeterpo are arranged for with him.

place, subject - hymns & speakers. This schedule is circulated among our christians and many of them respond most cheerfully assisting in collecting the people and taking part in the exercises. The sciopticon and Bible pictures have been used occasionally in different villages and frequently in dark nights when no other meetings could have been held an audience of 100 or more has been collected in this way.

Our christians feel generally hopeful and in the hands of the various pastors there is a list of over 30 ~~names of~~ persons who have expressed a desire to join the church and are under special religious instruction. Of these one family living in Sangunvaly has especially interested us The husband Nahamuttu and Chinacotta his wife with their children have attended church regularly for nine months

In their compound is a devil tree which has been worshiped by all the neighborhood from time immemorial and is the special shrine of twenty or more families who expend on it in worship and festivals from five to ten

Rupees each per year. After this family had attended church for some time they refused to allow these ceremonies to be carried on. Because of this refusal they have suffered a great deal of persecution which they have borne without reply. Lately one valuable cow and some other cattle belonging to them died through some cattle disease and all the people of the neighborhood rejoice and say that it is a judgement of the devil-god on them for neglecting his worship. The misfortune is a very great one to the family who are poor and depend on the daily sale of milk for their food; but the next sabbath after the trouble they came to church with bright faces and said to us "The true God is trying us to see if we are fit to be his children he will provide for us in some way" and so without wavering or murmuring they have remained steadfast thus far. We hope to be able to receive them into the church soon. It is a practice of many of our christians to form themselves into little companies of twos and threes and go out on sabbath afternoons into the surrounding villages

and hold meetings In our station church are five companies of men and three of women each with an assigned village In this way the word is brought to many who could in no way be induced to come to the church

Our account of work as a family for the past six months shows, Number of meetings attended including Sabbath schools Bible classes &c 477

Whole total of attendance	34010
consisting of Men	8287
Women	4348
Children	21381
Average over	71

Very truly yours
G. N. Leach

Received Oct. 31. 1887
Rec'd Dec 23.

Kodia Kanal Pulney Hills
June 23. 1882

Rev. N. G. Clarke.

Dear Friend - As regards news from our field I think you have received letters from us mentioning various items of interest as they occurred Of the preaching services so largely attended on the Car drawing day of the Pullian temple festival Also of the large moon light meetings held among the Catholics and heathen during our two weeks stay at Pandeterrio in one case the attendance numbering about five hundred, and of the concert held in the Pandeterrio church in which seventy five children from nine different schools took part at which over four hundred people were present.

Three Singers, a teacher and his young bride and his uncle a catechist came over at our invitation from Rev. J. S. Chandlers field to spend three months with us, They visited and sang with the children in all the schools in our field. Attended moon light meetings, Spoke at the church services and shewed themselves most willing and helpful workers

When it was decided to invite Mr Chandler to conduct a Lyrical concert as our last year they aided my sister in drilling classes of singers at the different stations. "Our Native Madras" They expressed their surprise and interest in various things which they saw, especially at the hospitality of the native christians You will not understand why this surprised them. It is because hospitality, as we understand the word, is a thing practically unknown in India This is due to two causes

the selfishness of the people and their caste system. The selfishness of the Hindus is so marked as to be called a national peculiarity. The social atmosphere, as one writer says, stands at freezing temperature. The people have a strictly selfish aim in every act of charity, and even in their offerings to the gods. Their motto seems to be "Look out for yourself but never do any thing for which you are not likely to be repaid." I have many times seen a whole family sick and perhaps almost starving, and a neighbor in the next yard would never for a moment consider it his duty to help if he was not a relative or of the same caste, even though it was to save life. A little while ago a young girl, the only child of a widowed mother, was burned to death, and the family who lived in the next compound, of whom we enquired the following day, said they had heard of such a thing, but it seems they had not troubled themselves to step across the yard to inquire or offer any assistance to the lonely mother. "Why should we?" they asked, "She is not our relative." Again, the caste system has encouraged and fostered exclusiveness in every circle, for not only are there different castes, but every caste is cut up into innumerable divisions and subdivisions, none of which are on a social equality. But I am glad to see that in Jaffna the progress of the gospel brings changes for the better in these respects. The christians do many unselfish acts to each other and to their neighbors, and, as for their hospitality, Missionaries and others from abroad pronounce it truly remarkable.

Not only have many pastors and catechists from the Wesleyan and Church Missions, whom we have called to help us in moonlight-work, been entertained by our Station christians, but these three Singers from India were from first to last entertained by many different families, in the most kind and hearty manner. In Pandeterippo during our two weeks stay they were entertained by all the christians in turn, a day at a house, ~~and~~ at the different stations the pastors and catechists took them in and in one case a teacher and in another a proctor, made feasts especially in honor of the singers. This was the more praise worthy because these singers were from one of the lowest castes while their entertainers were from very high castes, and their doing this was entirely voluntary and not even suggested by us." You will have heard from other sources of the Native Evangelical Society meeting which was held this year at Batticotta and which was very largely attended. It was the largest and most intelligent audience I have ever seen in Jaffna. One point I wish especially to notice in connection with what I have already said. It is that the native christians of the Batticotta church cheerfully and of their own accord assumed the expense and trouble of providing food for that large audience at a cost of not less than Rs 100, even refusing offers of help from other churches. The concert was held the same evening in the Batticotta church and nearly all who had been present at the day meeting stayed and many others came in. ~~But as there~~ There were over 2,000 present it was

perhaps the largest audience that ever attended a christian service in Jaffna
Mr Chandler came over just a week before and had time to make a tour of the stations and rehearse with each of the classes. The book which was sung through was the Christmas Hymns of which I enclose you a copy. In all there were about one hundred trained singers, nine classes from five different stations. The concert was a success and I think did much good, for besides increasing the interest in Christian Lyrical singing it attracted the heathen who in large numbers heard the truth sung. Saw a social happy phase of christianity, and enjoyed a musical evening unassociated, as all their music is with heathen rites, lewd songs, or dancing performances
Immediately after the concert on the same evening we with Miss Agnew left Jaffna for a short stay on the Pulney Hills. She has suffered much this season from the heat. It wore on her from day to day and she has been so poorly that we have feared that she might fade away from us suddenly some day for when one of her age begins after a long life of perfect health to fail we fear for the end. We feel that as she has spent forty two years in Jaffna without returning home and having had only two vacations to the Hills that if, in her old age, she longs for an escape from the long and trying hot season as it is a wish which should be gratified. We came with her. though partly on her account yet not wholly

for we began to feel, though not ill, yet tired and unstrung and we felt that a short rest in the cool air with freedom from care, time to study Tamil and take exercise and to visit some of the mission stations on our way would not be loss to the work in the end. As Mr. Chandler was coming the cost of a boat for all would be little more than for one. The house on the Hills was vacant; The Miscon gave us leave and so we came. We realize, now that we are away, how very tired our minds were with the ever present pressure of the work. Our journey here with the exception of the sea voyage was quite comfortable. Miss Agnew endured it very well considering her age and feebleness. As we passed through the long stretch of country between Negapatam and Battelagunda with cities and towns we felt as if we were in a strange land, but when Mr. Chandler told us that in every one of these larger towns there were christian churches and schools with catechists and teachers and that in most of these villages the name of Jesus is known and the story of his life has been told we felt that we were in the midst of our Fathers family circle and traveling on the family estate. May He hasten the time when India shall become in truth the kingdom of his dear Son

We spent Saturday and Sabbath at Dindigal with Dr. and Mrs. Chester and spoke on Sabbath morning in his church to an audience of over 200 and in the afternoon to his Sabbath school of 120

I was interested and encouraged by what I saw

of the work there I also learned from him on medical matters some very useful points which I think will save our Jaffna practitioners more than Rs. 100 per year.

In Mr. J. S. Chandler's field we had the privilege of being present at his monthly helpers meeting which extends over 4 days. The exercises seemed full of profit. Mr. C. says at the close of each helpers meeting he feels that he has struck another good blow, and I am sure he has. Among the mass of ignorant and degraded inhabitants it was most encouraging to find a company of fourteen men taken from their midst and raised up into such intelligent and earnest christian workers.

I note several differences between the people here and in Jaffna. Here they live in little villages, their houses small thatched mud huts, dirty and huddled together for mutual protection. In Jaffna every man has his house in the center of his compound which may contain from ¼ up to 10 or more acres of land and is filled with shade trees and nicely hedged in removing him from such close contact with his neighbors. So that for his wife and children his home is his castle as it should be.

Here a few wells supply the whole village There nearly every man has his own well hence the people there are much more cleanly and have more independance and refinement. Again in Jaffna over $\frac{2}{3}$ of the people are Vellalas and high castes of each of the lower castes there are only a few comparatively and of Parriahs only a very few

Hence the mass of the people are in comfortable circumstances and a general intelligence and desire for education is universal. Here I understand that perhaps ½ or more of the people are of the lower castes and degradingly poor. Sunk in ignorence and with little desire for improvement. This ignorence is a great hindrance to the spread of the truth. For example a boy of the Parriah caste comes to us here on the hills to cut wood For six mornings Mr. Fitch has taught him over and over again in his own language the prayer "Lord have mercy on me" He learns it each morning and has forgotten every word of it by the next morning His mind seems to be empty owing to the degraded life of his ancestors for centuries Now to preach to such a congregation must be a most hopeless task. I believe most heartily in schools which by diffusing intelligence will make the people more able to understand and receive the Gospel and thus that Education may be the hand maid of religion. I believe our schools in Jaffna are usefull and are capable of becoming more so With thanks for the continued tokens of your kind remembrance I remain

Very truly yours

G. W. Leitch

Rodia Canal, June 23, 1882

Rec'd Aug. 14.

Bombay Nov. 18. 1882

Dr N. G. Clark

Dear Friend

I sail to day with Mr. Burnell on steamer "Lady Dalhousie" for Dunkirk, thence via boat to London

Mr Burnell is not dangerous to himself or others but no passenger boat would take him. This is a freight boat but the accommodations are are very good and I have secured low rates Rs. 300. each

Mr. B. should have been taken to America as soon as signs of derangement showed themselves I fear it has now settled into "dementia" We will see what the voyage will do. Will write from London. Yours

G. W. Leitch

Bombay, Nov. 18, 1882.

Rec'd Dec. 21.

Mr. D. Liddy

Ryegate, March 12, 1883.

Rec'd March 13.

Ryegate Vt Mar 12. 1883

Dr. Clark

Dear Friend. I found my father very poorly indeed His legs are swollen to the knee and sometimes his belly swells as hard as a drum and I have to give him warm injections many times a day to take the cold out of his bowels He is somewhat relieved now and I hope when warm weather comes he may be a little better My brothers wife was on a train that was thrown from the track near Chicago a few weeks ago and several killed & a large number injured She escaped with only slight bruises

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To day I am attending the funeral of my mothers sister the last of the family and one who has been as dear to me as a mother. She has been sick for three weeks and I have waited on her all I could and so with all this I have neglected writing to you or sending my acct to Mr. Ward of Mr. Burnells traveling expenses I will send it soon I am quite well, not even having had a cold. I am planing to visit Boston and see you in a few days, if nothing prevents

Yours very truly

G. W. Leitch

Ryegate, Dec. 14, 1883.

Rec'd Dec. 15.

Dr. Aldrich ✓

Gle. ✓

Rev N. G. Clark D.D.

Dear Sir

Yours of the 24th inst: is at hand. I think I had better not return to Ceylon. so my name need not appear any longer in the list of missionaries. I enclose a letter just rec'd from my sister which please forward to Rev. J. W. Chickering Deaf Mute College. Washington D.C. I am thankful for having had the privilege of seeing something of mission work and for a little time engaging in it. I shall always be interested in the work and will do what I can to interest people at home in the foreign work.

Yours very truly

G. W. Leitch

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Leitch Miss Mary

of course that the funds thus acknowledged should be regarded as under the direction of the Prudential Committee." Or again you say "If it were applied toward our Salary our example would be helpful in stimulating others."
I do not think we will be able to guarantee more on our Salary at present than the $800 which we formerly promised.
Our Schools must all be kept up still another year before they will receive the needed help from Evil. The Board of Education is in need of help for they have to contend with rival heathen Schools. These perhaps do not hesitate to make

Rodeo Canal Aug. 14. 82.

Rev. N. G. Clark.

Dear Sir.

We have been on the hills just of three months and are now about to return.
We had hoped not to be away from our field longer than five months but Miss Agnew has not gained in health as we had hoped but has been failing very fast. She has been so ill the last few weeks as to be unable to attempt the journey home. She has spells of fainting away, after which she is very weak for several days. She seems better now and we hope the Lord will give the needed strength for the journey home. I think it may

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be her mind is troubled about the great debt yet remaining on the Codoville Building.
This is her "Zion" and the high towers thereof are not yet finished and the finances thereof are in a bad state.
I have just now recd. a note from Mr. Smith in which he says, that when the building is finished we will be in debt Rs. 6,000.
I suppose it has been built on too grand a scale,
But when it was once begun on a certain plan there was nothing left but to finish,
The walls could not be left unfinished and exposed to the rains.
We can get an endowment fund from the natives

but cannot expect to get
much of this Rs. 5.000
Mr. Smith suggests that we
invite our friends in America,
who are not now, probably,
contributing to the American
Board, to help us.
Not knowing anything else
better that we could do,
I have written to several
of my friends. So if you
should chance to see any
of my letters you will
please understand in what
straits we are placed.
In your letter of May 11th, in
which you speak of the $5.00
of private funds which we
expended in our work
last year, you say "We should
be glad to acknowledge it
in the M. Herald. In order to
that it would be necessary

Mary Leitch
Kodi Kanal. Aug. 14. 1882
Pich Lept. 26.

false entries in their registers and thus present many scholars as regular attendants who have not attended regularly. A great part of the money that we have expended has gone to help to build up Christian Schools and this has gone directly to help the Board of Education. I do not suppose my brother who is at home will be able to pay so much every year. It will depend somewhat on the state of my father's health. He is an invalid and sometimes has to make journeys to the Lenshore and to other places for his health. Of course he has an income of his own but sometimes it is not sufficient. Besides our money

is mostly in the western states, and sometimes it is difficult to get any interest at all.
We return with new strength and zeal to our work.
We have recd. many loving messages from the people of our field showing that we were kindly remembered by them.
We thank you for your frequent encouraging letters to us.
They seem to impart to us new strength and courage
With kindest regards from all, I am. Very Sincerely Yours.
Mary Leith.

Mansfield Oct-20/81.

Rev. R. G. Clark

Very Dear Friend.

We feel great regret, that, on acct of the prolonged illness of our father, our brother has felt obliged to ask permission of this mission to return to America. He will explain fully when he sees you. But I think if you knew all the circumstances of the case, as they

would agree with him in thinking that it was his duty to return immediately.
Since we left home, it would seem that Father has failed very much. Though at that time he appeared to be quite comfortable with my brother and his wife. Yet now it seems that they find it difficult to take all the care of him which he needs. My brother's wife is very young and her father and mother live in Iowa and my brother thinks that it is asking too much of her to require her to remain so closely confined in the East.

Manapy, Oct. 30, 1862.

Rec'd Dec. 11.

Ans'd 13.

We have also heard from other friends, on whose judgment we feel that we can rely and they seemed to feel very strongly that it was our duty to return to take care of Father. At first, on receiving these letters, we thought that my brother and I should return, but afterward we thought that my brother could do all for him that could possibly be done.

My sister and I decided to stay where we are and carry on the work in Manchy

But as he will see you to speak face
to face I will add nothing further now

Yours Very Sincerely
Mary Lidell

and Pandeering as
we have been doing.
Our hearts have been
very sad but we
believe it is the will
of God and he wills
only what is for the
best. God can carry
on his work here.
It is easy for him
to save by many
or few. My brother
will always have
a deep interest in
Missionary work
and I think can do
much towards interesting
christians in America
in the same.
He will pay the expenses
of his journey home

mental health.
I am sending a letter to Mrs. Williams which which I will enclose with this as it may contain some items of interest in regard to our field and work.
This leaves us quite well and full of courage. My Dickie goes with me in sending our dearest love to Mrs. Clark and kindest regards to yourself.
Yours sincerely.
Mary Leitch.

Memphis Jan. 20th 1883

Rec'd March 12

Dr. Clark.

Very Dear Friend-
We will in due season
answer your of Sept. 20th.
We thank you for this
very kind letter and
for previous similar
ones. Your letters, so
full of encouragement
and confidence, have
always inspired us
with new hope and
courage.
We have been sorry
to learn of your ill
health and have never
forgotten you for a
day in our prayers.
We hope that you are
quite restored to your

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devout gratitude to God, that among the many woes with which India is afflicted. It has saved her in some measure from the curse of strong drink. The Hindu Religion discountenances the use of alcoholic drinks, so, many, perhaps a majority of the higher castes do not use it (perhaps this is one of the reasons why God has allowed the Hindu Religion, so wrong in many ways but right in this, to stand through many ages up to the present time)

But the lower castes who are not so strict in their religious observances, & the very low castes who are not Sivites or Vishnuites at all but devil worshippers are & for a long time have been addicted to the use of toddy & arrack of native manufacture & now among richer and higher classes, drinking habits, in some measure

Manippay, Jaffna Report
15th Aug. 1883.

We have formed within the past week a Gospel Temperance Blue Ribbon Army which numbers 411 Soldiers of whom 201 are adults and 210 are children. The movement has been a success thus far & has been taken up very heartily by our pastors catechists School Teachers & also by proctors, native doctors & Govt. Officials. We have as yet held temperance meetings in only a few of our villages, but we have planned for meetings every night through this moonlight & we hope to sweep the field right through for total abstinence & if I am not able before a month passes to report to you a Soc. in Manippay of 1000

members & should be greatly disappointed.

The older children in the Schools thus far visited have almost without exception been glad to join & the tiny bit of Blue Ribbon, the badge of the Army, may be seen fluttering on many a boy's cloth or girl's jacket.

All our old fund of temperance anecdotes, songs black board illustrations etc. which we acquired years ago in our temperance works among the colored people of the South we find coming back to us, & proving lots of help.

Speaking of Songs you will remember how beautiful our colored pupils used to sing temperance songs & what a help they were to the work. So when

we began the work here one of our first cares was to secure some temperance songs. Two of our leading Christian gentlemen immediately responded writing & sending in Tamil temperance lyrics to be sung to native tunes, thus making them very pleasing to the people, and Rev S. W. Howland the oldest Tamil scholar among our missionaries has translated into Tamil several of the best hymns from the Am. National Temp. Soc'y Collection. Copies of these are struck off on our gelatine slates & used at all our meetings as well as taught in the day schools.

Throughout the country there is quite a strong public sentiment in favour of total abstinence. This is a matter for

measure copied from Eng. Govt.
Officials & others, are coming in
so that it is not uncommon for
proctors at their dinners & for
Govt employes at their marriages
& feasts to offer wines &c.

It is the testimony of
of all who have the means of
knowing that drinking habits
are growing & growing rapidly
the large & annually increasing
Govt rents for the sale of native
liquors & the duties on imported
ones plainly show this. So it is
not too soon for the friends of
temperance & friends of India
to be stirring themselves.

If we can strengthen & in-
crease the temperance senti-
ment already existing, pledge
the young against strong drink
& reclaim as far as we can both
among the high & low those who

Rec'd Oct. 22.

the Government, the country may be saved from ever knowing the full evil of that terrible scourge Strong drink. But to do this heroic work before every Missionary & every christian & every friend of India.

To me the saddest sight while on the continent was not the idol temples but the large finely equipped distilleries built & furnished by Englishmen. O! Shame of Shame!

Sept. 6th

P.S. Our Society now number 1406

M Leitch

[illegible] is Christian Manager
of the School. We expect to
have the work completed
within a month and then
this will stand as a Christian
School. The Bible lessons will
be taught - and the children
brought to Sunday School etc.
Have we not reason to
rejoice at the blessing
which this change involves
to the village.
You may remember that
we at the first chose this
village of Sandhillpay
as a center for work.
bought land with our
private funds which of
course is deeded to the Mission
the people helped to build
a bungalow and the Mission
furnished a good Catechist
We have also kept up
a Girls School here.

Rec'd Oct. 22.

Rev. N. H. Clark D.D.

Dear Sir.

Write for Rev. Clark's address in Turkey

The recd. in due season yours of Mar. 14th and thank you much for the same.

Your letters have always stimulated us and your faith that a blessing is soon to come to Jaffna has greatly strengthened ours.

We are determined to live and work daily in this faith and if we do not receive the promise we shall still believe that he who has promised is able to perform and that the fulfillment is not far off.

So no the work looks encouraging. I think you will be glad to learn

two large private Schools
that have not hitherto
been open to Christian
instruction have thrown
open their doors to us
and invited us to teach
Bible lessons, hold Sunday
School &c. One is a School
in Kevally of 100 scholars.
The other is the Sandilipay
School of which you may
have heard as it has shown
such persistent opposition
to Christianity
Some time ago the Rev. W. W.
Howland, who is generally
loved and respected for his
long and devoted service
in this country called
on this School But they
treated him most unkindly
and would not allow
him even to enter the

school. We have tried our
utmost since we came here
to get a hold on that
School because of its influ-
ence on the village. The
teachers have been accustom
ed to have the children perform
plays, recite speeches &c. mocking
Christianity. Think of these
young minds being thus
biased against things most
sacred. Lately there has
been a quarrel among the
teachers and more than half
of the School, that is 130
Scholars have separated
themselves from the remain
-der and come over to us
and asked for our help.
We will most gladly furnish
a Christian head teacher and
help with funds for a building
A Christian native will also
help with funds and he will

We do not feel able to contribute any part toward our own salary while we are situated as we are.

We have found it necessary to organize a temperance movement. I inclose a copy of a letter written sometime ago to our friend Dr. Chickering in regard to it:

We are having meetings now every night. I am happy to say our Society now numbers 1842. We will probably soon have over 2000. We have now got translated and prepared 66 Tamul temperance lyrics.

The other stations also seem expected to take up this work as it is found to be much needed.

Our health is good and Sister joins with me in sending our sincere regards to yourself and the other members of the Board. Yours Sincerely Mary Leith

how this large number of
days, embracing the several
families to which they belong,
will furnish a new and
encouraging field for our
Catechist. We shall also give
this School our special attention
Every department of our
work has been going on
successfully. There is not a
School in Manipy or Pand.
but what is doing well.
I send on a paper shewing
the results of the examination
of the Bible lessons for the first
half of the year. It is as they
are encouraging. The children
have learnt with good Spirit.
and the teachers have taught
with much faithfulness.
How often we thought while
examining these Schools of
his promise "My word shall

not return until we used
Dr. Heastings, although having
nominal charge of Panditerippe
and Rev. W. W. Howland of
Maneppy, have yet
requested us to have the
responsibility of all the
Schools. Sunday Schools, Bible
Women's and Catechists work
moonlight. meetings &c. Etc
All Schools. Churches. Christians
Scholars. poor people or Sick
needing help have always
come to us and not gone
to them for this help.
This care and burden
we have borne most
cheerfully. Dr. Heastings
and Rev. W. W. Howland have
preached for us several
times and in all things
have shown toward us
the utmost kindness and

paternal care.

Now one word in regard to finances. Kindly bear in mind that the expences of running two fields fall upon us. We are responsible for all deficiencies in all departments, Pastors Salaries, poor, sick, etc. etc.

For every object that comes up we have to set the natives the example of giving.

Also Manipy is a Central field and we have fully our share of large General Meetings, Business meetings etc. which occasion some expence.

Therefore I wish to ask you to allow us to draw the same salary as any other family of two members in this mission.

secret which is that we
× get every body to work.
And then everybody has
a share in the delight of
success. I think you will
be glad to know that we have
the enthusiastic good will
of the people. When we left
Onaneply to come here,
although we were not
leaving Onaneply in any
real sense, for we still
have the responsibility of
the work there, yet the
people thought it necessary
× to honor us with an address.
It was very kind and I
noticed while it was being
read that there were wet
eyes all over the house.
And near its close, the

March 18th 1885.

Dr. Clark. Recd. Apr. 19.

Very dear Sir.

I send you our report for 1884. I am afraid it is rather long but if you have time to read it through I think you will see that some things in it are quite encouraging. We have been hard at work since we came here, getting new children into the S. School. Starting inquirer's classes in different parts of the field holding moonlight meetings and collecting women, from near and far, into our church services. Mr. Houland says that he has never seen such meetings, as some we have had, ~~on ordinary occasions~~ lately on ordinary occasions

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first came but they had
showed the same spirit
to the former Missionaries.
Well their feelings seem
to have undergone quite
a change.
On our Xmas occasion the people
turned out en masse and
without a hint from us, or
even without our knowledge,
they went to work and
lined the whole inside of
our Lancashire Church
Lumbering school which is
quite a large one, with red
and white cloth and
decorated it with red and
white flowers and decorated
the tree and made an arch
to be over where we should
sit and decorated it in the
same way. And hired a
band of music for the day

whole audience, which was a very large and respectable one. rose to their feet to show their love and respect for us. We prayed very earnestly that might that we might be more worthy of their love. I assure you we value it highly for we know what a hold it gives us on them to lead them nearer to Him who is our All in All.

You would have been pleased I think could you have been present at our last Prayer tree at Sandhill Pay. You know that is where they formerly showed so much hostility to Christianity not only to us when we

upon his knees
knelt down and with eyes
and arms stretched to heaven
he said "Hence forth I shall
worship only the Christian God."
The school exercises of the
day were prepared by
themselves and the principal
pieces were intended as
arguments to prove that
Jesus is the Christ - the true
Saviour. And in one piece
a boy opened his New
Testament - and read a
considerable portion of the
1st chapter of the
Sermon on the mount
in order to show the truth
and beauty of Christ's words
while the audience listened
with rapt - attention.
You will be glad to hear
that our translation of
Moody's sermons is taking

they formed a procession to escort us. They had a canopy prepared of red and white cloth, decked with flowers, to be carried over our heads. The children strewed flowers before us on the way and they sprinkled us and the procession with rose water, and fired guns and rung bells etc. And although it was a grand procession still I think it was also a somewhat serious one for was not all this to celebrate the birthday of the Son of God? Was there not in their hearts a dawning feeling of love to him? I feel sure there was. As the procession came came to a close the headman

hindrance to aim with the drinking customs of Christian countries are.
The fact that drunkenness is common in Christian countries is a well known one in all heathen lands for are not their hands filled with your books in which reference is constantly being made to the commonness of drunkenness? The Hindus are afraid of English customs for fear their sons will learn them and become drunkards. The Hindu religions forbid the use of intoxicating drinks. Mohammedans have told me that could they have sold drink they might have been rich men but their religion forbids it, and they dare not touch it. They

well. The people seem to read them very much. We have taken 600 copies for use in our field.

I feel very thankful to Mrs. Hough for sending us $800.00 to help us in translating and circulating temperance books and tracts. I have just rec'd. a reply from Dr. Murdoch who is ~~President~~ Secretary of the Trac. Soc't. Madras to my letter to him, and he says the thing comes in very opportune as, at a Convention just held, they have just been discussing the great need of temperance work here and of temperance books and tracts.

I wonder if the people of America know what a sad

the Son of God afresh and putting him to an open shame."? When will Christians wake up to see what they are doing. Must I not call out to them in the name of the Millions of heathen to beware how they dishonor Christ. Was slavery a shame calling for our indignation, and our utmost efforts ~~that~~ it should be banished and blotted out. and put away from the face of our fair land. And does intemperance call for less indignation and less effort by every man woman and child.?

Dear Sir I did not intend to write such a long letter but (I think I had ought before I close

dare not touch even an
empty bottle.
But under English rule
and with Eng. Officers in
every town of any impor
tance drinking habits are
fast-gaining ground.
The young Hindus, aspiring
to Govt. Office, seem to think
~~that~~ learning to drink
is a necessary part of learning
English.
The Hindus naturally confuse
our drinking customs
with Christianity.
Even Eng. Missionaries have
offered wine at weddings
and public dinners. Oh shame,
shame. How are they, and we throwing
dust in the eyes of those
who are seeking for the
light. Is not this crucifying

with our united love
to Mrs Clark and
yourself
Very truly yours
M. Leith.

to add that we have not
too much work on our
hands now. really enough
for three families. I dont
want to complain. far
from it. I only wanted
to say that I suppose
we have more than our
share of love. honor and
believing and, as we would
not be selfish, we will
willingly share the work
with others who we think
might leave a country
filled almost to overflowing
at least as it seems to us,
with pastors and christian
workers. (Dear Di we wish
to thank you for your
kind letters to us. We
hope your family are
well

14. Victoria Crescent. Glasgow.
Jan. 24th 1887.

Rev. N. G. Clark.

Very dear Sir.

We have just recd. your very kind letter of Jan. 8th and hasten to reply. You referred to statements in our letters regarding the scarcity of Xtian and the employment of non Xtian teachers in Mission Schools in India.

I hope that what we have written may not be misunderstood, and I must make an attempt to elucidate the real state of things.

Let me say, to begin with, that the lines of action, which are being followed up by the men who are the leaders on the field, in the different missions, of all the great Missionary Societies which have been at work in India since near the beginnings of the century, are in harmony with a policy, in the main, agreed upon by all and is a result of the united experience of all workers, bought dearly at the expense of

great mistakes and failures. In our tour in India we saw and conversed with over 100 missionaries and as far as we were able to understand them they are agreed that Missions must make more earnest efforts to reach the high castes and we believe the common consent is that this must be done through the teaching of their youth in Mission Schools and Colleges.

How little is so yet accomplished in comparison with what remains to be done must be more apparent to those in the field than to those at home who have heard only hopeful reports from missionaries laboring under difficulties whose hearts have been cheered and sustained rather by the promises of God's Word than by what their eyes have been blessed by seeing in the way of encouraging results. It appears to us that Missions whose work has been almost exclusively among the low castes have had a work trying certainly

to faith and patience. I do not like to name missions but in one that we visited we were told that the converts belonging to it were considered by the community in general to be 16 degrees below the level of the brutes. I think it must be difficult for one who has not lived in India to form an idea of the real state of things.
I was simply astonished at the mistaken ideas regarding the true state of things in India manifested by a question asked me by a gentleman at whose house we were taking dinner the other day. He asked. "Supposing a mutiny were again to occur in India would the low castes mindful of what the English have done for them stand up and take the part of the English?" Now to any one who had lived in India the idea of the low castes having any influence that could be counted upon would be a grand absurdity. Under such circumstances the English would certainly have to look for support

from the well disposed of high caste.
At the word of one high caste man a hundred low caste men would hide themselves out of sight.
Before the low castes can come up very high I think the high castes must reach a helping hand and lift them up for it is the high castes who now are holding them down.
I think it must be difficult for you to imagine how degraded the low castes are. Let me tell a simple incident as an illustration. Once when visiting a mission in Southern India I was going with a missionary through one of his villages to see something of his work. When all at once we heard a wild yelling and saw a company of degraded looking beings dragging through the streets the carcass of some beast. I could not see whether it was a cow or a horse but the missionary told me it was probably some old carcass that they had found lying dead somewhere and

they were about to tear it to pieces for food. And he told me that probably some of his Christians were of the number. Can you wonder that in the vicinity of such missions the Xtian religion is called the Pariah religion? Some of the Missionaries have told me that they think unnecessary disgrace has been brought upon the Xtian religion by Missionaries working so exclusively among the low castes. As a rule the low castes are filthy in their habits. They are covered with vermin. They are afflicted with itch and as a rule their raiment has no intimate acquaintance with the washerman. We often observed when visiting the Missions in India that the native Xtians were not often allowed to enter the Missionaries house farther than the verandah and even on the verandah they were not seated on chairs but on the floor on mats. and there were good reasons for this mode of procedure for they probably carried with them vermin which if once introduced to the furniture of a Missionaries house would not be

easily gotten rid of. I mention these things in order that you may be able to understand that, notwithstanding the encouraging transformation which the gospel may be able to bring about, these lower castes - trodden down to their present pitiable state of degradation by centuries of abuse and oppression, can not by themselves for a long time to come form a very influential community.
We think it little wonder that the different - missions of the great - societies at work in India are making earnest efforts to reach the high castes and that by offering them education in their Mission schools. We think that a great opportunity for Missions is opening up in India. The nation, waking up from the sleep of centuries, is beginning to understand that education is power and it wants education. It is beginning to value the education offered in Mission schools and so high caste Hindoos are every where seeking to be

admitted to these schools.
The Govt. is now willing to give Govt. grants for education into the hands of Missionaries if they will open schools and keep them up in a proper manner. Is it better that the Xtian missionaries should be in charge of these schools or that it should be left to Hindoos, Mahommedans or Atheists?
The English Government is determined ~~that~~ the people shall have education and it has established schools all over India and Ceylon. But the education given in its schools is a godless education, that is it is a purely secular education. It neither teaches Xtianity, Hinduism, Mohammedanism nor any religion. But the education which it gives makes it impossible for the people to retain their old beliefs and superstitions and they are left without any belief, in a perfectly bewildered and pitiable state. And the drift seems to be toward Atheism.
The English Government is now becoming alarmed at what the end may be and

appears to be willing to turn over a part of its educational work to the hands of Missionary Societies if they will but conduct it properly. Missionaries can easily see that if they have in their hands the management of the schools they have a tremendous power in their hands and one that in time they can make to tell upon the spiritual life of the people. They may have, for a time, to engage a number of heathen teachers but they will be able in course of time and by degrees to fill their places with Christian teachers. We hear in some directions some talk about Missions giving up educational work and simply giving their attention to evangelizing the people. We do not know how that principle might work if applied to Africa or perhaps to certain other mission fields but we feel sure it would not do well to be applied here. The natives of India <u>want</u> education. Unless we give the education which they desire we shall not retain their respect and they will then simply get-

their education in Govt. schools. Again unless our native helpers have as good an education as is given in the Govt. schools they can not have an influence on the high castes for they could not, without as good an education as they are getting, match them in thought or argument. Again we want our native churches to be self supporting and how can they be unless we give our young men the education necessary to fit them for Govt. positions now usually held by Brahmins and Burghers. Besides we want Xtian men and not heathen men in these responsible places. We believe that Xtianity should not leave the people where it finds them but that it is its proper province to elevate the people and we want a clear headed as well as a warm hearted native church. India is said to be intellectually the strongest nation of Asia yet although missionaries of various denominations have been laboring in India upwards of seventy years the first first class college

representing American liberality is yet to be established.
In your letter you refer to certain translations and ask "Are these translations from your pens or from others?" The sermons of Mr. Moody we selected with great care as being we ~~thought~~ those best adapted to the people here. They were translated by a native pastor, we going over the translation sentence by sentence with a Tamil Moonshee to see that the thought and feeling had been properly expressed. "Kongh's lectures" "The Christian Religion" by Prof. Fisher "The Children and the Church" and a "Temperance Catechism" were prepared in the same way. The temperance lyrics were prepared by native poets in Ceylon and India to whom we had loaned temperance song books in Eng. Mrs Kongh gave money which has met the most of the expenses of our temperance work. Mrs Moody gave what has helped us with

the translation and printing of Moodys Sermons. Mr Kimball gave what enabled us to translate the little tract "Looking Unto Jesus" in twelve languages and circulate it among the Tamil communities in different parts of India.

You also probably know that our brother helps us in all of our work and we have income from our private funds which we use every year.

We had not thought of asking the Board for anything but what would be as you say required for ordinary route of travel and incidental expenses from Ceylon to the United States. Expecting that so much would be allowed I drew from Rev. R. C. Hastings the Treas. of the Ceylon Mission the sum of Rs. 1000.

If you will be so kind as to settle this acct. with him so that our acct's may be square with the Jaffna Mission we shall be greatly obliged.

My sister is writing and will answer other points in your letter.

Thanking you for your kind letter I remain Sincerely Yours M. Ditch

Received Mar. 31, 1858

36 Berkeley Street
Glasgow 2 April 1887

Reverend N. G. Clark. D.D.

Very dear Sir,

We found your kind letter of 21st March awaiting us this morning on our return from London where we had spent three days.

We had received the letter which you had written a few days before and replied to the same. You will be glad to know that we are enjoying splendid health. We have gained much in strength since we came to Glasgow; and we have now secured £18 0s.— for the Jaffna College Fund. I think we must have given you to understand, by our previous letters, that this undertaking in behalf of the College was not something which we took up lightly and therefore you will understand that we would not be able to lay it down at a moments notice. For five years before we left Jaffna the need and the opportunity pressed themselves upon us. During the seven years which we spent in Jaffna we have observed that many of the most promising of the young men of Jaffna, when they were ready to go to a College, would not go to the Jaffna College, but would go instead to some College or School in India simply because the Jaffna College does not give as extended a course of study, as they

are

are determined to have; sometimes as many as thirteen young men have gone at once from our own field to study in Schools in different parts of India. These were young men who had studied in our own High Schools and in whose welfare my sister and I had become deeply interested, and when we have gone to them, and begged, even with tears, that they would go instead to the Jaffna College, they have refused to do so for the reason, which I stated before, that the Jaffna College does not give as extended a course of Study as they are determined to have. We we have visited India at different times, & we have taken the pains to hunt up our Jaffna young men, and we have usually found them wearing heathen marks on their foreheads and because they were surrounded by the strongest heathen influence they were daily performing heathen ceremonies. Such young men, come back to Jaffna, after having finished their course of Study, usually as bigoted heathen, and, as they are in these heathen towns during this formative period of their life, when they return to Jaffna they are, it is said, as a rule, grossly immoral. Is it a wonder that we want to see funds, placed at the disposal of the Jaffna College which shall enable it, to extend its course of Study, so that the education which it shall be able to give shall be as good as that given in the Government Colleges in India where the Education is a Godless one. This is only one phase of the question. The great opportunities for the highest usefulness which

would

would be open in India to our Jaffna young men, who are men of splendid ability, and of high caste, could these young men only have the advantage of a thorough education is another phase; and another and most important fact is this, that God has graciously given to many of the Christian graduates of the College, a true missionary spirit, and we see them becoming pastors and catechists, not only in Ceylon, but going out to distant parts in India as real missionaries on <u>small salaries</u>; many of them refusing offers of higher salary from Government and preferring Christian work from love to Christ. Placing these wonderful facts together we think our duty is plain, God has pressed it upon our hearts and we dare not shirk it. When we first spoke of the undertaking one of our missionary ladies said "Perhaps the Womans Board will not thank you for working for the College." We answered her "The ladies of the Womans Board are not blind or narrow. They well know that we could not do any thing which would be more for the advantage of the woman of Jaffna than to do that which will enable us to give to the young men of Jaffna a Christian education, so that Christian husbands, and not bigoted heathen, may be provided for the young Christian girls who are the graduates of our Christian Schools. My sister and I feel that we stand in the relation of Mothers to the Christian young girls of our field; and one of our first duties to these young girls is to look after the interests and spiritual welfare of.

of the young men who are to become the husbands of these girls.— That is what we are now doing. We know there are some mothers who, after taking almost infinite pains with the education and moral and religious training of their daughters, leave the match making to providence, that is make little if any preparation in regard to that important matter, but we are not willing to be classed with such mothers. We believe that if we are able to carry out what we have undertaken it will tend to strengthen every department of the Christian work now being carried on in Jaffna.

We wish to have permission to stay in Great Britain a little longer. At a Meeting, which we recently addressed in Edinburgh. Miss McKenzie, the daughter of the Hon. Mr McKenzie, was in the Chair. After the Meeting she expressed herself as much interested in our addresses and told us that when we came to Edinburgh we must make her house our home. We could not possibly have a better introduction to Edinburgh than that which she is able to give us. She will arrange Drawing-room meetings for us, and her circle of friends embrace the wealthest people of the West end. Her cousin is a member of Parliament and he will give us introductions to people in London. We already have numerous introductions to people in London, who are active workers, and to ladies whose husbands are Members of Parliament. Before we had received your letter we had agreed to address Meetings, to be held in Edinburgh during the first part of May. We would like

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like to stay in Great Britian at least through May & June. In the meantime we will write to you frequently and let you know how we get on. Please do not ask us to come home on any specified date, at least not in the near future, but allow us to follow ~~the~~ what shall seem to us to be the leading of Gods providence. I think I need not write more. We ask your permission to stay in Great Britian some time longer. We will let you know how we get on and you will be able to decide later on what is best for us to do.

I think I should say, in regard to the interests of the Temperance cause, that we are able to bring facts to the notice of the Christians of Great Britian which they would not easily obtain in any other way. We find that the English Missionaries, do not as a rule, speak about the matter. We are unable to understand their neglect unless it may be that they are afraid to offend contributors to their Missions Besides many of the Missionaries themselves are not total abstainers. I may mention right here that I should think it most desirable that every Missionary Society, knowing how harmful drinking habits ~~harmful~~ are to the native races in heathen lands, should ascertain just how its missionaries stand on this question. Could not each Society send out a Circular asking each Missionary employed by it two questions

1st Are you a pledged total abstainer; and

2d Do you use unfermented wine at the Communion Service?

The 3

The gravest charges are being laid at the doors of Missionaries. I wish that the Churches, which are supporting Missionaries, could have definite and authoritative information in regard to this matter and that blame might be laid only where it is deserved. Mr. Gregson, who has been a temperance worker in India for a great number of years, lays wholesale blame at the doors of Missionaries. I asked him to point out to me, a missionary of the American Board, who was not a total abstainer, and I said. Let the Board know the name of such a missionary and I believed that unless he changed his views, and practices, in regard to that particular point, considering how great is the influence of a missionary and how harmful his example would be in this respect in the foreign field, I believed any Missionary Board in America would recall such a missionary to the home field where his influence would be less harmful. He refused to give names of individuals but continues to cast blame on Missionaries. He said he knew American Missionaries who were not total abstainers. I told him I would do my best to clear those, of this blame who did not deserve it. Many of the Chaplains sent out by the Church of England, I am sorry to say, are notorious drunkards; men who drink at the dinner table till they roll under the table. India, as well as other heathen countries, is suffering fearfully from the liquor traffic forced upon her, and authorized by a, so called, Christian Government. I do not think it at all an extravagant

estimate—

estimate that which has been so often put forth, in public, that for every convert that has been made in India pro:
:bably ten natives have been taught to drink; and that for every missionary, who is sent to a heathen land 1000 gallons of rum are sent. If these statements are false it is the duty of a Christian Government to clear itself, but if it cannot clear itself, it is time for it to mend. This traffic is licensed by Christian Governments. While the harmfulness of the traffic was unknown, the allowing of it might be considered an error, but now that it is known, as Canon Farrar has so eloquently said, "To allow this traffic now is a crime" We believe that there is power in the Christian Churches, were they but to make their power felt, to put a stop to the traffic; and if this traffic goes on demoralizing the people of heathen lands it will be because the Church sleeps and has not a will to put a stop to the evil. We have been asked re:
:peatedly while we have been in Glasgow to go to this or that rich man and he could give us plenty of money for the College; and when we have asked what was his business we have been told "Oh he is a distiller" or "Oh he is a brewer!!" As if we wanted the money of dis:
:tillers or brewers to help forward the cause of the Lord Jesus Christ. We have answered that there is something that we want far more than money, and that is God's blessing. We find here Ministers who do not dare preach a temperance sermon because

there

there are brewers and liquor dealers occupying front pews in the Churches. Just now the Bishop of Liverpool has accepted a large sum of money from a brewer. It is to aid, I believe, in building a cathedral but as some one has fitly said "Will not God hear, along with the tones of the organ, the cries of widows and orphans, the wail of lost Souls?" I believe there is great need of agitating this question in the Christian Churches. If we love Ceylon, and India, shall we not speak out against the wrong from which the people are suffering so much?, Some people here say "If the State of things is such as you represent why do not our Missionaries speak about it" In regard to this matter I have to confess that the capability which some people have, for being blind, in regard to such matters is marvellous. About the first thing which we saw when we entered the great city of Benares was a distillery of great size. We were entertained in Benares at a Missionary's house, and when we spoke about the distillery, he seemed surprised and seemed to be quite unaware that there was a distillery in the vicinity, and so we have often noticed that people can be blind in regard to what is really going on. You will please understand, that what we have, as opportunity offers, to say to the people of Great Britian, about the drink traffic in India, is in regard to a question about which we feel deeply. My sister joins in sending our sincere and kindest regards to Mrs Clark, and yourself. With great respect,

Sincerely Yours.

Miss M. Leitch,
Glasgow,
Recd Apr. 25.
Apr. 2, 1887.

handed to me for the Jaffna College and some of the leading members promised to try and raise $100 for a "Black Bursary" in the College

We have engagements through May and shall probably remain through May and June.

I understand that it is customary for the Board to allow missionaries, home on a furlough, a certain sum monthly

I think I heard it mentioned that the allowance for a single lady was $30 monthly.

If such is the case, would we be allowed the same rate beginning with a

30 Sd. Bruntsfield Place
May 7th 1887

Rev. A. H. McLeish D.D.

Dear Sir

You will be glad to know that we are getting on well and have already secured £2100.

We have already made a good start in Edinburgh

We came here at this time because we had been asked to address several of the Assembly meetings which are held this month.

We addressed a meeting last night in the Rev Black's church

After the meeting £22 more

13-6

month from the time when we left our field?
I suppose a month would be allowed for reaching England.
We left Jaffna the 14th of Oct. & from the 14th of Nov. till the 14th of May. 6 month $60.00 for 6 mos. $360.00
If convenient for the Board to send us whatever is the sum allowed we shall be greatly obliged.
With our united kind regards to Mrs. Clark and yourself
Very Sincerely Yours
M. Leitch

75 Southampton Row
London W. C.
March 21st 1888

Rev. A. G. Clark D. D.

Very dear Friend

I enclose a letter which came by the last mail from Dr. Hastings. I suppose you will have heard direct from the Sec. of our Mission ere this. We do hope the matter will be looked at by you in a favorable light. This is the best time to address meetings in London and the way seems to be opening up for us. Mr. James Mathieson, who is the director of the meetings at Mild May, gave us our first meeting. It was well attended and seemed to be a good meeting. Mr. Mathieson told us after the meeting that it was one of the best meetings they had ever had at Mild May.

Since then various meetings have been arranged for us. Lady Ashburton gives us a drawing room meeting next Monday. I enclose her card. She has sent out over 500 cards to her friends and to those who are supposed to be specially interested in Mission work. She is the daughter of a former Governor of Ceylon - Stewart Mackenzie; and she says she is much interested in Ceylon and will do whatever she can for the welfare of the people.

We think that now is the right time to raise the fund for the Medical professor in the Jaffna College.

A fund of £6000 or £7000 would probably be sufficient to meet the needs of that dept.

What an inestimable boon this would be to Jaffna - to have permanently endowe in the College a Chair for a Medical professor who would train doctors and nurses for a population of nearly 300.000 people and himself superintend difficult case

As Dr. Hastings says Manepy seems to be the best location for the medical Department.

A Christian doctor, located at Manepy, working among the people, carrying in one hand the gift of healing and in the other the message of the Gospel, would give a great impetus to the work in our Mission.

We hope the members of the prudential Committee will feel inclined to make the grant to the College of as much land as is needed for said purpose.

We think we will be able to secure from Great Britain the needed funds for repair and a hospital also a house for the Medical professor if it is not deemed best to allow him the use of the Manepy house.

If we are to collect funds here for the Medical Department then that dept should be in connection with the College We could easily secure funds for a Medical Department in connection with an unsectarian College but we <u>could not</u> secure funds if we were to say that the Endowment was for a doctor for the <u>American Mission</u>!

We find ~~that~~ Dr. Marston is highly esteemed here and therefore it would be easy to collect funds for him

I enclose an additional testimonial in his behalf which I think has not before been forwarded to you.
If you will be so kind as to let us know what action is taken with regard to this matter we will be very grateful for such a favor.
We do hope very much that the action will be favorable to our effort.
If we are able to secure the services of Dr. Marston for Jaffna we will be able to originate a work for women, for if Dr. Marston goes to Jaffna his sister - Dr. Alice Marston, who is a fully qualified lady doctor, will also go, as she wishes to be located with her brother, in order that they may help each other in the work.
Dr. Alice Marston has had five years of very successful practice in Lucknow, India. I send with this a little book which speaks about her work.
We could by a few drawing room meetings secure promises of annual donations sufficient for her support and she could go out under the Society under which she is at present working i.e. the "Indian Female Normal School and Instruction Society."
This Soc. is not denominational but sends out laborers to work under the direction of the Missionaries of the Mission to which they are sent.
We think it a rare opportunity to find a brother and sister, both earnest Christians and fully qualified physicians, willing to go to Jaffna and work together taking up the different departments of the work.

Hoping to hear from you soon in regard to this matter

Yours Very Sincerely

M. Leitch

Indian Head Sask

Mar 21, 1888

He said he wished he was a woman. At this every body laughed for gentlemen do not often express such a wish. It may be that they secretly wish they were women but they do not say so. He wound up by pledging £100 to our cause and said he hoped others would express their appreciation of the meeting in a practical way. Her Ladyship pledged £200 and laid on the table a check for the amount. A Mr. Macleod pledged £100. A Mr. Hind Smith £25, a lady £10, another lady £20, a number of £5 notes were handed in, making the financial result of the meeting about £500.

Besides this 18 collecting cards were taken. The Lord was good to us. He is wonderful in counsel and excellent in working.

5 Montague St.
London W. C.
Mar. 28th 1888.

Rev. N. G. Clark D.D.

Very dear friend
I think you will be glad to know that we are getting on nicely in London.
Lady Ashburton gave us a drawing-room meeting on the 26th. Her Ladyship is a daughter of a former Governor of Ceylon, Stewart-Mackenzie, and a cousin of Miss Mackenzie, the daughter of Lord Mackenzie, with whom we stayed so long in Edinburgh last year. Her Ladyship was born in Ceylon and lived there until she was 12 yrs. of age and has always felt great interest in the welfare of the people.

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Her Ladyship sent out over
400 invitations to her
drawing room also sending
us a number of cards
so that we might invite
any whom we wished to be
present.

On the morning of the 26th
the rains fell and the winds
blew. We did not feel much
troubled for we thought the
Lord knew what use to
make of wind and rain.
When the rain ceased a little
darkness and fog settled
down upon London. We
could scarcely see the
buildings on the opposite
side of the street. We could
only see that lights were
burning in them.
The afternoon was stormy
but when we went to
Lady Ashburtons we

found the reading room well filled
with ladies and gentlemen.
who seemed to be enjoying
themselves. and we were
introduced to a number.
When we assembled in the
drawing room we found that
over 100 ladies & gentlemen
were present — not a large
number but a good attendance
considering the state of the
weather. The audience was
very sympathetic and
seemed to enjoy the meeting.
At the Close, a Mr. Denny asked
permission to say a few words.
He said he made attending
mission meetings a business
but he had to confess that
he had never been so moved
and touched as he was today
and said he believed he was
expressing the feelings of
every one present.

a book "Thoughts on Education" which had a wide circulation and helped much in the effort.

The College in Jaffna was started as a "Peoples College"

The funds were raised for a College which should not be denominational; which should be unsectarian and not under the control of one mission body.

The Natives labored earnestly toward securing £1700 in Ceylon. The funds which were secured in America were secured with a full understanding of the basis on which the College was started. The understanding was that the college should be under the control of a Board of Directors

At the close of the meeting
a number of ladies and
gentlemen came to us and
offered to arrange drawing
rooms and other meetings
for us. Her Ladyship has told
us that she will introduce
us to the Arch bishop of Canterbury
and to others who will help us.
We are meeting with a great-
deal of kindness in London.
Last night we took dinner
with Mr. Eugene Stock. the Sec.
of the C. M. S. We had a long
talk with him. He was very
kind to us, said he had heard
a great-deal about our meetings,
said he was surprised at-
the circles which we had
interested. said our meetings
were going to do immense
good & he hoped we would
go all over England.
He said that Mr. Eleon Gregson
and others were speaking much

against the modes of the General Missionary Societies in India and disturbing the confidence of many, while our plan, he said, was such a powerful one on the other side that we were recovering the people back to their old faith. He said that whatever good we were doing for our own Society and for the work in Japan was trifling compared with the good we were doing to the cause in general. We have heard this said so many times that we trust we may be doing some good.

I am writing to you not in your official capacity as Sec. of the U.B.C.F.M. but as a friend. We hear from

in Jaffna [illegible]
from the natives by almost
every mail. The last mail
brought a letter from Mr. Robt.
Asbury. He is the son of
pastor Asbury who has been
a pastor in our mission for
over fifty years. His son
writes a most pitiful letter
to us saying that he is
laboring under a debt of
£30. This is a large debt
for a native. How came he to
have such a debt? It was brought
about to a considerable extent
by the fact that one son is studying
in Bombay and another in
Colombo. Why are not these boys
studying in the Jaffna College!
Mr. Robt. Asbury was one
of the men who took the most
active part toward the
establishment of the Jaffna
College. And at the time when
this effort was made wrote

If a collegiate course is considered a necessity in the United States to a young man who would make his mark in life it is ten times more so in the British Dominion for wherever the British flag waves you know well that no employment is given (that is, no important post is given) to an applicant unless he can show that he has passed one or other of the different stages of the education which is given in a first-grade College. The Jaffna College, not being a Chartered College, has no recognised existence. The Govt. rule in regard to these matters is becoming stricter and stricter. About a year ago a rule was passed in the Madras

and be a peoples College.
The scheme has never been changed. The help which was given from America and which has been given by the missionaries has been given and accepted with the understanding that the scheme has not been changed.
The College is under the direction of a Board of Directors and the American Missionaries number five out of twenty on that Board.
The people of Jaffna have a very intense desire that we should continue our present effort: they want a College in their midst where their sons may receive the Education which will fit them for the spheres of usefulness which are open to them; for important places which would be much

men than with heathen men.
Such an education can not
at present be obtained in
Jaffna and the leading
men of Jaffna are sending
their sons to India at great
expense. They are separated
from home, from home influence.
they are studying in towns
where heathen influence
is strong and the parents
hearts are being deeply
grieved at these things.
Tell Frank Sanders and ask
him privately about these
things. Charge his travelling
expenses etc to me. His father
had, I think, an active part
in securing funds toward
the starting of the College.
He will tell you that the
sons of the most influential

men in Jaffna, now not-
study in Jaffna College.
The graduates of the Jaffna
College cannot take their
proper place in life (because
the Jaffna College is not a
first-grade institution).
The graduates are shut out
from a hundred avenues
of useful employment -
where men of Christian
character are much needed.
You will admit that a
first-class education is
regarded of some value in
the United States.
Christian men do not think
it will do to send their sons
to some school like Mr. Moody.
They send their sons to a first-
grade college because they
want them to attack the
work of life with trained
intellects.

and sacrifice in Christian giving which shames us all. They have shown an eagerness for Christian service. Their Board of Directors have asked if we will make an attempt to secure an Endowment for the College. We have got down on our knees and asked Christ if we may be loyal slaves in his service. We feel that we have been thrust into the place where we now stand. We had the consent of the Ceylon Mission to undertake the work. We have corresponded with you as we went on and have informed you that we could not do otherwise than follow what seemed to be the leading of God's providence.

presidency to be repeated that
teachers not holding some
degree either B. A. or F. A. (Grad-
in Arts) or not having passed
the Matriculation examination
can not be employed in
Mission schools or Colleges
which receive Govt. Aid.
Unless then the Jaffna College
changes its character its grad-
uates will be shut out from
that great field of usefulness
where they are so much
needed and where they
could do a great work.
Have you read the Jaffna College
booklet which we have circulated
I judge not. I believe the
statements which are made
there can not be controverted.
Are the natives to be put down
because they desire education?
Is it a sin to desire education!

It seems that some people
require a different type
of piety from a native from
what they practise themselves.
The natives, it seems, are to
bring in the millennium
and to do it in a very
curious way. Every principle
of common sense, at least
regarded as such in a
Christian land, is to be
subverted. Education is
to be given up and Brahmins
are to marry pariahs and
then the millennium will
dawn. We have not yet
tried the experiment of
getting on without
education in a Christian
land. and a missionary
would sooner see his
daughter die than see
her marry the highest
caste native Xtian gentleman.

and an English nobleman
would rather see his daugh
-ter die than see her marry
his coachman although he
be a Christian.
The natives of Jaffna are
watching our present effort
with much interest and
they are praying that we
may be successful.
They are hearing the call of
the work which is waiting
for them to do and they
only want help to the
equipment which they need
to enable them to do this
work well. The natives have
shown in many ways
that they deserve our
confidence and sympathy.
They have shown great
activity in Christian work.
They have shown a self sacrificial

from the tail of the American Eagle Etc. x x x"
In the March number of the "Missionary Herald" in an article entitled. "Statement as to the Jaffna College." It is said that the Ceylon Mission does not think it wise to "push this matter of raising funds further." The Missionaries asked us to shorten our stay in Gt. Britain but I think they did not ask us "not to push this matter of raising funds further". We have not rec'd. any such document.
The article in the Herald is kind in tone and for that we thank you over and over again. But what is to be the result of that article? The Herald is circulated to some extent in Gt. Britain and is taken by native pastors in Ceylon.

We have corresponded with our mission girls by almost every mail. We have in our possession a large pile of letters which they have written in reply.
We are willing to have the whole correspondence printed if need be. Such letters would appear as the following

Copy/

Cedar Pitty
May 4th 1887.

Dear Miss Leitch

Your good letter of 7 Apr. enclosing letter of credit for £325- has just been put in my hands. Many thanks for it. We are greatly rejoiced at your success and hope you will be permitted to realize your dreams. I have recd. thus far £120 + £130 + £125 + £20 + £325 = £720 besides

for C. Endowment - £ 200
was it it? I note also
~~that Rs~~ 1000 is credited
to the Jaffna College in
Walkers & Co.'s account.

With much love
Yours in haste
signed R. C. Hastings

Copy

Adupittey
Mar. 17. 1887

Dear Miss Leitch

Your letter of credit
for £ 150 at hand also duplicate
for £ 324. Father is thinking
some of depositing these
sums in the Madras Bank.
I believe it might not be
amiss in you (if you felt
so disposed) to make
inquiries about "the Mercantile
Bank." Is it safe? As for
exchange we have to take
whatever is given - sometimes

favorable as it is sometimes
not so favorable. We rejoice
at your success & fully wish
the money was not all tied
up in Bursaries. Would the
donors be displeased if
some of the money was used
as an Endowment. We want
a fund that we can use
for teachers wages. A Medical
Class. A new professor from
America Etc. Of course
buildings are necessary
too but money for that
you can get in America.
Do you know that Dr. Miller
of the Madras Christian College
is in Scotland × × × ^

Signed / × R. C. Hastings

cc In another letter
When you have plucked a few
more golden hairs from the
Mane of the British Lion go to
the U. States and pluck a few feathers

How are we to reconcile that article with the statements which we have made in public during the past 12 months? What are the facts of the case. What is the truth?

We have told everywhere that the Ceylon mission has asked for £30 000 (not a large sum certainly toward the Endowing and strengthening of a Christian College). We have told that they have asked for the Endowment of the Chair of a Foreign Medical professor, that they want additional buildings, additional foreign and native professors. Etc. We have all these things asked for in their own handwriting & in their printed reports and in a dozen ways. If they were to say now that those things are not needed

what explanation will they give the public. The public will demand an explanation (unless that article in the Herald can be got over in some way) and their answer to the questions which will be asked will have to be printed in the "Christian" or in some other leading journal. We shall not allow it to be thought that we have deceived the public. What we have done we have done in good faith and with the sanction of the "Board of Directors" and in accordance with the wish of the people of Jaffna. We hold that we have not been making an effort contrary to the wish of those who properly hold

only passing an idle hour
when we sent those letters
thinking in a slight degree
to widen their interest in
Mission work. We had been
sending letters to ministers
here and simply stereotyped
a few for America. We did it
without thought. I admit
it was a mistake and un
pozzy we made it out
to prevent the loss of a possible
£60 to your treasury you
will not attempt to hang
a millstone round our necks
to prevent us from securing
£30 000 will you?
Invitations are coming in
to us from all sides to address
meetings. Imagine what may happen
Just at the close
of an enthusiastic meeting
a gentleman stands up
and takes a £1000 note
out of his pocket. He is

the matter in hand.
What will the natives of Jaffna think when they read that article in the Herald? It will raise in their minds a storm of strong dissatisfaction with our missionaries. Perhaps they will not dare to express it - but it will be there. They will probably go to the missionaries and ask if they are responsible for what is said as to their work. The missionaries will deny it - and throw it back on the Board. The Board cannot afford to throw away the confidence and love of the natives. The people in Jaffna are watching every movement connected with this effort - with great interest. They are intelligent men, capable of reasoning

and of weighing and measuring facts and arguments.
They know what is the nature of the Endowment which we are seeking viz. Christian foreign and native professors Bursaries for Christian students. A Christian doctor, buildings, library etc.
To claim that to endow and strengthen a Christian College is not a good thing is a "New theology".
We have friends here who will stand by us. They are "business men" and have a love of fair play.
What is to be done? We know that you are our best friend and we look to you for a suggestion.
If you could, by looking at the matter again, see

your way to, in some way, withdraw this public withholding of your sanction of our effort - it would probably save trouble which I think is certain other wise to follow. Can we not come to some understanding with you so that we may work on lines which you approve? We have not the least wish to solicit funds from the churches in America which contribute to the American Board. We had not the least thought of any financial result of any importance when we sent those letters to the U. States to which you have referred. We laughed when read your letter looking on that in the light of a campaign. We were

in the act of handing it to us, some one else stands up and pulls the "Missionary Herald" out of his pocket and reads "~~statement~~ about the Jaffna College" we are asked to explain. We pull from our ~~letter~~ pocket a very kind letter from Dr. Clark (written after you have recd. this letter) giving the proper explanation. Every body is pleased. The man gives the check for the £100 and we anew thank God who is wonderful in counsel and excellent in working.

Yours with Christian regards
M. Leitch

way of living. The boy took dysentery and had it repeatedly and to such an extent, that an illness to which he was subject fastened itself upon him and his father went to Pasamalai and brought home his eldest son shattered in health for life. We sent another boy to Pasamalai College and he broke down in health and was brought home very ill. We tried a third boy but found that the institution was full and could not find room for even one Jaffna boy. Therefore we do not see that there is any hope from that quarter for the 200 Jaffna students who are now studying out-side of Jaffna.

3 Montague Street
Russell square
London W.C.
Apr. 14th/88

Rev. R. A. Clark D.D.

Very dear friend
We rec'd. last evening your
kind favor of Mar 28th
We have to inform you that
we are intimately acquainted
with the Padamalai College
We have visited it on several
occasions
Some years ago we sent
Pastor Hainington's eldest
son there to study.
Within a few months he
completely broke down in
health. the cause probably
being that the food which a
low caste student can subsist
on will not suffice for
boys who have been
accustomed to a different-

for his High School. He advertised for a number of months and offered a high salary but he could not get one and had to appoint a heathen master.

Mr Jones may have obtained a Christian master ere this. We do not know in regard to that point, but we do know that the majority of Mission High Schools in India are yet unsupplied with Christian teachers for the upper standards in these High Schools and Colleges.

We feel anxious that the Jaffna College should not be dwarfed in its growth because we do not like to see Jaffna's noblest-sons and at a time sacrificed in heathen schools an offering to "Siva".

Has the Pasamalai College a strong staff of teachers, a large number of bursaries at its disposal, abundant building accommodation etc? Certainly not.

Can it meet the needs of 16.000.000 of Tamil speaking people in Southern India? Can it flash its rays of light into the most distant corners of that wide field? About a year and a half ago when we last visited Pasamalai it could not flash its rays of light so as to dispel the darkness even within the distance of a mile.

Madura is within a mile or so of Pasamalai and at that time Mr Jones was advertising for a Christian head teacher

to become like the dead sea by being kept too much shut up. We want them to overflow their banks, and to flow freely throughout Ceylon and India. We do not believe that by exporting religion to India we shall have less in Jaffna. We are sure that the more we give away the more we shall have.

And we wish the Christians at home instead of pouring out the volume of their wealth in the worship of the world, the devil, and the flesh, to have the opportunity of helping this institution in its good work.

We believe that last year's work was the best we have ever done for Jaffna.

Because we do not wish to see Mission Schools throughout India suffering by the lack of Christian teachers, when we could, to some extent, had we in Jaffna a well equipped College, supply that need.

We do not wish to have the young girls of Jaffna, 200 at a time, sacrificed. an offering to "Siva"* by becoming the wives of infidels and Agnostics. when trained in heathen schools in India, when these same men, had they had the advantage of an education in a Christian College, might have possessed quite different characters.

We do not wish the Christian life in Jaffna to stagnate. We do not want its waters

* (the destroyer)

Miss Mary Leitch

London Apr. 14. 1888.

Rec'd April 28.

We secured £4000, i.e. 40 Bursaries. One Bursary will, in the next hundred years, aid 20 students and 40 Bursaries will in the next hundred years aid 800.

We believe to have secured the funds which will, within the next hundred years, aid 800 students in a Christian College, a good year's work.

We hope within this year, by God's help, to see a Medical Department set-on foot.

With our united regards

Very sincerely yours

Mary Leitch

to go on courageously with our work. Certainly the Medical Department will be kept wholly separate from the Literary Department. We hope so to endow the Medical Dept. that it shall not be obliged to go begging to its neighbors for help. We think the endowing the Chair of a Christian Medical professor will not "turn aside the Jaffna College from being a Christian College." We are confident that the endowing of this Medical Chair will be the greatest possible aid to the Christian work in general. We think we are following in the footsteps of him who healed the sick and fed the hungry and thus

29 Montague Place
Russell Sq.
May 17th 88

Rev. N. G. Clark D.D.

Dear Sir

Your favors of Apr. 23d and May 2nd have come to hand. I have much pleasure in forwarding with this a copy of a letter just rec'd from Rev. S. W. Howland Sec. of Board of Directors of Jaffna College and signed by the other members of the Board of Directors.

We thank the Lord for this unanimous decision on the part of the Board of Directors in favor of Dr. Marston, and we think the way is now open for us

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gentlemen, while in Gt. Britain, should inadvertently make any remarks of a nature to throw a shade of discredit on our effort - we may feel obliged, for truths sake, to spread all the facts of the case before the public. We could do this by means of the public journals of Gt. Britain and America. We shall, if need be, regard the public as the supreme Court - to which to appeal. We live, thank God, in a very "happy day. All we ask is "fair play."

The Ceylon Mission and Directors know every inch of the ground on which we are treading and if we are let-alone everything can be carried through to a satisfactory issue, to all concerned.

exemplified the glorious
Gospel which he preached.
We shall be glad to see
Dr. Thompson and Dr. Smith
on their arrival in Gt. Britain.
We shall remain at our
present address the coming
five weeks.
They will probably meet here
some people who have
shown us great kindness.
They will I trust be guarded
as to any statements they
make regarding us and
our present effort.
Did we stand in merely
the position of private
individuals our personal
reputation would not be
worth mentioning, but here
our name represents not
in any sense ourselves
but a cause. If either of those

by the show of authority.
If the cause which we advocate is put down it will be because righteousness, justice and truth have put it down and then we will kiss the hand that crushes it; but a show of authority will not put it down.
We desire peace if it can be had with honor and it is because (while we are ready to defend our cause) we desire peace I write this letter.
We are happy to report progress in our effort.
A few days since a lady here intimated her intention of giving about $10.00 toward the work in Jaffna.
With Christian regards
Sincerely yours
M. Ertch

It is possible that those who have been on the field, who have felt the weight and sharp edge of facts cutting into heart and soul, may have some knowledge of things which those stationed ten thousand miles distant cannot possess. I am writing to you freely and informally. You know ~~that~~ it is only the cause which we have at heart, and that in defence of it we are ready to put every personal consideration out of sight.

We have already sacrificed much for this cause but we stand ready to sacrifice more, if need be. We shall not be intimidated

39 Bank Street
City
Oct 25/88

Mrs Leitch

Rev. N. G. Clark

Dear Sir

In the letter which I have just mailed to you I think I neglected to mention ~~that~~ a friend at whose house I stayed last night pledged £4000 to Jaffna College that brings the sum now ~~pledged~~ secured up to £13.000 that is $65.000 I mention this because I am sure you will be glad to see that we are getting on

Sincerely Yours
Mary Leitch

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39 Bible House
New York City
Oct. 23d 1888

Rev N. G. Clark
Very dear Sir
We thank you for your kind favor of Oct. 17th
It is in every way satisfactory.
We shall observe all the cautions given in your letter.
We shall be glad to write you from time to time and shall always feel deep gratitude to you for all that you have done for us
In haste
Sincerely and affectionately
Yours.
Mary Leitch

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Miss Mary Leitch.

New York, Oct. 23, 1888.

Rec'd Oct. 24.

another £5-0 this year.
She gave £100 last-year
and gave up her summer
house in order that with
the rent-thus obtained
she might-do this.
We feel much encouraged
for we feel that the Lord
has not forsaken us.
With our united kind
regards and much love
to Mrs Black and family
Very truly yours
Mary Leitch

1320
35
6600
3960
46200
47560
Sam

York England
Nov. 12th 1888

Dear Dr. Clark

I write just a line to let you know that we are getting on well in our work. I think you will be pleased to know that our first meeting after our return to England resulted in £104 to Jaffna College the donors being Mr. & Mrs. Morris. Mr Morris is the manufacturer of a "sheep dip" which is used all over the world. The same day brought a letter from one of our good Scotch friends saying she would try and give

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York, Nov. 12

Rec'd Nov.

4

12, 1888.

v. 26.

few shillings were placed in his hands for the purpose of defraying any incidental expense which might be connected with remailing our letters. That is about the extent of our dealings with him.

We deposit funds with the knowledge and sanction and under the direction of the Alpha Directors of the College.

With our united kind regards

Very sincerely yours

Mary Leitch

19 New Bridge St.
London E. C.
Nov. 16th 1888

Rev. N. G. Clark D. D. Rec'd Dec. 3, 1888.

Dear Friend

Thanks for your favor of Nov. 2nd.

Certainly the "guess" which you made with regard to the friend who pledged £4000 was a very good one.

Thank you for your caution with regard to Mr. Stanton I am happy to inform you that we never have and do not propose to place any funds at his disposal.

When we left England a

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People here who are best-informed with regard to India not only believe thoroughly in higher education but are especially interested in medical missions, believing that they manifest the very spirit of the gospel and that the gospel is "not only to be preached by the living voice but by loving deeds as well." We know that the message we have to give is "God so loved the World" but the question is, how shall we get men to listen to that message!

Dr. Livingston said truly, that "preaching the gospel to the heathen includes much more than is implied in the usual picture of a missionary — a man going about with a Bible under his arm."

19 New Bridge Street
London E.C.
Jan 20th 1889

Rev. N. G. Clark.

Very dear Sir

We have much pleasure in acknowledging your kind favor of Jan. 3d

I think you will be glad to learn that we have already secured in cash or promises over £15.000. toward the Endowment of Jaffna College and medical Departments. We find the way opening up for us here very nicely, and we have twice the number of invitations to address meetings that we are able to accept.

Our cause is the more popular because there is to be a medical Department - set - on foot - in connection with the College

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Christ. and we are debtors to the heathen until we have given them the benefits of which we have partaken freely.
Paul said "I am debtor both to the Greeks and to the Barbarians."
There can be no doubt the Directors in Ceylon will only spend on the medical department monies which have been contributed directly for that object, but you cannot suppose that we will content ourselves by asking for only a small sum toward that work.
The people of Great Britain are spending annually
£ 126.000.000 sterling for strong drink!! and
£ 13.000.000 sterling for tobacco!!

He must show that the gospel has regard to the life that now is as well as to that which is to come. Christ not only preached the gospel but he healed the sick and the command given was "Heal the sick and say the kingdom of God is come nigh unto you." We hope that this medical department will become a most effectual agency in winning the hearts of the people of Jaffna.

I think that one who has not lived in a heathen as well as in a Christian land can hardly imagine the difference there is between them.

We in these favored lands are the possessors of an inheritance which has come to us through

intention when making our appeals to ask for enough, and we are quite sure that the Board in Ceylon will make a wise use of whatever we are able to secure.

A medical mission in the foreign field cannot now be regarded in the light of an experiment; especially in a country like India or Ceylon where the people are civilized and have a sincere respect for European science and skill.

A great-deal depends on the standing which the medical department takes at the outset. It would be quite easy to start it in a small, mean way, to fill the beds

But for giving the gospel to the heathen only one and a quarter million.
When we stand before an audience of a thousand people, as we do frequently, and plead for a medical work for northern Ceylon with a population of 300.000 people, fellow-subjects with the people of Great-Britain shall we plead for a small, infantile department - with a hospital capable of accommodating six beds?
Is there a danger of asking the British Christians to do too much?
Their giving at-present is at the rate of five farthings per. month per. the member.! It is our

because our undertaking looked like rather a difficult one that even strangers have felt they must help us.
Now having got started on that medical department, by God's grace, we will not stop till we see it shine.
How a Society like the F.B.F.M. with 4 4 00 Churches each of it could ever have felt faint hearted about medical departments in connection with your foreign mission work is something we are quite unable to comprehend.
We know well that those 4 4 00 churches are not hurting themselves by the amounts which they are contributing to the foreign mission cause, but they are hurting themselves by not contributing.

with a few outcasts; to hire lowcaste and ill paid nurses as attendants; to take a few ill prepared and unsuitable young men as medical students, and in such ways give the department a low stamp which it might not recover from in many years. But this is just what we intend to avoid. It must be made popular at the outset, and then it will receive countenance and support from the natives. If we were to ask funds from our British friends for a small hospital and for a small work they would not think our cause worth listening to or troubling themselves about. It was chiefly

to send their doctors, who are appointed to India and such fields where eye & ear and a variety of such diseases prevail, to Vienna for a few months study of specialties. Besides, all kinds of surgical instruments and a medical outfit may be obtained in Vienna at about 20 % less cost than in London. The lady whom we hope to have for lady doctor is now studying special subjects in Vienna. She has passed her M. D. at Edinburgh besides passing the M.R.C.S & L.R.C.P. in London.

It is felt here that a medical missionary, standing almost alone and not having at hand other members of the profession

The Moravian churches support or send out five foreign missionaries for every minister kept at home. If the Cong. churches in the United States were to do like that they would be maintaining now in the foreign field something like 20,000 missionaries!! Would not that bring a blessing to the home churches and hasten on the speedy Evangelization of the world.?

Dr. Marston was fully qualified as a doctor when appointed to the work in Ceylon i.e. he had the ordinary qualifications of an M.D. Besides this he had a year of successful practice in London. But it is the custom of English societies

but without having any responsi-
-bility with regard to it.
You will easily see how
important it is that he make
a good start with the Tamil
before going to Jaffna for you
can understand how the
very day he lands people will
be brought to him suffering
with the most terrible diseases
and illnesses and he could
not have the heart of a man
and refuse to treat them.
They will come to him daily
from all parts of Jaffna.
He would have to treat them
or get a very bad name
at the outset and be very much
misunderstood.
The temptation to break in
on the time which should
be given religiously to the study

to consult with, can hardly be too well prepared for such a responsible position as he occupies.
Dr. Marston expects to look thoroughly into medical work as it is conducted in India before starting his own.
This is with the advice of Drs. Maxwell, Lowe, & Pringle, three of the leaders in the medical profession here and who have all carried on an important work on foreign mission ground.
It is expected that he will spend some time in Madras studying Tamil, with the aid of a native Jaffna Munshi.
And in the mean time keep in touch with medical work as carried on there

carry it on. but such is not the case with Dr. Marston as the medical work has not yet been begun. Also as Dr. Marston is gifted as an evangelist we feel that the getting of the language is an important matter.
We admit that Dr. Green picked up Tamil in a very remarkable way. but every one has not such a gift for acquiring a language.
The funds collected for the College and Medical departments will be under the control and management of the Board of Directors in Ceylon.
The Literary and Medical Dept's. will be kept entirely distinct and the funds collected for each department will be kept quite distinct.

of Tamil would be great.
You see the case of the medical
missionary is different from
that of the ordained missionary.
The Drs. above named Messrs
Howe, Maxwell & Pringle
spoke with us earnestly on
this point: and recommended
that Dr. Marston should study
Tamil in southern India, before
going to Jaffna.
We think that a missionary
ought not to be allowed to go
to his station until he has
fairly mastered the language,
Especially when there is no
pressing need of his doing so.
There may be circumstances
such as where a work has been
commenced when a new
missionary might have to go
at once to the field in order to

the Board of Directors in Ceylon but I would call your attention to the fact that Dr. Marston is not an American. If he has a family he will have to educate them in England, not in America. It costs much more to bring up a family in a respectable way and educate them in England than in America. When American Missionaries send their children home they often receive the benefit of scholarships & helps do they not, such as Mrs. Walker's Home? but there is no society back of Dr. Marston for him to receive help from. When he retires it will cost him more to live in Gt. Britain than in the United States.

We had the pleasure last-month of sending to Ceylon £600 toward six medical scholarships of £100 each the money was given for that purpose and will be so applied
Special money was given to meet the expenses of Dr. Marsden's trip through India. It is being applied accordingly. A number of annual subscriptions have been promised to meet the salary of the medical professor. We are now securing funds toward the erection of a hospital. With regard to Dr. Marsden's salary, that will be fixed by

Board of Directors in Jaffna including the English and American Missionaries in a way that will be satisfactory to all concerned. The Kingdom of God is not meat & drink but righteousness and peace and joy in the Holy Ghost.
The members of the Salvation Army are begging their bread from door to door all over Ceylon and India
There is not a fixed, uniform salary for Missionaries.
Dr. Marsden will not retain fees but will turn them into the general Treasury. He clearly understands this point.
With regard to funds promised by our good friends in the United States, they have not-

We cannot expect him to give up his nationality. You do not ask an American to take the salary of a native nor give a native the salary of an American because they are differently circumstanced. Neither is there any reason why an English man should be asked to take the salary of an American nor an American the salary of an English man.

The English missionaries do not receive the same salary as the American missionaries and yet they have lived and worked harmoniously together the past 70 yrs.

We feel confident that the question with regard to Dr. Marston's salary will be settled by the

they were very pleased to hear that Dr. McKeith was on his way to Ceylon as a medical missionary. They invited a number of friends to their house to hear the news received of the work in Ceylon. Mr Crosfield was the chairman and at the close of the meeting promised £100 for a medical scholarship to be called the Crosfield & Harden Medical Scholarship. Another gentleman present promised £100 and others from small sums up to £10. £5 etc.

Mr Crosfield is a large manufacturer of soap & soap and in his establishment employs over 500 men

yet been paid but when they are paid they will probably be turned over to the Trustees of Jaffna College in the United States to be held there and the income passed on from year to year to Ceylon. We are most grateful to you for your kind and helpful letter. We will give careful attention to the points to which you have referred.

Ever grateful for your kindness and with our united sincere regards

Very truly yours
Mary Eutch

Miss Mary Lanier.

London, Jan. 20, 1889.

Rec'd Feb. 2.

they were very pleased to hear that Dr. Marston was on his way to Ceylon as a medical missionary. They invited a number of friends to their beautiful home to hear an account of the work in Ceylon Mr Crossley was our Chairman and at the close of the meeting promised £100 as a medical scholarship to be called the Crossley & Marston Medical Scholarship Another gentleman present promised £100 and others gave small sums of £10. £5 etc.

Mr Crossley is a large manufacturer of woolen goods and in one establishment employs over 5000 men

Bermerside
Halifax Feb 11th 89

Dear Dr. Leach

Just a line to let you know that we are prospering well in our present effort. We have secured up to date a little over £15,000 given or promised. We have been entertained for for some time by Mr. & Mrs. Edward Crossley.

Mr Crossley is a member of Parliament and Mrs. Crossley is a daughter of Sir Edward Baines. They knew Dr. Marsden as a boy. He said his education in a School built and endowed by the Crossleys at an expense of over £100,000

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the funds of their society.
We have agreed to do so.
We work on the principle
of an American robs is here
in London selling medicine
He pulls teeth freely & then
after having for hours
pulled teeth and pleased
everybody he sells his
medicines making a profit
of £20 or £30 per day.
So likewise we give our
time freely toward helping
on the work of different
societies and in the mean
time we find the people
of their own accord expressing
a deep interest in our
special cause.
We hope to be able to
secure the whole fund

He also has a number of other establishments in different parts of the country He is an earnest Christian man and recently gave £30,000 toward the building of a church. He has asked us to let him hear from us frequently and as he has no children we are quite sure he will be willing to help the work from time to time.

We have recently been asked by the Sec. of the Indian Female Normal School and Evangelization Society to address 22 meetings in their behalf with the object in view of endeavouring to secure £1800 in annual subscriptions towards

Bermerside, Feb. 11. 1889.

Rec'd Feb. 26.

required within a year
or eighteen months.
We are both feeling much
stronger and in better
condition for work than we
were when in the U. States.
Hoping that yourself and
family are enjoying good
health and with our
united sincere regards
Very truly yours
M Leitch
"He that waterth others shall
be watered also himself."

blaze but after all the fire which they make is only like a fire of shavings. It doesn't amount to much. and as for the Strict Baptists, they cannot do much harm. They are almost without influence. They have no schools of any importance. They have no medical mission work. Their workers do not possess the power which lies in either education, money talent or grace.
The Strict Baptists and the Salvation Army could no more break up the work which is being carried on in Jaffna than a number of Mosquitoes could break the back of an elephant.

19 New Bridge Street
London E. C.
March 4th 1889

Rev. N. M. Clark D. D. Rec'd March 16. 1889

Dear Friend

We have just returned to London after an absence of five weeks.
A package of letters addressed to us, C/o Spicer Bros., by some mistake was misplaced and we have only now rec'd. them. Your favours of Jan. 25th and Feb. 14th were among the number.
With reference to the matter of the Salvation Army taking up their head quarters in Jaffna I do not think on the whole we have much to fear. They make a great spread, and kindle quite a

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We heard some time ago from Dr. & Mrs. Marston from Bombay. They will probably, by this time, be in Southern India engaged in the Study of the Tamil language. We have advised them to spend some months in Madras making a start in Tamil and keeping in touch with medical mission work as it is being carried on there. We feel that it is important that Dr. Marston make a start in Tamil before landing in Jaffna, because as soon as he reaches Jaffna people will begin coming to him for medical treatment. He would at once have his hands full of work. You see the case of a medical missionary is different from that of an

The Mission work in North Ceylon represents 15,000 children in Mission Schools. Do you not think that the Societies which hold in hand the training of the children of a people, hold in their hands the balance of power? Certainly they do. The College is a power. The five Girls' Boarding Schools. The three large, Boys' Training Schools, The Tillipally Training & Industrial School. All these have a powerful influence over the people. Also the printing press which is worked to some extent under Mission supervision and now the Medical Department about to be established will will doubtless be a great power for good and blessing.

fell- the importance of this to his future work.
Dr. & Mrs. Marston will reach Joppa before the close of this year. By that time they will have made a start in the study of Tamil and will be ready to begin work.
We hope the plan of sending out Mr. Fay Mills will not fall through.
Even though the Presbyterian Board did not see its way to share in the undertaking surely the American Board of Commissioners to Foreign Missions would not lose the opportunity of sending out such men as Fay Mills & Dr. Pentecost.
There can be almost no doubt that with God's blessing those men would do for

ordinary missionary.
He could not turn away
patients suffering with
terrible diseases with
out-treatment. It would
seem cruel and prejudice
the people against him.
But how & when would
he learn Tamil! He must
make a start in the language
before he reaches Jaffna.
This plan is in accordance
with the advice of such
men here as Dr. Maxwell,
Dr Lowe, and others who
have had experience in
medical mission work
in the foreign field.
The expenses for his tour
and stay in India were
met by a friend who

At Mr. Moody's meetings there, came to St. Johnsbury and hundreds in that and adjoining towns came to Christ - more than 100 from our little town of Ryegate.
Just such showers of blessing were felt - all over the country. Now, the settled ministers in those towns were earnest, faithful Christian men. But they were not - revivalists.
The Missionaries in India & Ceylon are earnest, Christian men. They have done and are doing a grand work but - not - many of them are in the strict sense of the word revivalists.

the native churches in India and Ceylon just what Moody did for the churches in the United States and Great Britain.

Revivalists are needed in the Foreign Field. They could be spared from the home field. There are now scores & scores of good and capable evangelists in the U. S. & Gt. Britain. It was wonderful how waves of blessing from the meetings held by Moody in the large towns flowed out even into the country districts. We felt it even in our little town of Ryegate, Vermont. Christian workers from Boston who had been blessed at-

secure in a very few weeks the whole sum required. It would be a good thing for some of your rich churches which are stagnating and being choked with wealth to be shown something which they might do with it - to have some out-let. Please allow me to say that you need not ~~speak~~ fear of our returning to Ceylon before we have secured the whole fund needed by the College and Medical Department. We cannot be moved from this purpose unless God in his providence completely obstructs our way.

Ever grateful to you for your unfailing kindness to us. Very truly yours W. Leitch

We are in desperate need
of revival preachers in
India and Ceylon.
We beg of you to send out
a few such men as Dr. Pentecost
, Fay Mills and others.
Let the native Christians
learn their methods of
work and I believe we will
have showers of blessing
and that the rivers and streams
and rivulets will flow through
the whole land of India
You would not be afraid
of the matter of expense would
you, with 4,000 churches
each of your society?
We will visit the United
States in the summer if
you like. I believe with
God's blessing we could

Oodooville. Jaffna. Ceylon

Dr. Clark

March 31. 1886

Very dear Sir

A little more than a year has passed since we sent you our last Annual Report. Since then our home has been at Oodooville with Rev. and Mrs. H. H. Howland and the year has been to us a very pleasant and an encouraging one.

Within the 14 months since we wrote to you 60 have joined the Oodooville Church on profession of faith; 30 from the villages and 30 from the Boarding School.

It was an interesting sight to see young girls with bright earnest faces, young men in the promise of manhood, fathers and mothers with their little children in their arms or clinging to their garments, old men and women feeble and bowed with age, one leaning on his staff, all standing up together, the rich and the poor, the Vellali, the Kovia, and the Parial, and together confessing before all the congregation their faith in Jesus, the Savior of the world, their one Lord.

At present, the list of inquirers numbers 130. ~~names~~. A copy is given to each of the leading Church members with the request that they will pray for and encourage these individuals. Two meetings for these inquirers, the one for women, the other for men, are regularly held every Sunday immediately after the morning Service.

No P/ Sabbath afternoons, after the Sunday School teachers' meeting, the Christian men go out in companies and teach six village S. Schools. They are accompanied by about 20 boys from the Station who can assist by singing. The Christian women are divided into seven companies and go out Sabbath afternoons and hold meetings in heathen homes. These meetings are arranged for the weekly by the leader of each company and the notice is read Sabbath mornings at the close of church service that each Christian woman may know where to go.

Our little girls who can sing well also go with these women to aid in the singing. In this way we try to train up our boys and girls with a view to their being Christian workers in the future and we believe that after the Christians are well fed in the morning the best way to keep them from becoming spiritual dyspeptics is to give them plenty of work to do in the afternoons.

The Station S. School has been well attended during the year averaging about 250. On the Christmas occasion about 500 children were present and each received a colored paper bag of fruits, sweets and biscuits. The children on the Roll of Honor received new Tamil Testaments and it has been a constant pleasure to us to see them bring these always to Church and S. School and Friday Prayer meetings and to the meetings of the Young people's Soc'y of Christian Endeavor.

I presented them each with a bit of pencil which is tied to the Testament with a string and they always mark

the text of the S. Sch. Lesson and the verse which each has learned to recite in the Children's meeting. Thus their New Testaments are becoming known and precious to them and it is delightful to see how quickly their little fingers can often turn to a text when it is called for. We have now 1950 children in Sunday Schools.

Christmas Trees.

In Oodooville, Manepay, Navaly and Panditeripo we had altogether ten Christmas Trees and gave away to the Roll of Honor children 102 Tamil New Testaments. Will you not pray with us that God will bless his own Word to these young hearts and in so many homes. The well filled home boxes received from America just before Christmas lightened our labors greatly and made the occasions very happy ones to hundreds of pleased recipients. Could the children at home who prepared the gifts, have seen the joy of all the little children here who received them I think they would have felt repaid for their trouble. The more expensive picture books, beautiful scrap books dressed dolls etc. which seemed too choice for the village children proved just the thing for prizes for the girls of the Boarding school who were glad to carry them home and show them with pride to their friends. The total attendance at all our Christmas Trees was over 3000 men, women and children.

Manepay Navaly and Panditaripo.

The work in these fields has gone on much as usual. 21 new members were received into these churches on profession of faith,

You are familiar with the work in its general features as we have reported it fully in previous years. Although we have not been residing at Manapay the native helpers and Christians have kept up the work in all its departments, day schools, Sabbath Schools, moonlight and Sabbath services with most commendable energy. Something of the work done in the day schools and S. Schools will be seen by the following statistics enclosed. (Please see the printed slip)

The Young People's Society of Christian Endeavor.

"One feature of the year has been the establishing of three Y. P. S. C. E. Endeavor which together number 171 members. They hold regular weekly meetings and the young boys and girls who are members seem to be taking hold of the work in a most encouraging way and they quite surprise me with their willingness, enthusiasm and interest. The idea seems to be one which may well be adopted in this country and we hope a few years may shew many such Societies started in Ceylon and India."

The fifty copies of the "Children and the Church" sent me at Christmas were judiciously distributed to Missionaries and Christian workers in South India and Ceylon and many appreciative letters have been received in return.

Bible Women.

The ten Bible Women under our charge have carried on their work as usual and the results have been encouraging. They have taught Scripture Lessons to 136 women and grown up girls in their homes and to 275 young girls in the village schools altogether 411

have been under their care during the past year. Of these 11 have joined the church during the year, as a result, under God's blessing, of their labors and there are a good many others among those whom they are teaching who, prevented from publicly professing Christ, still give evidence that they love Him in their hearts. They report 44 inquirers and 17 candidates for church membership among those whom they regularly visit. They have sold 50 Bible portions 88 religious and 33 School books during past year and have distributed gratuitously 40 Bible portions, 40 Religious books and 188 religious tracts. They have held 480 meetings in the villages in the homes of heathen women. The average attendance of girls and women at such meetings has been about 12. The average number of miles walked by each woman per week 13 and average number of hours spent by each per day 5. The work is laborious and very trying to the health and they often suffer through exposure to the hot sun. They receive very small salaries, scarcely enough to feed and clothe them. I should strongly advise their salaries being raised so that their minds being relieved from pecuniary anxiety, they might give their whole time to this work and thus do it better. As far as I have been able to learn Bible women are better paid in other Missions in South India and Ceylon.

They have great opportunities for doing good and

I have been glad to see the earnest self denying spirit which they have manifested. They need the prayers of their supporters and of the Christian women of America.

Oodooville Girls' Boarding School.

The Oodooville Girls' Boarding School has made substantial progress in several directions during the past year. There were 86 girls in the school in Jany 1885. The school was examined in Feby and earned a Govt. Grant of Rs 1950.00 a larger Grant than any ever before earned by the school. A class of 4 girls graduated and 6 others left the school. In March a new class of 26 girls was taken.

Of the 102 girls in the school after new class was taken 62 were of Christian parentage and 40 of heathen and 38 were members of the church and 30 have since joined. Of the 34 girls remaining who have not yet professed Christ I believe many have really received Him as their Saviour and we hope they will be received into the church the coming year. Much earnestness has been shewn by the Christian girls of the school in trying to lead the other girls to Christ. They have been accustomed to hold daily prayer meeting with them each Christian girl taking with her one girl who was not a Christian reading to her from the Bible and praying with her. The School has also been made by Government a Girls Training School and is the only such school in the island. It is thus prepared to give an additional two years'

course to girls wishing to prepare themselves as teachers. The last of the year a new teacher was employed in the school and just now we have added another to our staff of teachers. They are both Graduates of the Jaffna College and earnest Christian men. The School came out at the end of the year without debt and also was able to pay off a debt of about Rs. 600.00 incurred the previous year.

An Endowment Fund of £1360 has been raised for the School during the past year. Of this £530 were subscribed in the South of the Island of which sum £475 have already been received. These subscriptions were given by many different classes of people, English residents including the acting Governor, Government officials, Singhalese, Mahomedans, Tamils and Burghers altogether about 400 subscribers of many faiths but all of whom knew something of the work of the Am. Mission and were glad of this opportunity of expressing their appreciation of it. Subscriptions to the amount of £700 have been secured in Jaffna. This was mostly from Native Christians many of whom spoke with much gratitude of the help they had received in their education from the Missionaries in former years. Other Subscribers were Civilies who were yet glad to show that they appreciated the good work which all confessed the educational institutions of our Mission were doing.

On the whole I was much surprised at the willing-

ness with which the natives of Jaffna gave toward this object, knowing as I did that such giving meant a great deal of self-denial, for in the case of many Christians it was over and above one tenth of their income which they now give to the cause of Christ.

The Revd. & Mrs. Howland have also received in America £130.

About £300 are yet required with what was formerly in the Bank to raise the Fund to the required amount. Viz. £2000.

We trust that God will open some hearts to make up this amount. We will then feel that the future of this noble institution which is now in its sixty second year and has educated more than 700 girls is financially secured.

The previous month the graduating exercises of the 8th standard took place, a description of which appeared in the Ceylon Daily Observer and is herewith inserted. - - - -

The entrance examination for a new class was held in March 16th when the unprecedented number of over 100 girls appeared as candidates which fact speaks well for the growing popularity of the School. A class of about 50 girls has been received.

/ Trip to the island.

The day after the graduating exercises of our Boarding School I took a trip to islands lying S. West of Jaffna. We visited

LOCALS.

On Feb. 15th the Uduville Girls Boarding school closed its school year, graduating a class of 24 girls. This is perhaps the largest class ever graduated by this school. The public exercises connected with the occasion were attended by several Missionaries and a large number of native friends, including many of the leading educated men and women of Jaffna. Looking over the audience one could not help noticing how large a number of the women were former graduates of this institution. Their faces showed the pleasure they had in revisiting their Alma Mater and listening to the recitations and songs of their children who are now in the school. All the graduating class took part in the exercises, eighteen giving short English recitations and six reading Tamil essays on the following subjects: The Women of India, The Wonders of the Nineteenth Century, The Power of Christianity, Lord Shaftesbury, The Duty of the Women of Jaffna in regard to Temperance, and the Class History and Valedictory. The exercises were varied by frequent songs—a Tamil lyric, a motion song, a childrens English play-song, a Tonic Sol-Fa round, a chant, two English part songs and a good-by lyric composed for the occasion and sung responsively by the graduating class and the school. The progress of the pupils in vocal music was shown by the part songs in which they carried the soprano, alto and tenor correctly in good time and with pleasing effect. Six girls also played on the organ accompanying the singing. At the close of these exercises the chairman, the Rev. E. P. Hastings D.D. made some appropriate remarks in which he asked the audience to picture in their minds the condition of things in Jaffna in 1816, when the missionaries first came here. Then there were no educated women, no girls schools, no printed Tamil Bible or school books. Comparing this with what we see to day we may well exclaim "What hath God wrought." The speaker mentioned with much emotion that all the members of the graduating class were professing Christians. He then awarded to each of the class a diploma, a Tamil Reference Bible and a Lyric and Hymn Book. Each was at the same time presented with a work-basket containing scissors, needles, thread, &c. by the lady principal. Prizes were then awarded to nineteen girls for general scholarship, these having received very high marks in their daily recitations, as well as for needle work, scripture and deportment. Eight prizes for punctuality and attendance, three prizes for instrumental music, four prizes for neatness of person, dress, belongings etc, and two prizes for cooking were awarded. The exercises closed with the benediction. The occasion seems to have been enjoyed by all

Candidates for a new class will be examined on March 16th and the school will reopen on March 22nd.

In the Govt. Grant Examination held a few days ago, the school passed 84 per cent and and earned ~~a larger grant than ever before~~. Rs. 2450,00

Six were presented to the Queen's Scholars Entrance Examination; all passed in the vernacular and three passed in English as well.

DISTRICT COURT. Mr. Conolly, our new district

லியம யோன்ஸ்களாற் றேங்குமென்று கட்டியம் கூற யார் பின்னிற்பார்?

யாழ்ப்பாணம்.

கமக்காரர்படுந்துயரம்.-Farmers and Harvest.— நாம்படும் துயரம் பார்ப்பாரியார்? கமத்தொழில் விருத்திக்காய் நம்மைத் தைரியப்படுத்துவாரியார்? அன்னையரோத்த மன்னவரும் நம்மைப் பார்க்கின்றாரா என்று கூக்குரலிடுவார்க்கு யாதுத்தரஞ் சொல்வோம்? குளக்கட்டுவேலைகள் குறைவற நடக்கவில்லையா? நீர்ப்பாய்ச்சும் வேலையில் வருடாந்தம் அரசாட்சியார் செலவிடும் பணத்தொகை நுமக்கன்னத்துவாரத்தில் விழுந்ததில்லையா? ஐரோப்பிய கலப்பைகள் எத்தனை இலங்கையுட்புகுந்தன. இன்னுமோராண்டிற் சுருஷிபாடசாலை மாணுக்கரோரிவணயோரிவை இஷபங்களோடும் ஒவ்வோர் கலப்பையோடும் அந்தந்த மாகாணங்களிலே தோன்றப்போகிறார்களே. புதிய வகுப்புமொன்று சேர்க்கப்பட்டதே. இவையெல்லா முணராவந்நியர்போல நம்மைப்பார்ப்பாரில்லையென்று விசாரிக்கின்றீரா? என்றால் நன்றுசொன்னீர், அப்பாவென்றால் உச்சிதுளிருமா? பூவரசங்குளத்தில் மானுக்குப் பன்றிசுட்டானிலே இலக்குப்பிடித்த சுமடனைப்போல இங்கே வலிகாமம மேற்கிலே, வடக்கிலே, கிழக்கிலே நாம்படுந் துயரத்துக்கு அங்கே கந்தளாயிலும், காளாவிலும், திசாவாயாவிலுங் குளங்கட்டல் பரிகரிப்பாகுமா? அவற்றால் நமக்கு வேளாண்மை சீர்ப்படுமோ? எருப்பெய்தோம், உழதோம், கொத்தினோம், விதைத்தோம், இளங்கவளகட்டினோம், நீர்க்கால்யாத்தோம். விளைந்ததென்று இலவுகாத்த கிளிபோற்காத்தோம், கையிலேட்டியதை வாய்க்குட் கொண்டுபோகத் தட்டியூற்றினாற்போல, வெட்டினவை யடிக்கியபடியும், மிதித்தவை தூற்றியபடியும், தூற்றினவை ஏற்றினபடியும், குவித்தவை பிரித்தபடியுமிருக்க மறுபடியு மறுபடியும் அடைமழையடைத்து அநியாயம்பண்ணிற்றே, கூழிழவுக்குள்ளே அகப்பையிழவு விழந்தாற்போல வெள்ளவிழவில் நெல்லிழவுங் கோலிழவும் விழந்திழவாயிற்றே என்கின்றார். ஓ! அநியாயமே! இப்படியேன் பேசுகின்றீர்? மழை பொழிந்ததற்கு ஏசன்றர் என்செய்வார், மணியகாரமாரென்செய்வார்? தோம்பேந்திகளென்செய்வார்? வீணபவாத மேதுக்கோதுகின்றீர்? என்றால், கெட்டி! கெட்டி! நீர் அரசாட்சியார் பக்கத்தாரல்லவா? வேலிக்கோணான்சாட்சி, உடையாருக்கு முழக்கோல் சாட்சி, ஏசன்றருக்கு நீர்சாட்சி என்று நன்றாய்ச் சொல்லலாம். உமது தம்பியாரும் அப்படித்தான சொன்னார். ஏன்குளங்கள் பதிந்திருந்தால் வயல்வெள்ளங்கவளை அவைகளறி[illegible]

and held meetings at three of these islands but spent most of our time on the island of Delft. This, on account of the meeting of different currents within a mile or so of the shore, is quite difficult of access and although sometimes visited by Missionary gentlemen, it has never before, within the knowledge of any one living there, so I was told, been visited by any white lady. The people therefore seemed surprised and delighted at seeing me. I took with me our tent, folding organ, violin, cymbals and five singing children, a native pastor, a catechist, a Bible woman and two young men, one a student in Dr. Hastings' Theological class and one a teacher in the Tillipally Training School, also our Stereoptikon and Bible pictures.

The people seemed delighted to see us, and we had on the evening of our arrival a meeting of perhaps 150 men, women and children. We shewed our Magic Lantern pictures, first the Birth of Christ, explaining about the coming of Christ and our need of a Saviour; then the beautiful pictures of Christ blessing little children, Raising the dead, Giving sight to the Blind, The Sermon on the Mount, The Returning Prodigal etc, etc. All listened with attention and great interest. After this we held meetings each morning and evening and visited the people in their homes during the day, but not in the middle of the

day, as the sun was then too hot to permit of our going out but, at that time, the people at our request visited us.

Condition of the People.

This island contains about 2000 people. The most of the lower castes have become Roman Catholics, but all the others are Sivites. There is a good school here, supported by the Jaffna Native Evangelical Society with an attendance of about 50 children taught by a Christian teacher Mr Crossette and his wife. There are as yet no other Christians in the island except a young man Canapady Pillay belonging to one of the highest families. ~~(There may be one or two young men who are studying in some of the Christian Schools)~~ He was converted while studying under this teacher. He is now studying in our English School at Manepay and we hope when he shall have finished his studies he will go back as a catechist to work in this island. This young man was at his home while we were in the island and was very diligent in helping to arrange for our meetings and in calling his friends to attend them. His grandfather is the most influential man in the island and is now engaged in building an expensive heathen temple. I passed it in company with Canapady Pillay as we were calling people to a meeting, and as we looked at it he brushed the tears from his eyes and said "I wish my grandfather would become a Christian" It is said that if this man should become a Christian most likely all the people of the island would follow his

example. It has been a great joy to us to know the firmness with which this young man Canapady Pillay has adhered to Christianity refusing in any way to participate in heathen rites or ceremonies. The grandfather said to me "Take the boy, he belongs to you, he has given up his religion." The boy's mother and her four sisters, all respectable married women and much adorned with jewelry, came to see me. They told me the boy had said I was his mother, and that I was kind to him, and so they wanted to see me. I told them that if I was the boy's mother then it must follow that they were my sisters. They seized the idea with apparent delight and putting their arms around me covered my hands with kisses in the native manner, that is smelling them as if smelling a rose or something fragrant. I told them that if they were my sisters they must become Christians. They have consented to let Canapady Pillay's sister and cousin join our Boarding School next year. His sister is a beautiful girl and has a sweet smile as any I have perhaps ever seen on any face. We also took with us on our return to Jaffna a cousin of this Canapady Pillay to join the Tillipally Training School.

Our Christian day schools and Boarding Schools are the greatest means of Christianizing the people that we have. It seems as if nothing short of years of education during the plastic period of childhood had the power to remove the deep seated prejudice of centuries from the minds and hearts of these people.

Results.

I think our meetings were greatly blessed. Of those who attended eleven expressed a wish to be baptized and to be known thenceforth as Christians. We formed them into an Inquirer's Class and asked them to go regularly every Sabbath morning to the teacher's house to be instructed. One of the inquirers when I asked Why he believed in Christ answered with emotion "I have heard of our gods fighting great battles and doing many wonders, but I never heard of their loving us and dying to save us." These high families seem to be all related and I believe that when they begin to become Christians they will all come together. The people were very kind and hospitable to us. When we visited a house the first question ~~was~~ usually asked was "What can we give you" and forthwith they would have a cow or goat or perhaps a buffalo brought to the door and milked and would give us fresh milk to drink. They drew the milk into a hollow bamboo stick and we drink it from a folded plantain leaf. On this island cattle roam wild and when for any purpose the people wish to secure an animal they lasso it. This is a feat well worth seeing as the cattle scour over the country in herds with a speed almost equal to that of wild horses. I was surprised at finding in the island several artificial lakes and on the Western part of the island many wells quite near to each other dug in the solid rock. We asked the people why they had been dug and they answered that they had been dug

by devils who did it simply for the sake of working.

"We enjoyed our stay ~~in the island~~ very much and the people seemed sorry to have us leave. Some of the women clung to me and said "You must stay with us". This I would dearly have liked to do but for my much loved work in Jaffna. But I thought of my wealthy sisters in more favoured lands, some of whom could be spared from their homes and who are spending their time perhaps over music, painting, dress or such things, and while these are all well enough in a certain way, I wish they could know something of the Supreme joy of having a child or woman with a dark skin but bright intellectual face look up at you with a grateful gaze which says "You have made known to me my Heavenly Father". Could you bring from the piano a strain of music as sweet as that? Could you draw on a canvas a face that would shine like such a face? A painter once said to me "My great grief is that my pictures cannot breathe or speak, that the heart cannot beat or feel." But you might draw pictures on hearts that feel. We bade the people farewell promising to visit them after this once a year if possible". It is difficult to get to or from this island. It can only be done once or twice in the year. Even then one has to go in a small native boat and is exposed without shelter to the mid-day sun.

I thought, when undergoing this experience of what Joseph Cook said about crossing the Red Sea in April that any one who could do that without harm could look the sun in the eye from any quarter of the globe. I should not omit here to mention that I was very much pleased with the spirit and earnestness shewn by the Native Christians who went with me. I felt better acquainted with them than ever before and I rejoiced in seeing the Christ like earnestness with which they worked. Even our little singers, God bless them, sang till their throats were so sore that they could sing any more.

We thank you for the kind sympathy and interest which you have shewn us and for your kind letters which have always cheered us although we have not always had the time to reply immediately. We hope you will still pray for us and ask God to make the coming year a year of great blessing to the people here.

Yours Sincerely

M. and M. W. Reid

P. S.

We have just rec'd. your kind letter of Feb. 6th for which please accept our sincere thanks.

M. L.

We are having Mr Moody's Sermons printed in Tamil [illegible] in tract form 5000 each [illegible]

Cedarville, Mar. 31, 86

Reid, Mary E.

Edward H. Merrell, D.D.
Ripon.
Wisconsin.
U.S.A.

[Find this in with the letter]

Mr. Merrill

E.K.A.

Decr 23 1887. Forward to Mr Rooy Dec 87

Dear Sir.

My sister and I (whose name are known to you as we have been laboring for the past 7 years as missionaries of the A.B.C.F.M. in Ceylon) are sending you herewith a copy of our "occasional letter" and also a statement about the Jaffna College Ceylon.

The Directors of this institution are calling for aid to enable it to extend its operations, and fit native Christian young men in increasing numbers as mission helpers for service not only in Ceylon but in many parts of India, where they are so much needed and so eagerly sought for.

Could you not do something among your friends and through your church to aid this most important-

object.? Could not your church give one Sabbath a retiring collection in aid of it.? If so quantities of the booklets about the College may be had for the asking from. Frank Wood Esq.

Dorchester Mass

These booklets might be scattered in the pews the Sabbath before the collection was taken that the people might know the nature of the object which they are asked to aid.

All sums raised in Amer. may be sent to Rev. N. G. Clark D.D.

Secretary of the Board of Trustees
of the Jaffna College
1 Somerset Street.
Boston Mass.

May the Lord incline your heart to respond to this appeal, which is made in His name and in behalf of His cause.

Yours very Truly
Mary & Margt. Leitch

169

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Yours very Truly
Mary & Margt. Leitch

Dec. 23,

Rec'd. Feb.

1887 -

. 25. 1888.

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Form No. 3.

CABLE MESSAGE.

THE WESTERN UNION TELEGRAPH COMPANY.

All **CABLE MESSAGES** received for transmission must be written on the Message Blanks provided by this Company for that purpose, under and subject to the conditions printed thereon, and on the back hereof, which conditions have been agreed to by the sender of the following message.

THOS. T. ECKERT, General Manager. NORVIN GREEN, President.

NUMBER	SENT BY	REC'D BY	No. OF WORDS	FROM
257	k	as	32	Crieff 324

Received at 8 am Feb 16 1887

To Clark One Somerset St Boston Mass

Please do not state that we will abandon effort cannot return to Ceylon without endowment appeal was authorized by signatures of Directors letter will follow - Leitch

To guard against mistakes on the lines of this Company, the sender of every message should order it repeated; that is, telegraphed back from the terminus of said lines to the Originating Office. For such repeating, the sender will be charged in addition, one-half the usual tolls of this Company, on that portion of its lines over which such message passes.

This Company will not assume any responsibility in respect to any Message beyond the terminus of its own lines; and it is agreed between the sender of the following Message and this Company, that said Company shall not be liable for mistakes or delays in transmission or delivery, or for non-delivery to the next connecting Telegraph Company, of any unrepeated message, beyond the amount of that portion of the charge which may or shall accrue to this Company out of the amount received from the sender for this, and the other companies, by whose lines such message may pass to reach its destination; and that this Company shall not be liable for mistakes in the transmission or delivery, or for non-delivery to the next connecting Telegraph Company, of any repeated message, beyond fifty times the extra sum received by this Company from the sender for repeating such message over its own lines; and that this Company shall not be liable in any case for delays arising from interruptions in the workings of its lines, nor for errors in cipher or obscure messages. And this Company is hereby made the agent of the sender, without liability, to forward any message over the lines of any other company to reach its destination.

This Company is not to be liable for damages in any case, where the claim is not presented in writing, within thirty days after the sending of the message.

Cincinn. — Oct. 16, 1884.

Rec'd Oct. 16.

Report of the American Ceylon Mission in Jaffna 1886 in which you will find this statement "The Misses Leitch having volunteered to secure funds for the better endowment of the College, obtained the requisite authorization and have set forth on their enterprise and with their indefatigable efforts are certain to succeed" This was written after the first booklet "Jaffna College, what it is doing and what it requires," had been printed in Madras and forwarded to Batticotta. That booklet originated in the following manner

Greenock. Scotland
Feb. 20th 1888

Rev. N. F. Clark. D. D. Rec'd Mar. 5.

Very dear friend
We thank you for your kind favor of Jan 30th.

Had we been near Boston we would have desired an interview with you for we find writing a rather unsatisfactory medium of communication.

We see by your letter which we have just-rec'd. that you are laboring under several misconceptions regarding our present-effort.

We beg leave to refer you to page 18th of the printed

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the work of his station were pressing heavily on him he asked us to make out a statement of facts just such as he would like to use in our effort in collecting funds and send it to him for revision.

We at once wrote the manuscript "The Jaffna College, What it is doing and what it's requires", and went to Batticotta and read and explained fully our ideas.

The manuscript remained with him (Dr Hutchings) for some weeks - He made a few slight-

After having asked and obtained permission to go home, we spoke with Dr. Hastings and with all the Europeans on the Board of Directors of the Jaffna College as to the desirability of additional funds being secured for the college and of our willingness to make the attempt.
As all were favorable we asked Dr. Hastings if he would prepare a booklet about the college setting forth its needs. He said he would do so, but as he was rather out of health at the time and his duties in connection with the college and

of Principal, & for the
Medical Department.
The former was added
by Mr. R. C. Hastings, the
latter, at the earnest-
desire of W. C. Twyman
Esq. C.M.G. the Government-
Agent of the Northern
province of Ceylon. No
objection being offered
by any one.
On going to India the
manuscript was read
to Rev. Mr. Jones of Madura
and to Rev. Mr. Washburn
of Passimally and they
were consulted as to the
correctness of statements
made referring to India.
To these they agreed
Mr. Washburn having
it read over to him

changes and returned it to us with his signature. and afterward it was sent from one member of the Board of Directors to another until it had been signed by those whose names appear on the booklet.

We suppose they were all in a state of sound mind when they signed the appeal, at least we then supposed them to be so, and we undertook the matter in good faith.

At first the estimates did not include the ~~Endowment~~ of the Endowment for the Salary

We have written to our missionaries almost every week and we have also kept you generally informed of our movements. So we made remittance after remittance to Jaffna bring messages of congratulation and cheer were returned to us from time to time.
We worked on until the middle of November last: up to that time we had addressed, at our meetings, over 50,000 people, we had collectors in different towns in Scotland, we had an influential

a second time and
paying at the close
"Yes it is true, quite true."
Dr. Miller of the Madras
Xtian College was also
consulted, after which
the booklet was printed
in Madras and
returned in its printed
form to Jaffna.
We came to Scotland
and formed our plans
one of the first being
~~that~~ we would secure
half of the required
sum in Great Britain.
We took our plans to
our missionaries as
soon as they were
formed. We have done
nothing in a corner

number of meetings to be held in England had definitely been arranged for.
At that point we rec'd. the letter from our missionaries asking us to "cut short our stay in Great Britain".
If our missionaries wanted to check our effort in Gt. Britain they should have taken measures to do so before we had worked 18 months and informed 50.000 people of the <u>needs</u> of the Jaffna College and our determination to secure £15.000 before leaving Gt. Britain.

Committee in Edinburgh
and the Jaffna College
had become in Scot-land
a pretty well known
institution.
Meetings were arranged
for us in Scotland for
almost-every date in
November and December.
also ladies and gentlemen
had written to their
friends in England
informing them that
we were shortly to
visit-England and asking
them if they would
assist-us in our efforts.
We had also over (60)
introductions to
influential ladies
and gentlemen in
England and a

whether they signed the appeal for the Endowment; and if so, and if the College was in need of an Endowment - 12 months ago, how was it that it was not - in need now. Should we be asked to give up this effort - in which we are engaged as we might - be asked to abandon a game at - lawn tennis?

Suppose we had thought of cutting short - our stay in Gt. Britain (as we did not - for one moment) What - would our Scottish friends have paid to us?

There are more than 2000 persons in Scotland who

Several times when we told the Scotch people that we required £6000 from them they asked whether we would make the people in England also do their duty and we always informed them that, if God spared our health, we would not leave England without £6000 from it.

When we knew that the Mission had sent you a copy of their united letter to us we simply remarked to each other, Dr. Clark is a man of deep judgement and wide understanding. He will write to our Missionaries and ask

answered to these and
numberless such questions?
The members of the Edinburgh
Committee; Sir Wm Muir
and the other gentlemen
on the Committee, are
not persons who would
be satisfied without
proper and sufficient
reasons.

We had undertaken
the effort in good faith.
We were honest in the
statements which we had
made to the people of
Gt Britain.

If our missionaries
signed an appeal asking
for a large endowment
and did not mean
by signing that appeal
that they were in fore

are thoroughly interested
in the Jaffna College scheme.
Had we left Gt. Britain
without securing the
sum we had said we
would endeavour to
secure, they would have
asked, "Why did you not
go on with your effort?
Was not that sum required?
Were there not plenty of
Christian friends in England
ready to help you?
Were you deceiving us when
you told us you intended
to stay in Gt. Britain
till you got that sum
if you had to stay till
you were gray haired?
Did not the College
need that sum?" What
What were we to have

of the Northern Province and a number of representative native Christian gentlemen; that it was with their sanction we had undertaken the effort; and that we would not recognize any directions as to our plans unless those directions had the signatures of the Board of Directors."

Perhaps a review of the early history of the College will clear up some misunderstandings.

The enclosed printed Extract from the report of the American Ceylon Mission about the Jaffna College makes plain a few points which seem to have been

need of such a fund they will probably mean when they sign another such paper.
We replied to our mission to this effect; that we had not received salary from the American Board since we touched the shores of Ceylon; that we did not in this effort regard ourselves as immediately under the direction of the American Board or of the Jaffna Mission but were working in behalf of the Jaffna College on the Board of Directors of which were the Senior Missionaries of three Missions Along with the Government-Agent-

thoughts on education in Jaffna" printed in 1868 we learn that "Missionary gentlemen were at first excluded from the Committee." We have therefore to remember that there might not have been a Jaffna College in Ceylon to day had it not been for the inception of the thought by the natives and their determination in carrying it out. The native committee exerted themselves promptly and earnestly in raising funds and secured in Ceylon before 1874 ~~Rs~~ 10,000 in cash and about as

lost sight of.

1st The College is not connected with the American Mission or with any missionary body and is entirely unsectarian. It is a genuine native enterprise being of the first if not the first attempt of a Christian community in a heathen land, to establish a College of their own, to be sustained largely by their contributions and efforts. In a brief sketch of the Jaffna College 1874 we find that the proposal to establish a College in Jaffna had its origin in a meeting of educated Tamils and from a pamphlet entitled

the very first:
The Board of Directors
accepted the trust - and
organized the College
adopting a constitution
and laws of Government -
a course of study, terms
of admission and chose
a Board of Instructors.
In the Historical Report -
of the American Ceylon
Mission, Jaffna 1858 - 1879 I note that the
Jaffna College is called
the "peoples College" and
and it is well stated
that "if native inception
and local management -
can attain such success
in a High School (the
Batticotta High School)
why not - in a College also."

much more in promissory notes. Only one who has tried in Ceylon can properly appreciate what an amount of labor this must have involved. The College was commenced on July 3rd 1872 under the general management and control of a Board of Directors. This was composed of seven foreign and eight native residents.
Thus we are not seeking to put power, "control, direction" into the hands of the natives as has been hinted. The College was formed on its present basis al-

the opportunity of being a little exclusive and of holding the reins with rather a tight grip.

If a considerable sum were to be secured in Gt. Britain, perhaps it would bring about, to some extent, a balance of power.

The missionaries of the other two missions are earnest, able men.

We believe that union is strength.

We want to see the Jaffna College made to be what its originators intended it to be viz. A College for Jaffna.

the funds which were secured in Ceylon and India were secured in behalf of a College which should be unsectarian and open to all Christian students. Is it better to have in Jaffna three weak struggling Educational institutions, occupying much of the time of Missionaries of three Missions or one strong Christian College the advantages of which will be open to all? Perhaps the fact - that a large sum in behalf of the college had been raised in America gave the American Missionaries

Ceylon.
Ceylon has far more claim on Gt. Britain than U. has on the U.S.
Besides, the great ~~leading~~ leading churches of Scotland, the various Presbyterian bodies, have no missions among the natives of Ceylon, although hundreds of Scotchmen have gone to Ceylon as planters and in that business have made great wealth.
The Christians in Scotland have been singing for 20, 30, 40 years Heber's hymn. "What though the spicy breezes blow soft-ore Ceylon's isle". Yet-up to this date have

Several statements in Dr. Hastings's letter strike us as very wide of the mark - Eg:- "I have been unpleasantly impressed with the great prominence given to the Jaffna College before the Scotch and English Churches".
Why should not - the Jaffna College come prominently before the British public? So not - Ceylon a Colony of the British Crown, are not - the people of Ceylon the fellow subjects of the people of the people of Gt. Britain? We are under the Queen's rule and the British flag waves in

for their support.

He spoke in churches of all denominations. We heard him speak a number of times. As he stood up before an audience it almost seemed as if every heart ~~stood~~, for a moment, stood still.

All knew that he had come to make a great demand on them. It was "their money or their lives".

He called upon fathers and mothers to give up their children to the great work, He called upon the journeymen and maidens to give themselves.

never done anything to help Xtian work in Ceylon.

We think it only fair to give them a chance to do something for Ceylon.

The Scotch churches have responded very heartily to our appeals. Our experiences the past year have taught us several lessons in regard to the principles of Christian giving.

As you know, Hudson Taylor came home at the beginning of last year for 100 missionaries for the China Inland Mission and the funds

They know that the Charities of the churches are small not because the churches are poor but because they have not yet properly learned to give!

There is not the least doubt that, although Hudson Taylor has secured 100 missionaries and the funds needed toward their support his effort, instead of drawing away funds from other Charities, has helped every mission cause.

Once give people a taste of the joy of self denying giving and they will not soon forget how sweet it is.

He called upon those who could not go to the front to pour out their treasures.
He got what he asked for.
His meetings were intensely interesting because the man was in earnest and worked for a purpose.
The churches which called him to speak knew that if he could only stir up their people to a sense of the duty and privilege of giving, although he carried away with him a few hundred pounds, their own special objects would gain rather than suffer loss by the event.

and at the end the collection given would not be more than what we would be sure to get even from a handful of fishermen in a dissenting church. When we were asked to speak in the large churches in Glasgow and Edinburgh we always told the respective ministers that we would like to ask their people for a bursary (£100) and their invariable reply was "Be sure to ask it. The more our people give to you the more they will give to our own church charities."

How we wished that fifty Hudson Taylors could be turned loose on the Churches in the United States.
Churches will not give unless they have been taught to give.
In Scotland the dissenting churches give because they have been taught to do so. The Established Churches will not give because they have not been taught to give.
We have addressed, on several occasions, in Established Churches, audiences of five or seven hundred well dressed and wealthy ladies and gentlemen

being poured out — for selfish worldly gratification would begin to run in a new channel, the channel in which Christ intended it to flow, the conversion of the world to Christ:

"The wealth of the United States is phenomenal. In 1880 it was valued at $43,642,000,000; more than enough to buy the Russian and Turkish Empires, the kingdoms of Sweden and Norway, Denmark and Italy, together with Australia, South Africa and all South America — lands, mines, cities, palaces, factories, ships, flocks, herds, jewels, moneys,

What a pity every missionary as he comes home is not told "Now besides making an appeal for the cause in general make a burning appeal for your own work."
Why each missionary might take back with him scores of workers and promises of their support and as missionaries came home from the different fields every field would gain its recruits and churches at home would be blessed by having more and closer interest in the different fields and the great stream of wealth would be poured

In view of these facts our only regret is that the sum which we have to ask for from the United States is so small. There are missionary Societies connected with the various Scotch churches but these Societies do not think that what has been raised by us in Scotland has been a diversion of funds from their treasury. They rather think it has been a diversion of funds from the unnecessarily expended on self and luxuries. We have addressed a great many meetings arranged for us by

thrones, scepters, diadems
and all— the entire posses-
-sions of 177,000,000 people.
Great Britain is by far
the richest nation of the
Old World and our wealth
exceeds hers by $276,000
000."
It is estimated that one-
fifth of the wealth of the
United States is in
the hands of Church
members or that in
1880 $8,728,607,077
was in the hands of church members
and yet the giving of
Christians is about—
a penny a month toward
the great work of carry-
ing the Gospel of Him
whom they profess
to love and serve
to nearly 1,000,000,000 heathen

by officers of these societies for they believe that the more people know of and become interested in any mission work. the more they will give to their own Society.
Dr. Murray Mitchell, the venerable Free Church Missionary, who was chairman at one of our meetings said "I wish you all success in your efforts & if you succeed it will help us toward endowing our Indian Colleges, for what has been done once can be done again. and he urged all present (all Free Ch. people)

to give us an hour.
Prof. Robertson of the
Calcutta Free Church College
and Prof. Irvine of the Bombay
Free Ch. College were also
present at several of
our meeting and both
spoke most cordially
favoring our cause.
When principal Miller
, of the Xtian College Madras,
in his address before
the General Assembly
of the Free Church in
Edinburgh, mentioned
the Jaffna College and
our missions, that great-
audience cheered.
We had plead the cause
of the College in many
of their Churches S.S.s.
Bible Classes etc. but
they did not seem to

of benevolence.
We believe the Lord put the thought into our hearts to make this effort. For five years the overwhelming need has grown upon us and forced itself into our inmost being.
In our station at Manepy we saw student after student from our English schools, from our Sabbath Schools, from our Inquirers Classes going away to India for an education. Sometimes whole boat-loads went, 14 at a time.* These boys were dear to us, we plead with some

* At present more than 200 native boys are studying in Colleges of Jaffna.

think that the few thousand pounds asked for by us would be a diversion of funds from their treasury.
When the Lord puts into one's heart - to solicit - for a particular object, when the Lord lays the burden of this object - upon a person so that that one feels impelled to plead it. Even at - a sacrifice of time, money, comfort, friends, then I believe He is able to open the hearts of others to respond to that appeal without decreasing in the slightest the flow of the ordinary channels

bright young son
going to India. Now
the son and daughter
are married to heathens
in India. The father and
brother for taking part in
heathen ceremonies are
both suspended from
the church and their
large circle of friends
offended and made
enemies to Christianity
and the feeling of the
whole village changed.
All this might have
been prevented had
they been aided by
a bursary in the Jaffna
College. We went to
India. We saw everywhere the crying need

some of them to stay out - they could get a higher education in India than we could offer in Jaffna and could get it cheaper. We needed such boys to come back ruined morally. They came back in some cases bigoted heathen, and others agnostics, sceptics infidels. The result on their relatives and on the public was deplorable. One whole family in our own field was ruined and lost to the Church and to Christian-ity and the beginning of it all was a nice

in active Christian
work and was a practical
out-come of that work
and of our love for the
people. for the whole people.
The first of 1876 hearing
suddenly that a young
boy, the son of a Christian
and a great-favorite of
ours was about to
start for India to study
in Kompakurnam, that
horrid den of heathenism
and immorality we
had the horse harnessed
and both went at
once to see the parents
and plead with them
not to send the boy.
We had a long talk
but found them
immovable. A heathen

of Educated Xtian young men of good caste.
We talked with many missionaries on the subject; we saw the wide open door of usefulness before our Xtian young men of Jaffna and the thought grew & grew. The Jaffna College must be endowed and better equipped so that it may meet the needs of our young men at home and help on the work abroad.
We were impelled to this by no personal motive. ~~The thoughts~~ came to us when we were engaged

we knew that the other missionaries could not aid him some of them being even now in debt — not because they spent too much on themselves, or on it; but because they were pressed day by day with such cases, where to refuse meant the ruin of those they loved almost as life itself, because they had too heavy burdens laid upon them, because they were asked to make bricks without straws and then sorely blamed by luxuriously living Christians at home for

relative had promised to help the boy in Kondaban nam. The father had a large family of little ones. The son must be educated then aid the family by his earnings. The father could not educate him in the Jaffna College. What could the father do? Would we or the other missionaries pay for his five years in the Jaffna College? We could not do so for we were aiding many boys and girls in the various schools and giving to the very last verge of our ability

what we are doing to be God's will we must follow it.
If He should give the task to others, if He should lay us aside by sickness or if He should make it plain to us that it was not His will for us to do the work I trust we should be able to say Amen. Our daily prayer is Thy will be done.
This will explain to you why it is that we can not abandon our effort and return to Jaffna at this time as you suggest.

not hurrying on the work faster. No, we knew there were no funds available for this day. Going home ~~that~~ night, with eyes filled with tears and hearts sore almost to breaking we vowed ~~that~~ we would make the effort to raise funds for the college. From that day to this that resolve has remained unshaken.

Passing through actual experiences ~~th~~ like that the decision then arrived at is not likely to be shaken by imaginary difficulties.

$ 11.250 per. [illegible]
a year, at which rate
it would require 28 yrs.
to complete the sum.
This hardly harmonizes
with the statement
publicly made (in
the circular about the
Jaffna College 1870)
by Drs. Anderson &
Thompson. "We believe
the time to have come
for measures having
a direct and acknowledged bearing upon the
close of the Mission in
Jaffna". We have heard
from every side much
outcry against Mission-
ary operations moving
too slowly but this
is the first time we ever

We note your oft-repeated remark that the College should grow slowly. Its progress during the past 15 years must have been slow enough to please you we think.

In Jan. 1870 $40.000 had been asked for from America with the consent of the Prudential Committee and Charles P. Bush, Dis. Sec. A.B.C.F.M. said in the publication circular, "It is very desirable that the Jubilee sum of $50.000 should be speedily secured for that purpose."

18 yrs. later only about two thirds had been secured. Since 1872

foster father of other sons also and that one of them, the Jaffna College needs a little coat - which he was encouraged to look for in 1870.
Truth to say he has grown to be 15 years old and now needs a larger coat - and a few other things and we hope to see him suitably and amply clad one of these days.
You remark in your letter of Nov. 16th "If you send to me for our college treasurer to invest - he will do so and safely at the highest rates."

heard complaint made of their moving too fast.
The Rev. Dr. Hopkins has just returned secured $110,000 for his projected College for China.
Dr. Scudder has just returned with a large sum to Arcot.
A magnificent new building is just going up for the Free Ch College in Bombay and many such rapid advances are being made all along the line.
We hope that in your love for your Joseph, the Amer. Board, you will not forget that you are

the usual channels. but thought some might be interested by this object to do more than they were already doing. You have always been very kind to us and we are sorry if we have done what was displeasing to you. We hope you will pardon the length of this letter. We have written just what was in our hearts and freely knowing we were writing to a friend

Yours very truly
Mary & Margt. E. Little

P.S.
We have just now recd. your favor of Feb. 2.
We have not recd a letter which you speak of in yours

of Jan. 30 giving reasons on Dr Grant's 90 letter.

We therefore hope it will not be a trouble for you to turn over to the treasurer any small sums which may be sent you in answer to our letter of Dec. 23. We know the fate of printed and lithographed matter too well to expect much of a response. The "occasional letter" of Oct. as you will see by its contents was to our personal friends and having a number of copies left over we sent as an after thought to some others on Dec. 23d. We had no thought of diverting funds from

much better we are
looking. It is true that
it is not worth bout-
worry that kills.
It is only since the middle
of Nov. that we have been
treated to a taste of
the latter.

W. L.

P.S. You may like to know that we are keeping well with the exception of occasional colds.
We were both almost ill before leaving Ceylon and it is certain that if we had not had a change our healths would have given way. But the trip through India in the cool season and the voyage home and freedom from care did much for us, and though we have done some work the past year it has not told on our nerves as you feared. But every one who saw us when we first came, on seeing us now exclaims how

London
Apr. 17. 1888

Rev. N. G. Clark. D.D.

Dear Friend.

We have just received your favor of Apr. 4th. You say that the Committee instructed you to say that they do not feel it best to spend any more Mission funds on Medical work in Ceylon. We do not see how you could have so misunderstood our letter of Mar. 21st. We did not ask for Mission funds. What was suggested by Dr. Hastings letter, which accompanied ours, was that "the Mission, with the consent of the Board at home, may make over the south premises of the Manippay compound to the college as they are, with the understanding that all needed repairs should be made from the funds raised for the Med. Dep."

The house here referred to is one which has been standing in a ruined state, unoccupied for the last four or five years except by bats & white ants, doors & windows broken and roof fallen in in spots, leaking in every room when it rains. The Mission has no funds to

repair it. So that to ask that it be made over to the College is not asking much, since that would insure the Med. Dep. being located at Manepy, thus insuring a great good to the Mission and the field of the Amer. Board. We also spoke about a bit of land, part of the Manepy compound, being used for purposes connected with the Med. Dep. The mission compound is, we suppose, a loan from Government to the Amer. Mission to be used in the way which shall best promote the interests of the people of Jaffna. Neither of the things thus asked for are of vital importance to the Med. Dep., for land could easily be bought and buildings erected elsewhere and the gain to the Mission work, in having the Med. Dep. permanently located in Manepy, would be of a thousand times more value than the small sacrifice asked for which is no sacrifice at-all, any more than passing a thing from ones right hand to ones left. Were the Med. Dep. (& consequently the Med. Dep. for women with lying-in Hospital

and dispensary, house for lady physician and home for nurses. Dr. Marston offers to connect himself with whatever church he may be near and to work in full harmony with whatever ~~Mission~~ Mission he may be associated. His earnest Christian spirit will make him a power for good wherever he may be located. Are the Trustees of whom you speak Trustees of the Jaffna College or only <u>Trustees of the Foreign Endowment-Fund of the Jaffna College</u> i.e. the fund which was raised in America in behalf of the Jaffna College? If the latter, then their duties are, we suppose, merely to see that the funds raised and placed in trust for the College are applied as intended by the donors. The College itself is under the general management and control.

the course of a Board of Directors.

We would be greatly obliged if you would inform us ~~as to these points~~ about the Trustees, also if you would kindly send us a copy of the Constitution and By-laws of the College, also any rules and regulations relating to it or to the management of its trust funds. We will pay the copist for preparing these if you will kindly inform us of the amt.

You refer to a Medical Department at Aintab in connection with the Central Turkey Mission. I suppose that medical Department was directly connected with the Mission and when it was in need of funds applied to the Mission for aid. The Jaffna College stands on quite a different basis and can not in case of financial difficulty fall back on the Mission. It may be that Dr. Hustings may have asked for his salary from the Board because a very great part of his time is devoted to Mission work as he is in charge of a large Station and has as much Mission work to perform as any missionary on the field. But that

difficulty will be overcome if the full
Endowment can be secured for the Salary
of the principal. It is very desirable that
Dr. Marston or what-ever doctor may be sent
to Jaffna should have the sympathy and
direction of the Board of Directors of which
the Senior missionaries of the three Missions
are members and that the Med. work should
be for the benefit of the whole of Jaffna and
for the three missions.
If you are not asked for funds and if
the Medical Department is placed on such
a basis that it does not look to your
treasury for support surely you will
not object to its being in connection with
the College and under the direction of
the Board of Directors. You would place
us in a most awkward position by
making such an objection and also our
Missionaries. The Board of Directors of
Jaffna College desire that funds be
secured toward the Endowing of a Medical
Department in connection with the Jaffna
College. The Report of the American Ceylon
Mission in Jaffna 1886 page 19th states
"It is hoped a Medical professor may be secured

for the College. Considerable amounts have already been secured toward a Medical professor for the College. For some time we have been sending sums secured to Ceylon and Mr. R. C. Hastings has written us that they have been placed to the credit of the Medical Department Jaffna College. We would not wish to have Dr. Marston undertake work in Jaffna on any other than a firm financial basis. Though we expect a grant from Govt. which would be for a first-class Medical Department not for training men for a "certain standard" or to speak more accurately an uncertain standard, yet Government might withdraw or refuse to give its grant any day. We must have a firmer financial basis than that. To Endow the chairs of a foreign Medical professor and of able assistant native Medical professors, to provide land and erect buildings for these also for the Medical Department and its students also a fund to meet travelling expenses, out fit, contingencies etc also to provide 10 Bursaries for poor Xtian Med. Students will require not less than £ 6000.

of this over £2000 have been promised in legacies. The bursaries for 10 medical students have been promised and about £600 besides toward the General Fund. We believe God is giving us success in answer to prayer - in answer to the desire which he himself has awakened. We learn by almost every mail from the people of Jaffna ~~that~~ they are praying for our success especially in connection with the Medical department. We believe the Lord laid this work of raising funds for Jaffna College on our hearts. The work which we are doing "we are not doing from personal preference" but from conviction. One may lay aside a preference but cannot lay aside a conviction. We hope to spend altogether 40 years in Ceylon, so as we have already spent seven, we hope if it be the Lord's will to spend thirty three more years there but the best service we can render to Jaffna just now is we feel sure to go on with our efforts for the Med. Dept. Hudson Taylor the head of the China Inland Mission was once appealing for workers to go to France, Spain, Germany. He said, "I love China. But China is not all the world. God forbid that the time should ever come when China would be all the world to me." We want to love the Wesleyan Mission and the Church Mission in Jaffna as well as we do the American Mission and India as well as Jaffna and to rejoice as much in the success of others as if it were our own. A field or a work

being ours is not a sufficient reason why we should love it. Because it is holy, because He loves it, because it is worthy of being loved, these are lasting reasons why we should love it.

Yours very truly

M. H. M. W. Leitch

Subject: Holiness

Received Apr. 4 1922

Answered Apr. 11 1922

B.

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Misses M. & M. W. Leitch?

London, Apr. 17, 1888.

Rec'd Apr. 28.

R. C.

Her confinement may take place when the weather is rainy. It will not matter. She will be forced out of her house.
A little shed, just for a cow, will be built for her in the yard and she will be put in that.
If her confinement does not terminate readily, she will be tied up with ropes in a standing

Miss Leitch

We will ~~get from~~
Jaffna a native nurse.
a low caste, ignorant,
superstitious woman.
We will bring her
to Boston.

We will ask one of
the ladies belonging
to one of the families
of the Prudential
Committee to be
treated by her during
her confinement.
Will one of your
ladies consent to this?

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She will faint and possibly die.
If she does not but if delivery takes place after a short-time a number of pails of cold water will be poured over her.
One of our dear native girls, whom we had taken care of for about a year and finally had arranged a marriage for, went into

position. This will be done in order that gravitation may assist her. She may be kept in this position for days. Women will crowd around her to assist her in standing and as these women get tired their places will be taken by others. but the poor women herself will not be able to change with any one.

If you would not
like this treatment
for your own families
what about the
women of Ceylon.
They are our sisters.
We shall plead for them.
If you have not faith
in these ignorant
superstitions low caste
nurses. then we
hope you will wish
us God's speed in
our efforts to secure
a lady doctor

convulsions and died after the water was poured over her on the occasion of the birth of her first-child.

Shall we send to Jaffna for a native nurse? We can do it. Your ladies shall have the advantage of her services.

directions in your times of need.
You are continuously urging us to return to Jaffna.
How can this lady doctor be obtained if we immediately return to Jaffna?
Dr. Allin Marston, our best-possible candidate, will consent to go to Jaffna only if her

who shall train and furnish Jaffna with efficient nurses. If you think the native nurses, with their present training, are well enough we can furnish you with a number of them and you shall show us ~~that~~ you believe in them by employing them and following their

brother goes there.
Her brother will go
to Jaffna only if
a fund is secured
which will be
sufficient - fully to
equip a first-class
medical department.

Yours sincerely
M. R. M. W. Pritch

London
Apr. 20th 1888

New York City
Aug. 10. 1888.

Rev. H. G. Clark D.D.

Very Dear Friend.

We arrived in this city today having had a safe & comfortable voyage. We were glad to find your kind letter awaiting us, and we thank you for it.

We expect to be in Boston before many days and we look forward with much pleasure to the prospect of meeting with you, which is the one

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We will let you hear
from us after we
arrive in Boston.

Yours very truly.
Mary Margt. W. Veitch

eshoe, you will see in the picture, just behind
Edwin appeared for written examination in Eng.
hen there was a Central examination by the
Mission Com^ee in Matthew. I was there then
He passed the examination and four others in
the vernacular. Ujjain School came out first of all
the Can. Miss^n schools in Cen. India. I give praise
to the Lord and thank Him for having per-
mitted me, a feeble, weak man, to see these
things with my own eyes. I look up to Him
always for help. From the 6th Mch to the 13th
April I have been a traveler and arrived
here on that day.

Kodi Kanal Hills
April 26th 1889

Misses Leitch
My dear Friends.

I have been obliged by pressure of business and by traveling to be silent until this time. I think I shall be here five or six weeks with Dr. Marston. My son may have written you about my short visit I paid to him. I have travel-ed all alone without any servant. Some-time I felt quite tired but there was no human being to sympathize with me. The Lord was my strength and comfort. I felt quite revived all of a sudden when I met my son in the distant foreign place. The Lord hath given him wisdom and strength to do a good work in that old bigoted idolatrous city. He speaks the verna-cular like a native of the place. He can ~~na~~play many of the vernacular tunes in the organ and sing them also - in short, he has become a native of the place. The people and the school children and his assistant teachers love and respect ~~them~~ him very much. The boys began Eng. alphabet with him ~~you~~. In this short time of two years they have made much progress. They can talk and understand Eng. One boy

castes. Do you not suppose that God requires of those Jaffna Christians that they shall render back to Him faithful service?
Does not the command come to them as to all other Christians "Go ye into all the world and give the Gospel to every creature!"
And is not obedience to this command the condition to their receiving a blessing at home?
Christ said. "He that hath my commandments and keepeth them, he it is that loveth me & he that loveth me shall

19 New Bridge Street
London E. C.
May 22nd 1889

Rev N. G. Clark

Dear Friend

I am enclosing a few lines from one of our Jaffna Christians, Mr. Fitch, who is appointed by our Mission to be Dr. Martin's Munshi. He in the mean time made a visit to his son, an earnest Christian young man, who is employed by the Canadian Mission as a teacher of a large school in the benighted heathen town of Rajgarh near Indore. His father, it seems, is

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very much gratified by the work his son is doing.
We are convinced that a great work may be done in India by Jaffna Christians and we feel that what is already being done, not only by graduates of the Jaffna College but as well by graduates of the two English Training Schools in Jaffna of the Church of England and Wesleyan Missions at least furnishes an illustration of what may be done and marks a beginning of what we may hope for in larger measure

in the future.
God in his providence has given the people of Jaffna great advantages. The missionaries of three societies have carried on work there for over 70 years. Jaffna affords an example of the value of concentrated effort. These societies have used almost every kind of Evangelistic agency. but they have especially devoted themselves to the great work of Educating the people. In God's providence the missionaries of the three missions have got a hold upon the high

the call to Jaffna Christians
to renounce worldly
honors and pleasures
and to go forth to give
the gospel to the people
of Southern India
is not a call from any
human source but from
Christ the King.
We are not responsible
for conversion but we
must see to it that
the message is every
where faithfully
proclaimed.
If the Jaffna Christians
were to take a larger
share in the work
of evangelizing the

world would they not get a greater blessing in their own hearts and in their homes and in the churches in their midst?
Would we not then get just that revival and blessing which we have so long been praying for? How long it takes us to learn the lesson of simple obedience to Christ's command if we would get a blessing. Has not the last century which has been a missionary century been a century of the greatest growth to Christendom?
and is not this a thought

not only for Churches at-
home but equally for
the churches of native Christians
in heathen lands? ~~that that~~
Christian paradox is true
if we want to keep religion
in our midst - we must
constantly give it.
When Mr. Fitch's son (it is
a part of the fathers letter I
enclose with this) a
young man of fine ability
turned his back on
Government employment
with its prospect of high
salary and chose Christian
work with only a living
salary, his mother rejoiced
in spirit and said that

be loved of my Father and I will love him and will manifest myself to him". One of his commands was "Go Ye. Etc. Is not that command as binding upon Jaffna Christians as upon American or English Christians? Has Christ done more for American or English Christians than he has for Jaffna Christian or does he require more of them?

The Tamil language, the vernacular of Jaffnaites is spoken by 16,000,000 of people in Southern India the most of whom are in heathen darkness. Certainly

was a blind guess at
Christian truth.
"~~Whosoever~~ He that saveth
his life shall lose it. And
he that loseth his life for
my sake shall keep it
unto life Eternal."
I am convinced that our
hope for the conversion of
Eastern people must be
through converted natives
being aroused to work
for their own countrymen.
A foreigner <u>never</u> gets
to understand a native.
Another fact worth remembering
is that Eastern peoples have
great <u>linguistic</u> ability.
Our natives pick up any
of the languages of India

in a few months and use it fluently. A native can live on almost nothing. I know of a Bible woman in India who lives on two shillings a month. (in addition to this she very likely has given to her a few mouthfuls of food occasionally by the women whom she teaches) It costs almost nothing to clothe a native and the climate is one to which they are accustomed.
The high caste natives are not intellectually inferior to Europeans. Hindu & Parsee boys come here to

England and graduate with the highest University honors. The government entrusts them with most responsible places and pays them high salaries. They are not morally or spiritually inferior to Europeans. They have stood persecution bravely and they have shown that they have spiritual power. Now leaving this and coming to the question of the Jaffna College I wish to say that we do not feel anxious to see the College affiliated. That is a matter which we feel

now she was willing to die for the Lord had fulfilled the desire of her heart.
We must not forget that the natives are capable of making heroic sacrifice. So do this is almost second nature to the Hindus the extremest self sacrifice has a charm for them (look at the tens of thousands per million of fakirs of India). We must teach them that self sacrifice, not for its own sake ~~to~~ or for a selfish end but from love to Christ and to our fellowmen is the Christian principle and that the asceticism and practice of austerities by Hindoo fakirs

Certainly Jaffna Christians cannot ~~do~~ without education do their best possible work for the evangelization of the world.
Without education they cannot mell with advantage educated Hindoos and Mohammedans. Even the uneducated portion of the community will not respect the opinion of the man who is uneducated. What I wish to say is that the uneducated man cannot have much influence with any class of society in India

I see by your letter of May 6th which has just come to hand that in one respect you are labouring under a misapprehension. In that letter you say.

"I hope you have approved of my plan of re-distribution of trustees in Ceylon making practically two Boards out of the same body of men. or with a little enlargement so as to give a preponderance of the American interest in the care of the College proper and a preponderance of native and English to the Medical Board."

You evidently fear that

our missionaries
numbering only five out-
of twenty on the Board of
Directors will not have
a sufficient voice in
the management of affairs.
but I have to call your
attention to this fact:
On the Board of Directors
the following native gentlemen
belong to our mission.
Rev. B. H. Rice
J. R. Arnold
Rev. J. P. Hunt
J. P. Cooke
T. C. Chandra Pillai
R. Breckenridge (or a substitute)
C. W. Kathirava Pillai
These with our five missionaries
(twelve out of twenty) hold the

may be safely left to our own missionaries.
We believe that the College as it is at present conducted wields an immense influence for Christ and we hope that through the small endowment which we are trying to secure that influence may be increased and perpetuated.
The handful of Christians in Jaffna will doubtless increase to a host. There can be no doubt that Jaffna will become Christian and as the numbers of Christians increase the work of the College will have to expand.

conveyed to you the hint was misleading and was put before you to secure some desired end.

These native gentlemen must be on the Board of Directors of the College because of the great influence which they exert over the native community in behalf of the college.

The funds collected in behalf of the Medical Department will be kept entirely distinct from the fund collected for the College proper.

It is very desirable that our own missionaries should have a voice in the management of the Medical Department for it cannot afford to lose the benefit of their sound judgement and long experience. and controlling as they do the majority of the native members they will have the real control of both departments.
But not a penny of aid will ever be asked from the fund which properly belongs to the College in behalf of the Medical Department.
It is for this reason that

we wish to continue our
effort in Great Britain
until both the College
and Medical Departments
have been put on a
financially sound basis.
We will issue our printed
report in July when we
will take our summer holiday
and will forward you
a copy. That will give all
particulars with regard
to sums received and
the disposition of the same.
We are making steady
progress and are enjoy
ing good health.
We have secured up to
date in sums given
or promised (mostly in
promises, but we think

balance of power.
None of these native gentlemen would dare to differ in opinion from our missionaries. The fear of being boycotted by our missionaries would hinder them from doing so. Our missionaries wield a power in Jaffna as absolute as that of the Czar of Russia. I do not say that that power is wielded, I feel sure that it is, in the main in a parental spirit, but the power is there.
It is a bugbear to suppose the missionaries fear the natives. If the idea of such a thing has been

of the Society the response was £700 which was £400 more than the sum secured at the annual meeting the year before. At other meetings which we addressed in behalf of that Society we have secured over £600 a good part of which will probably be continued annually.

The Missionary Societies here usually invite great numbers of strangers to their annual meetings and they often get handsome donations at such times. I wonder if the ladies of the Woman's Board

at their annual state meetings would not-bring it to their advantage to do so.
At the meetings which we addressed last-year in the United States we were not allowed to make an appeal to the audience for funds because we were told it was not the custom to do so; we therefore tried to do our best in the way of introducing cards & boxes. but we felt inclined to believe that if strangers could be invited to such meetings and were urged & persuaded to give it would do them good.

With regard to the fund which we have collected, over four thousand pounds have been sent to Ceylon. Something over three thousand pounds have been invested and the balance, has been used in establishing the medical Department & for Dr. Marston's salary and expenses.

With our united sincere regards to Mrs. Clark & your self and with kindest wishes and prayers for your continued health and blessing on your work

Sincerely Yours
Mary Leitch

the promises are all good)
£18,100 (eighteen thousand one
hundred pounds) A good
number of our friends
who have promised certain
sums have promised to
pay those sums by
instalments. We think this
is just as well for this,
the work can "grow gradually".
I may mention here that
we have on several occasions
as opportunity offered
spoken in behalf of the
work of other Societies.
My sister spoke at the Annual
meeting of the Indian Female
Normal School & Instruction
Society. She was asked to make
a plea in behalf of the funds

impresses them more than any skill or power."

Seven years after Livingstone's death a missionary in Africa found a native with a relic of an old English coat over his shoulders. This man said that ten years before a white man who gave him the coat had travelled with him, a white man who treated black men as his brothers; a short man with a bushy moustache and a keen piercing eye, whose words were always gentle and whose manners were always kind, whom as a leader it was a privilege to follow and who knew the way to the hearts of all men."

Nor is it only among savages that trust begets trust.

One of the gratifying developments of the past generation in school

Copy

17 Southampton Row
London. W.C.
Oct 21st 1889

Rev J. S. Smith
Dear Friend

I have been reading the past summer the lives of Livingstone of Africa and of Chalmers of New Guinea.

I was very much struck with the great power these men gained over the fiercest savages by simply loving and trusting them.

Chalmers went everywhere among cannibals and blood thirsty warriors unarmed and suppressed wars and made peace between hostile tribes by the simple power of his personal character and presence and words.

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God working with him.
Livingstone in trying to learn to understand and influence the natives of Africa said that the first thing he did was to win their confidence and he said that was best accomplished by showing that he trusted them. "It sets them at their ease", he said "to see that you can fall asleep fearlessly in the midst of them". It never seems to have occurred to him that the possibility of falling asleep in the presence of a number of strangers and savages who might be compassing any mischief is just the quiet rare heroic courage which can conquer anything.
His influence over them seemed something magical being the influence of absolute disinterested desire for

their good, of faith in the common humanity underneath all their degradation of endless hope in the redeeming power of Christianity by which he meant the manifestation of the infinite love and patience of God.
His vision of what every man could become again and again evoked the qualities he believed in.
To save him when he fell from his ox cart into a dangerous river twenty of them plunged into it at the risk of their lives.
He believed that love begets love.
He said "Consciousness of my own defects makes me lenient."
Speaking of the savages he said "With some drawbacks and wickedness you will find much to admire and love. Goodness and unselfishness

scholars form for the president's chair of Evanston College, she set the lesson which has been so widely copied since in schools of many grades and showed that young people who are trusted can be trusted. "We will have no rules whatever" she said to the girls, "just so long as everything is quiet, your time diligently occupied, and your punctuality without a flaw. We have no need of rules. Let us see how long we can go without them. I will post a time table in the hall, and let us live by it. Regard your teachers as you would your mother and elder sisters at home. You advise with them as to what is best for you in every way; feel free to do the same with us. That is what we

are here for."
Moreover the roll of honor embraced the "self governed girls" who took the following pledge. "I promise to so conduct myself that if every other pupil followed my example our school would need no rules whatever but each young lady would be trusted to be a law unto herself."
Surely this was a great discovery, simple as it seems and it was enough of itself to immortalize its author. Like Columbus's egg spell, the way is plain enough when once it is found out; but it took many generations of pedagogues to discover it. Now however, every year is adding its testimony to the truth of the Evanston discovery that <u>the way to make people trustworthy is to trust them</u>."

Why do we object to the Amer. Jaffna Mission seeking to secure from the Govt, & from the Friend in Need Soc. the grants of Rs. 1500 & Rs. 500 respectively and to administer them, as a mission for the good of the Medical Department rather than to allow these grants to be received and administered by the Directors of the College? Because the action is founded in distrust of the native members. Which of the native members is untrustworthy? point him out and have him removed.

But there is not one among them whom you would dare to call publicly untrustworthy. All of them are educated Christian Gentlemen of high social standing and influence, men holding most responsible positions under Mission

discipline has been the application of self government in schools and colleges, by which the students more largely govern themselves, and prescribe the written or unwritten code of laws to which all shall adhere.
This is sometimes called the Amherst College plan because in that institution it has received notable development.
It seems however that the noble leader of the Woman's Christian Temperance ~~Mission~~ Association, Miss Frances E. Willard is to be ascribed this as well as so many other world helpful ideas. In her fascinating autobiography, she describes the impressions made upon her girlhood by the galling rules of school which attempted to regulate minutely every action.
When in time, she exchanged the

Mission. Are you sure of this? Is the influence which comes with money and the power to wield it the strongest influence which the mission possesses over the native community? A thousand times no. The power which you have through possessing their love and confidence is a much stronger influence.

If to gain a little material power you lose something of their love and trust, if your open and public distrust of them should react as it must in their distrust of you, will you be gainers or losers in the end by your action? The natives may not speak much about it but they will feel it none the less keenly. They will cease by so much to love you and this will render you in just that

degree less able to be a blessing to them. This would be a loss which the possession of unlimited power could not relieve. Who has the right to administer the Govt and hospital grants?
You may say, they were promised to the mission. Yes but on what conditions? That the Mission should have a medical missionary and a medical mission. For 19 years the Mission tried its best to secure these but failed. It was not God's plan. Now a fully qualified medical man has been secured and a medical work will be begun not under the mission, but in God's providence under the Board of Directors of the College. Dr Marston went out appointed by that Board. The annual subscriptions for his support and the support of his work

are promised to be paid to that Board. If the Grants from Govt and Hospital were promised to the Mission on condition that they had a doctor and a medical work, how can they ask for them or lay claim to them so long as this condition is unfulfilled? Is the plain leading of God's providence to go for nothing? If God had wished the Mission to administer those grants would He not have given them a doctor? You will ask, What great difference does it make if the Mission does receive and administer these grants even though technically the Board and not the Mission have a right to do so? It makes this great difference. For the missionaries to do so would give force and sanction to the already widespread misconception

or Government. One a native judge, three leading proctors, three native ministers ordained by the missionaries as fit representatives of Christ, two are native doctors among the best of Dr. Green's former students and the two remaining are men of great social influence, both pillars of their respective churches. Every one is believed by the missionaries to be a converted man and so a brother, nothing less, through our Lord Jesus Christ. Why should they be publicly branded as untrustworthy through this action on the part of the Amer. Mission? You may say, the native community will be no losers, if we receive and administer the funds for their good and by doing this we will maintain and increase the influence of the

C.M.S. and also, I understand the representative of the Wesleyan Mission in Jaffna while nominally Directors of the Jaffna College repudiate the honour of being Directors indeed giving their sympathy but not their direction, in fact they still regard as they always have done, the college as belonging to the American Board and on that account would never be likely to interfere with its affairs." Thus you see that that misconception is an absolute bar to hearty co-operation on the part of the English missionaries. Who is responsible for this misconception? The Church and Wesleyan missionaries are new comers, they were not in Jaffna when the college was started. Who should know how and on what ground the college

was started but the Senior American Missionaries who were on the ground at the time.
When a misconception arose should they fail to check it they would be responsible for its propagation.
We were in Jaffna nearly seven years and attended nearly all the public meetings of the College. How was it that we never heard one word which led us to suppose that this was not an American Mission College? We undertook our present effort with the full belief that the Jaffna College was Our Mission College.
Our first booklet carefully revised by Dr. Hastings himself and signed by all but one of the resident Directors gives clearly that impression.
We went all over India and spent

two months in Gt Britain speaking always of the College as our American Mission College. How did we find out our mistake?
Our supply of booklets becoming exhausted we were obliged to print a new supply.
While revising the booklet to bring it up to date we remembered that dear Mrs W.W. Howland before we left Jaffna had brought us a package of papers which she had in her beautiful and careful way preserved in one of her drawers for many years - saying "here are some papers and pamphlets about the Jaffna College and as you are going to work for it you may like to read them over".
In Scotland at the end of Feb 1887

that the Jaffna College is an American Mission College which it never has been and never can be. This misconception Dr. Marston met everywhere in India.

How has it become so widespread and why has nothing ever been done to correct it?

"You say Mr. Griffith did a good deal to prejudice the Marstons against the College by really though unintentionally misrepresenting the actual facts". I know that Mr. Griffith told Dr. Marston that the College was to all intents and purposes an American Mission College entirely controlled by them and that others merely had seats on the Board of Directors out of courtesy.

Dr. Marston writes "Mr. Griffith of the

Our success in Great Britain has been largely due to the fact that the college was undenominational and unsectarian and not an American Mission College.

All the opposition, to us most unexpected, which we have met with from the American Mission in Ceylon has had its root in that we published these facts.

Dr. Hastings writing to us Oct 10th 87 says "It (the college) is known and spoken of and referred to in educational reports as the American Mission College and considering the proximity of other missions in Jaffna and the prominence given by them to educational work it likely to continue to be so considered". Why should it so continue to be considered if it

is not so in reality? And although the other missions have high schools they have not colleges.
There is not room for three colleges in Jaffna but there is room for one first grade college. Why should it not be distinctly and repeatedly made known that the Jaffna College is not an American Mission College and why in these days when <u>co-operation in Higher Education in the foreign field</u> is so much desired by Christians at home, should not the Wesleyans and Church Missionaries in Jaffna be most <u>heartily</u> and <u>earnestly</u> invited to join and co-operate in a College which should be as much <u>theirs as yours, because wholly Christ's</u>.
Dr. Hastings in the letter above referred to writes "If the college is

to be fostered by the Mission and take its tone therefrom, to be controlled by missionary sentiment then its status should continue commensurate with and in accordance with our mission policy. This will not be the case if it passes out from missionary control to a greater independence as to ways and means at native disposal & direction". Why should it be fostered by "our mission" alone or take its tone from it or be controlled by it? Why should it not be fostered by all the missions and native Christians in Jaffna? How can it pass out from mission control without first passing into mission control? Is there any reason to fear native disposal and direction when said natives are all Christian

we read them for the first time and to our intense surprise discovered that the American Mission as such had not and never had had control of the College but that the entire control of the College was invested in a Board of Directors and that the College was undenominational. Was it an accident that Mrs Howland gave us those papers? Either this whole world is a huge accident or else there are no accidents but everything to the falling of a sparrow is the will of an infinitely loving God. Was it He who moved her heart and guided her hand as a last thoughtful act of love to us, before she should pass out of our mortal vision, to hand us those papers which for fifteen years she had been saving?

organized religious life, and enough of a trustworthy self reliance with an American President and the fos-tering care of the Mission to warrant "the expectation of success in the institution". Have the Christians degenerated since then? Several of the very same Christians here spoken of who were friends of the College then are on its Board of Directors to-day and with 19 years of additional Christian growth and experience.

You have said to the natives by the education which you have given them, by the important positions which you have called them to enter and the independence, self help, and self support which you have encouraged in them "be men, stand on your own feet, think for

yourselves.
Will you now introduce a retrograde movement and tell them to forget your teaching and be children again! in order that you may exercise a mild parental despotism in administering financial matters?
The native Directors are not children but men with the rights of manhood. Treat them as children and they will become childish. Treat them as men and they will become more manly.
As to the Government not being able to trust the Board of Directors with Rs. 1500 because half the Board are natives the idea is absurd when the Government gives grants annually of sums as large as this to several purely heathen schools in different parts of the Island. Neither the

Gov't nor Mr. Twynam will be unwilling to pay the proposed grants to the Principal of the College as Treasurer of the Board of Directors, rather than to the American Mission if the Mission so desires.
There are powers more potent than money, place or authority.
At the Jubilee of the Madura mission when the sacrament was administered the missionaries were seated on a raised platform the place of honour - but one of them, Mrs. Capron, leaving the others went down among the audience and sat beside her dear native Bible women. Is it a wonder that they loved her? Her marvellous power over them was not alone her organizing and executive

men, the most trusted in Jaffna and when they constitute but half of the members on the Board, the other half being Missionaries and Civilians who wield a powerful personal influence and who, if only they have reason and right on their side, need not doubt that they can carry right measures with eleven intelligent conscientious native Christians every time. Why did the Mission allow the College to be constituted as it is if they could not trust the natives to take their share in its management? Why, in the printed appeal widely circulated in America in 1870 when funds were solicited, was it stated, "We believe there is now piety and learning enough in the native Christian community of Jaffna, enough of an

Rev. J. S. Smith, London,
Oct. 21. 1889.

Rec'd Nov. 18.

Ceylon.

ability, her method of work, her tact, but more than all these it was her love power.
It was a true index of her great loving self forgetful heart, when, on the platform in the presence of a large audience in Hanover N.H. she threw her arms around my sister and embraced her - To understand the full significance of that act by such a well and widely known woman in such a time and place you must remember that every one in that audience had read the article in the March Herald and looked upon us in consequence of the wrong impression there given with some suspicion.
Christ did not use money power, or official power to redeem the world -

He would not give to the great work of our redemption things so poor as these. He gave his love, himself. He did not call the head of the table the highest place, the servant girded with a towel was the place chosen by Him who told his disciples that to become the greatest one must be the least of all and the servant of all. Surely just in proportion as you and we and the Jaffna missionaries take that place, in no fictitious sense but in deepest fact, the kingdom of God will begin to come in our hearts and in the hearts of those whom we love and serve.

Yrs. Very Truly.
Mary & Margt. H. Leitch

not Mr. F. H. Sanders be secured for the other married professor? He is an able man and has been doing much good work these last few years in connection with the Y. M. C. A, to which he is reported to give half his time. When in Ceylon he was very popular, not only for his father's sake but for his own and considered by all an able man. He reorganised the College Y. M. C. A, and formed other Y. M. C. A's in Jaffna and put such life into them that they flourish to this day even in his absence. He is earnestly evangelistic and would we feel sure with God's blessing bring a spiritual blessing to Jaffna. We feel very anxious that the spiritual life of the students should be fostered in the College for it is only as the students are brought near to Christ and filled with His Spirit

Keep

17 Southampton Row
London. W.C.
Nov. 6th 1889

Rev N. G. Clark D.D. Rec'd Nov. 18.

Very dear friend

Your very kind letter of Sept 28th cheered and encouraged our hearts. We thank God on every remembrance of you for giving us such a kind and wise friend. We have delayed replying for a little in order that we might think over and pray over your proposal, and also that you might receive with this our Occasional Letter (delayed by the printers six weeks on account of an accident to the machinery) giving full particulars of our effort and statement of accounts from which you will see just what are the financial possibilities. We fully concur with you in thinking that Mr Hitchcock would be a good

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professor for the College. He was a faithful man when there before and will be more valuable now if his wife is a true helpmeet to him. He made no enemies but through his quiet, kindly, helpful ways made many friends especially among the students who gave him a splendid farewell demonstration. It would be a very great benefit to the College if instead of the present system of two ever changing tutors there could be two permanent married professors. It would give greater permanency to the institution in the eyes of the people and greater efficiency to the work done. Leading native Christians have often complained that the young men who came out as tutors, not looking upon the work as a permanent one do not take a very deep interest in it. They do not attempt to learn the

native language so they never come into the closest sympathy with the people or fully understand or respect their feelings, customs, modes of thought, and peculiarities of belief. These young men just out of College have perhaps as a rule had no experience in teaching, and though possessing knowledge are not always able to impart it in the best way. When they have just begun to understand the people and how to teach they return to America. This constant changing is very disturbing to the quiet and order of the institution. Two able married professors taking up the work as (D.V.) a permanent one would be a great boon to the institution.

The amount now expended on the two tutors and their going and returning would as you say be sufficient for the support of Mr & Mrs Ritchcock. Could

How could he be supported?
If he were willing to go we should think he could very likely secure annual subscriptions among the Y. M. C. As where he is so widely and favourably known sufficient for his own support. To be supported by annual subscriptions would not be a thing out of the common since the great majority of missionaries in the foreign field to-day are supported by annual donations, very few missionary societies having large endowment funds, and student volunteers are now going out depending for their support on sums promised annually by various College and Y. M. C. As.
The £4000 pledged by Mr & Mrs J. St John of Orange N. J. toward a professorship in the College and which they have twice told us they would

increase not diminish is likely to be realised as a legacy in the not very distant future even if they do not give it as a donation which we are hoping they may do. But be that as it may this sum may be counted on eventually for the support of a married professor. Then again if we have the blessing of God on our efforts to collect the sums required for the General Medical Mission and for the Medical Mission for women for women, when these are realised we will be free to make further efforts toward the completion of the College Endowment. If Mr Sanders cannot secure the amount required in annual subscriptions we would, if you approved, try to secure them from our <u>personal friends and correspondents</u> in America, and our brother who expects to visit Canada this winter and spring might secure

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The amount now expended on the two tutors and their going and returning would as you say be sufficient for the support of Mr & Mrs Hitchcock. Could

How could he be supported?
If he were willing to go we should think he could very likely secure annual subscriptions among the Y. M. C. As where he is so widely and favourably known sufficient for his own support. To be supported by annual subscriptions would not be a thing out of the common since the great majority of missionaries in the foreign field to day are supported by annual donations, very few missionary societies having large endowment funds, and student volunteers are now going out depending for their support on sums promised annually by various College and Y. M. C. As.
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some annual subscriptions there for this object.

If Mr Sanders does not see his way to go to Ceylon in the near future then perhaps the Lord will enable you to find some other man, a man of warm piety, of true consecration and a soul winner, a man with a large loving heart and with good common sense. We are praying the Lord who is able to supply all the needs of Jaffna to select and send the right man and to show where their support is to be obtained. He holds all hearts in his hands and can incline the hearts of the right ones to go and open the way before them. We earnestly desire to look to Him for light and direction at every step believing that He will make the way plain. In making a selection of the men for the College we hope you will not over-

and given an impetus in the divine life that they will go out into the world to be soul winners and Christ like workers. A student is often more permanently affected by the lives and characters of his teachers and by the moral atmosphere of the institution than even by the books which he studies. We have forgotten many things which we learnt in school but the memory of some of our teachers is still a power in our lives.

Mr. Hitchcock is a quiet, steady reliable man but he has no great enthusiasm, originality, or powers of leadership.

Mr. Sanders possesses just these qualities and while Mr. Hitchcock would never be able to fill the chair of principal Mr. Sanders would seem to be a suitable one to fill that chair.

-look the fact that one of the men chosen should be suitable for a principal when the proper time arrives. The present arrangement may not be a very lasting one. We enclose an extract from a letter recently received from one of the missionaries in Jaffna and letters from several trusted native Christians confirm the view here taken.

We are sorry to say that we do not think Mr. Howland to be a very suitable man for the Principal of the College. The character of the man may be understood from the enclosed manuscript which is the copy of an address given us by himself, being what he delivered to large audiences while he was at home in America on furlough. He delivered the same in substance at the annual meeting

of all the native Christians after his return to Ceylon. He also read the same in full at the Union monthly missionary meeting.

We believe that so far from such an address leading any young person to be a missionary such a person would have to disabuse his mind of all these impractical pessimistic speculations and take for his guide the simple plain command of Christ to preach the gospel to every creature before he would feel impelled to leave all and in loving obedience go forth to a heathen land.

We earnestly desire to see some one at the head of the College whose heart is filled with enthusiasm, and whole hearted devotion to Christ and with a burning desire for the salvation of souls — one

whom God has signally owned and blessed in the work of direct conversions. Such an one would with God's blessing inspire a like spirit in the students and send them out to be an untold blessing in Ceylon and India. May God grant it and to His name be all the praise

With affectionate regards

Very sincerely Yours

Mary & Margt. W. Leitch

"Cholera is still prevailing in Jaffna and the port is not opened. There is no need now for my seeing Jaffna till I enter upon it for work. I am writing to Jaffna that all may be got ready to commence the work with the new year. Dr. Fry has kindly invited me to remain with him until I am ready for Jaffna and Jaffna is ready for me.
I shall try and get Mr. J. Fitch (the native teacher) to come on here and supposing he cannot I shall be able to get a good munshi at Nyoor. I have the additional advantage at Nyoor of helping Dr. Fry both in his medical and

Evangelistic work, which I am only too delighted to do."

A. We have £300 now in hand for Dr. Morrison's salary etc for 1890 which sum we will be sending to the Treas. of the Board of Directors in Joppa shortly. We have good reliable annual subscriptions for more than that sum promised annually by friends here.

B. We have pledged our selves to be personally responsible for his salary for 3 years, i.e. to pay it from our own personal property should all other sources fail.

C. It is expected that an annual grant of Rs. 1500 will be secured

from the Ceylon Govt. an annual grant of Rs 300 from the Jaffna Town Friend in Need Socs. Hospital in consideration of Dr. Marston's services toward the "General Medical Mission".

E. The Treasurer in Ceylon has now in hand £650 which may be used toward the Med Dep. Permanent Fund.

F. This fund we shall steadily work to increase as the Board of Directors at their last meeting that £4000 was needed for such a fund. All sums received for beds as indicated in our new booklet will go to augment this fund.

P.S. Nov. 8. 89.

Dr. Marston and Mrs. Marston were intending to have gone to Jaffna two months ago and we had supposed that they would be already there but they have been prevented by the cholera in Jaffna which has closed all the ports there and no steamers are allowed to touch at Jaffna for the present.

Dr & Mrs. Marston are now with Dr. & Mrs. Fry of the London Missy. Soc. at Neyoor Travancore So. India. Dr. Fry is the son in law of Dr. Lowe of Edinburgh Med. Mission.

Dr. Marston in his last letter to us writes -

written to the Edinburgh Auxiliary Committee a very indiscreet and uncalled for letter throwing out various disguised hints and statements disparaging to us & our effort and asking the Committee to be responsible for £250 a year for 3 years.

To this we of necessity object both because unnecessary and because when the committee was formed they were clearly led to understand that being on the committee would involve them in no financial obligations, that they were merely an advisory committee to assist us in our work and to

be responsible to the public that all moneys paid to us or them are duly accounted for and properly applied.

If you see your way to do so perhaps you would be doing a service to the cause if you were to give Rev. S. N. Howland a word of advice on the above point and also anent the matter of his seeking to secure the Govt. & Hospital grant for the Mission instead of allowing it to be secured by the Board of Directors.

This point you will see explained by the inclosed copy of my recent letter to Rev. T. S. Smith.

I am very sorry to trouble you with this long letter. I have delayed writing on these matters as long as possible but as you ask us to write freely I hope you will pardon me for having done so.

Yrs. very truly & gratefully.

Margt. W. Leech

I am sending our new occasional letter in the U.S.A. to personal friends and correspondents, also a few copies each to collectors, also a package to our brothers for their Canadian tour and not to any others as you requested.

During the last two years we have besides all promises secured £200 yearly in cash. We hope to do as well in the future.

G. But should we die by accident our personal legacies of over £2200 will be at once available for the Med. Dep.

H. Besides all this Dr. Marston should in a place like Jaffna secure a considerable income from fees.

I. Our brothers, should we die, would no doubt take up our work & carry it on till its completion.

Rev. S. W. Howland not thinking the above all put together sufficient security have

seen how Mr. S. W. Howland succeeds. Mr. & Mrs. I should say, for the lady will be even less of a silent-partner in this than in the previous administration. As any one could have foreseen there is a great deal of friction, Mr. Marsh is not as good a man for the college as his predecessors have been. He is very boyish, utterly unbridled and lacking in good judgement - and the boys and the native teachers are all down on him save, it is said two of his favourites among the boys. Still Mr Howland appears to have

put the discipline and marking of the students wholly into his hands, does not even usually go to morning prayers and does not go out to the college till 3 p.m. after which he has two recitations daily, but neither of them a Bible study. x x

On the other hand there has never been a larger freshman class* and Mrs. G. is moving to have tables and benches in the dining room and a patent out-house on the premises at which the native teachers turn up their noses very high x x x

* The large number of scholarships demanded by us probably brought about this result.

My greatest fear is on the score of Mrs. Howland's health the second on the score of the unwisdom of her restless bent for meddling with the work of the college or the method of running it. She has never been popular and has never been contented long any where, but perhaps this will give more permanent satisfaction. Any way there was no other arrangement that could be made."

Extracts from a letter from one of the missionaries in Jaffna.

"Mr. & Mrs. S. W. Howland professed to be very reluctant to take the position (in the college) but their actions gave the impression to many of great eagerness to get possession and that at once, dispossessing their predecessors with almost unseemly haste. I wish the change could have been deferred till Dr. Hastings had completed his 70 years of life and 25 years of college service, but his health plainly demanded that he should be relieved at once. It remains to be

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An Address by Rev. S. W. Howland Ceylon.

The fate of the heathen is a subject which is attracting a good degree of attention in these times, and it is an encouraging sign of the times, that it is so. It is stated by a prominent writer that "the question of the salvation of the heathen is simply one aspect of the fundamental religious questions of our time". Is only is this true, but the question involves one of our responsibility toward them, and the more the church's responsibility is discussed, the more clearly is she likely to see her duty and the more likely she is to meet it. Seeing that there are a thousand millions out of the ark of safety the question of the Church's responsibility, for their salvation, if it has any is not a trifling matter. In questions of religion the appeal of Protestants is to the Scriptures. But we must admit that it is often difficult to make all Protestants agree as to what the Scriptures do teach, especially

on a subject like this for many and varied opinions have been held. If we can find anything that has been believed "semper, ubique et ab omnibus" we may accept it with considerable confidence as a correct interpretation of Scripture. But even this rule is one very difficult of application. For those opinions which have been the most loudly proclaimed are not always those most widely held. At any rate it is wise to consider carefully opinions that have been and are held in the Church, and, eliminating, as far as possible, any bias due to character or circumstances to give great weight to the residuum.

There are two principles involved in the development of history which have largely affected opinions, they are the principles of unity and diversity or solidarity and individuality. The perfect balancing of the two in human society will be the perfection of that society.

The Conflict of the two or their misapplication have been the source of much of the strife that has disturbed our fair earth and it seems as if the American Continent were destined to be the theatre where the harmony of the two is to be worked out. The Conflict of these principles nearly prevented the organizing as one nation. Even the Constitution of the United States is a compromise between the two, and the question whether they are one nation or a collection of individual states was only finally settled at the price of billions of money and seas of blood. Unity in diversity is the only possible settlement. We are now having the same Conflict in another form in the labor troubles. An individuality magnified to simulate unity, strives against the unity that seems centred in individuals. The problems of labor and Capital will only be settled when all recognize that the whole is more than any or all of the parts. Indi-

vidrality must be recognized but only as standing in unity. The whole is first in any organism and in it the parts appear. It is a mistake to reverse the order and suppose that the parts are ~~the~~ first and from them comes the whole. Euclid to the contrary notwithstanding the whole is greater than the sum of its parts. We dwell on this point because of its importance and its universality of application and because it carries the solution of the problem before us.

The conflict of these two principles has been very marked in theology and in that department of it which affects our question. The race started out with individuality supreme. God gave lessons in unity by isolating and unifying his people, and they carried the doctrine to its extreme. A Jew expected to be saved because he was a part of the seed of Abraham while he

goodness, wisdom, and power of God, as to leave men inexcusable: yet they are not sufficient to give that knowledge of God and of his will which is necessary unto salvation." The revival work of ~~Salvation~~ Whitefield, the Wesleys and others developed a very vivid sense of individuality and the responsibility of each individual soul for his own salvation. The working of this principle soon developed an interest in the heathen from the idea that many of them might be saved if they had the gospel. The first impulse to the work of Foreign Missions came from this. It is true there had been Foreign Missionary work before, but the general awakening of the church to an interest in the heathen came at the end of the last Century and in this way. The feeling was well expressed by the first Missionaries from America to India. They say: "we

looked upon the heathen and alas, three fourths of the inhabitants of the globe had not been told that Jesus had tasted death for every man. He saw them following their fathers in successive millions to eternal death. The view was overwhelming." With the progress of this century, the very same principle, individualism, has become more and more influential, until it has at last seemed to put altogether a different aspect on the question before us and it is stated somewhat as follows:- "The salvation of a soul is settled between that soul and God. Because God is just he will give each one a fair chance, because he is merciful and loving he will give each the best chance. The best chance or the most powerful motive is the revelation of God in Christ. So all will know Christ. This is the position taken and it is stated by what has been considered the highest exponent of the

belief of the Congregational churches of America as follows:- "The intelligence and heart of the Christian Church not merely decline to accept the dogma of the perdition of the heathen, they repudiate it. Practically it is believed that as many will be saved out of heathendom as out of Christiandom." The same position is reached in a little different way by others, who say "The heathen are not responsible for not having heard of Christ. God knows who would have accepted Christ, if they had heard of Him and in justice he saves such." That is to say as many of them are saved as if they had the gospel. Of course the motive to Missions is reduced to mere "Chivalry" as was recently baldly asserted by a dignitary of the Episcopal church. Or as the other authority just quoted puts forth the "grandeur of its aim" in sending Missions and in persuading other people to renounce

expected all the heathen to perish because they were not of that stock. Passing over other periods we find that a similar feeling was developed in the Protestant Church of the last few centuries, but the unity of the saved rested on the covenant of election. This led to a feeling of freedom from responsibility with reference to the heathen. The position of the Church of that period is graphically portrayed by that incident in Carey's early life, when he proposed in a minister's meeting as a subject for discussion "Our responsibility for sending the Gospel to the heathen" and the president thundered out "Young man, sit down, when the Lord wants to convert the heathen he will do it without your help or mine." It was more deliberately expressed in the Savoy Confession, which says "Although the light of nature and the works of creation and providence do so far manifest the

an Edwards, the heart cries out against the sight and demands some relief. The thought of endless torture for billions is so awful that it is not in these times of hyper sensitive emotionalism a safe argument to present frequently. The unregenerate heart rebels against it and will not believe it and is repelled by the suggestion. A revered Theological Professor once said that a man was not fitted to preach on the Condition of the lost, unless he had himself lost a dear friend for whose salvation there was no good ground to hope. This may be an extreme position, but certainly the subject needs to be handled with the greatest tenderness and without the slightest appearance of flippancy or of severity. And we are justified in seeking every possible element of relief to the mind, so long as we candidly face the truth. For one thing we may remember

that about one half of the human race, at least in heathen lands, die in infancy, and the church has generally held that such are admitted to heaven. The grounds for this belief we will consider later. Another element of relief is the expectation that Christianity will prevail over the whole earth for a long period during which the world will be teeming with many times its present millions, and thus in the end the number of the saved will manyfold exceed the number of the lost. The millennium is called 1000 years, but there is good evidence that this is only a symbolical number, representing a much longer period, i.e. 100 at least and perhaps 365,000. For Isaiah says a man is to live as long as a tree and 100 years will be but a childhood. Further relief is found in the fact that this earth so apparently insignificant in the vast universe is yet the theatre where the drama of God is worked out to its.

completion. Here the "bright day-star, son of the morning" became Satan the adversary of man. Here he began his schemes of evil. Here his head was bruised by the seed of the woman and from hence he is to be cast into his final prison. Here sin appeared and here sin will be finally subdued. And the glorious love manifested here shines through all the universe and to all ages and keeps out all further inroads of sin and evil everywhere. No man can number the redeemed from this earth and we must ~~that~~ believe that their salvation is the life of all the inhabitants of countless worlds and systems of worlds circling around the throne of Him who has his footstool on this earth, for all things even in the heavens are reconciled through the blood of the cross. Some relief is also found in the fact that the suffering of the lost is not chiefly an indiscriminate

their religions, because, "Christianity and this alone fulfils all that is good in every other and meets the deficiencies of every other." Leaving now for the present these various opinions, let us examine the facts of the case so far as we can learn them and see what light we can get from Scripture utterances on the subject. The first fact that meets us and a most appalling one it is too is that nine-tenths of the human race now alive give no evidence of a renewed heart, without which they cannot enter into the Kingdom of God. They live and practise all forms of evil and do not even live up to the light they have. And the state of the case is no better as we look back over past ages back almost to the time of the deluge. The only relieving feature in the vision is that their numbers are less the farther back we go in time. If we picture the condition of these millions of with the few of

responsibility, so that we must believe all have had light enough to escape from sin, and therefore they will suffer from remorse. But in the case of one who leaves this world scarcely more than a child in knowledge and experience, and yet, more than a child, in that he has passed the limit of a negative condition and has disposed himself to evil, he will suffer, but not like one who has resisted the noonday light of Christendom. Like the former are most of those in heathen lands. As to whether their condition becomes better or worse as time passes on, for time there must be with finite beings even in eternity, Scripture does not say. It says there is no hope of recovery and reason would say the same, for they cannot have the same helps to recovery there as here. The unfit state will continue. The natural tendency of sin is to make men worse and worse, but we can hardly believe that will be the case, for that would be to keep

up a conflict with God. It is true Satan now keeps on with more and more desperate and daring attempts, but when he sees the result and final failure at the last judgement even he will despair and all strife will be ended. Whether it is possible that suffering continued to eternity is an infinite diminishing series, owing to the destructive power of sin or not. We dare not say for "their worm dieth not and their fire is not quenched". But when all strife is over, the inhabitants of the new Jerusalem and of worlds innumerable shall go forth and as Isaiah expresses it "look on the carcases of the men that have transgressed against God". On the wrecks of human beings the ever existing monuments of the terrible destructiveness of sin "and they shall be an abhorring to all flesh". The horror that the sight of their ruin will produce in all orders of created spirit, will make more radiant the bow of God's love spanning even the dark

abyss.

There is not much relief to the mind in this aspect and we turn to another, which also gives but slight relief. It is in the thought that some even adults who have not heard of Christ, are yet regenerate and saved by his merits. This is not "salvation by magic" as some have been pleased to term it for salvation, has two elements, the preparation or making forgiveness of sins possible, and the application or regeneration. Such men as Socrates are not regenerated by Christ or the gospel, but by the Holy Spirit. Yet their sins are forgiven for Christ's sake, because they have laid hold on righteousness and in so doing have laid hold on God, although not knowing him clearly. Even Aben Ezra Benadhem — "may his tribe increase" — who "loved his fellowmen" in so doing loved God in whose image men are. It is even supposable that some worshippers of stocks and

infliction of torture. They that knew not their master's will and did it not shall be beaten with few stripes, that is their suffering as compared with that of others will be as few stripes compared with many. I think that Scripture implies that the chief suffering of the next life will be remorse of conscience. There will also be distress of mind from the inward lack of harmony and because of the separation from God. The spirit of man needs to rest in God and things for a time it can deceive itself with fancied satisfaction, when all these things fail, as they surely will to the unsaved in the next life, the terrible thirst of heart will be like torment in a flame. The wicked have this unrest here often, but there it will be infinitely more intense, where there is nothing to allay it. But all the lost will feel alike in the pangs of conscience will be only according to the light they have had. Paul has plainly declared the guilt of the heathen and their

forbearance passing over their sins for Christ's sake. "In every nation, he that feareth God, and worketh righteousness ~~in this life as to God~~ is acceptable to Him" Cornelius was one that feared God before he met Peter. Through Peter he received the special miraculous gifts of the Spirit by which he spoke with tongues, like the disciples. This class of people do not need a probation in the next life, they have salvation in this life.

Infants form a different class. The wide-spread belief in the salvation of those dying in infancy is based chiefly on our Saviour's statement that "of such is the kingdom of heaven". If this belief is correct and it certainly accords with the most natural meaning of Christ's words, then of the human inhabitants of heaven up to this time the children must outnumber the others more than ten to one. Whence come

to the philosophical statement of the reasons for this, there is more disagreement. The state of the case seems to me to be as follows. The spirit of the child returns to God who gave it not yet having laid hold on unrighteousness because its disposition or disposing has not been made. It is pure, but not yet holy, because it has not been tested. The lower nature which comes from the parents and which in others brings the test and secures the victory for evil, because it was practically decided beforehand, is laid to sleep in the grave until the resurrection. The pure spirit naturally seeks the presence of God, but even there it might fail when a test came "even as many angel spirits did, were it not that it has been practically decided beforehand for good. The child belongs to a redeemed race and the solidarity or unity of the race is not without its effect. The child sees the love of God as manifested

in Christ and on Calvary and realizing that it was for himself and realizing also that he is one with Christ, not merely symbolically, but really and actually, he lays hold of that love and becomes holy. He is not saved merely because he is free but by the redemption wrought by Christ. This is not a probation in the future life, for it was settled beforehand and there is no question of a possible failure. The child's spirit so grows in holiness that when it reunites with the lower nature in the resurrection, there is no conflict, nor any fear of failure. "Of such is the Kingdom of heaven." The barbarities of the heathen, who are without natural affection have a bright lining to the dark cloud and we may be assured that even now there are countless throngs from heathen lands singing the song of Moses and the Lamb.

But after all these attempts at relief to the mind, we come back again to the appalling fact that with every other bear of the

stones are so far sincere in their worship that they actually do worship the true God, although to them an unknown God. Milton's words may be applied to all such ignorant worshipers "I will put in them as a guide my umpire conscience, whom if they will heed, light after light increasing they shall receive and to the end persisting safe arrive" Such were Melchizedek, Job, the wise men, and, we may believe, many others. Yet such seem very scarce now among the heathen. I myself have never seen one that I would unhesitatingly say belonged to this Class. Nevertheless there is no doubt there are now some and that in past times there have been more, who with only the light of nature and some scattered remnants of an early revelation aided by the work of the Holy Spirit in their hearts, have so laid hold on righteousness in this life as to find in the next that they are at home with the Lord and the Holy God in his

circumstances. Then does not justice demand that they have the more favorable circumstances hereafter? Let us proceed a little carefully here. Were the people of Chorazin and Bethsaida better off for having had the Gospel presented to them? Most assuredly the large majority of them were not. The brighter the light from which men turn the worse their condition. It were better for most in those cities that they had been in Tyre and Sidon without the gospel, for it would be more tolerable for them in the day of judgement. So that the presentation of the gospel is not always the best thing that can come to a person or a community, it proves a savor of death unto death. Was it then kind to bring the gospel to them knowing that they would not repent? Here comes in again the principle of the solidarity of the race. It was not for the sake of kindness to them as individuals, but no one can complain of this

much privilege, or at any rate the advantage of the individual must ever yield to the good of the whole. But many of the people of Tyre & Sidon would have repented, where is the justice in not giving the gospel? The answer is the same - the solidarity of the race. It could not have been given to them then, and if it could they would not in those circumstances have accepted it. The race as a whole was not at that time prepared to receive the gospel. Just as soon as the fulness of the time was completed God sent forth his son. We must believe that had he come sooner his mission would have been a failure. Some say that was not possible, then it was not possible that he should have come sooner. As the very best time for the world he came.

But there is more yet involved in the application of our principle of solidarity. A man's conversion is not a matter between himself and his God alone. It concerns all the

powers of earth and heaven and all are more and or less involved in it. Let us notice in detail a few of the links that connect a man with his surroundings. He is debating with himself the question of his acceptance of the gospel offer. A dear friend comes to him and by that persuasion the choice is made. The man is perfectly free and that persuasion was not the cause of the choice, but he was much more likely to choose for the persuasion. The presence of such a friend was one element in his circumstances that made the choice for good more probable. Again, a man is deciding. He has the influences of the Holy Spirit to help him as every one has. A friend is wrestling in prayer for his salvation. That prayer is not answered unless the Holy Spirit to help him brings special influences to bear on that man's heart. He may still resist, but his yielding is more probable than

shock a soul passes into eternity with no hope going out into the outer darkness, where there is weeping and wailing and gnashing of teeth, a hopeless future of endless suffering. Try to consider the suffering of the vast majority of them as light as we dare, it is yet a terrible contrast to the state of those in the regions of light. And when we remember that this vast majority came from heathen lands where there is no knowledge of Christ or of his salvation, the human heart demands some justification of such dealings on the part of God. The details of God's plans we may not inquire into, but God's principles of dealings with man, may and must be investigated and he challenges us to it. The difficulty seems increased by the statement of our Lord that Tyre and Sidon would have repented if they had seen the mighty works done in Chorazin & Bethsaida. They did not repent and were not saved, but they would have repented under more favorable

Spirit such as may not righteously be given to others. We might continue indefinitely to mention circumstances which change or increase the probability of conversion, all writers interfering with the individuals' probability and yet all having weight from the principle of solidarity, our connection with those about us and the rest of the world. But in order to the complete application of our principle we need to notice another fact and its bearings, and that is, that God in his wisdom has seen fit to intrust the salvation of the world to human instrumentalities. He does not send an angel to preach the gospel. The angels eagerly inquire into the progress of redemption, but they are ministers to believers, "to them who shall be heirs of salvation." The gospel is not intrusted to them. Paul says of the heathen "how shall they believe in him whom they have not heard and how shall they ~~hear~~ hear without a preacher, and how shall

they preach except they be sent", implying that the heathen will only believe as human preachers are sent to them. The same thing is taught elsewhere in the Scriptures - the ministry of reconciliation is committed to us. This being the case the responsibility of the salvation of the heathen rests wholly with the church. We cannot excuse ourselves by saying that the heathen will not believe, for we have glorious promises that all nations shall serve him and all shall know the Lord from the least to the greatest. We have the command to preach the gospel to every creature, accompanied by the promise of the Lord to be with us always even to the end of the world. and this can mean nothing but that he will make the preaching effective to the salvation of all the inhabitants of the world. We cannot now dwell on this point, but it needs to be emphasized that the gospel extends its sway chiefly if not only through human instrumentality

As everywhere in the physical world, there is no spontaneous generation but life springs from life, the living tree from the living seed, and the living bird from the living egg, so in the spiritual world the true life is only developed by means of true life, the torch of life is lighted only at a burning torch. Let me not be misunderstood. I realize more than ever that "it is not by might nor by power but by my spirit saith the Lord." and that we must look for the times of refreshing from the presence of the Lord but the Lord gives these only when we are ready for them. The Pentecostal effusion could not have come a century earlier no a year or even a week earlier. It was the concurrence of circumstances which made it possible and not the least of these was that week of united prayer. Among other preparations were the training of the Jews for 1500 years, the training of the Apostles three years, the recent crucifixion and resurrection profoundly stirring the hearts of all-

before. The special influence of the Spirit which he has and others do not have is not unfairly given. It would not be fair if it were withheld. The having a praying friend is one element in his circumstances that makes the choice for good more probable. Again a child is born of godly parents, and inherits from them a tendency to good. For this is just as sure as a tendency to evil, the blessing descends to a thousand generations. Such a child is surely much more favorably situated as to the probabilities of its accepting salvation, than one born in a den of vice. It were unjust to those godly parents were it not so. The promise is to you and your children. Christian training is another so important an element in our circumstances, that we have the unqualified promise that it shall not fail. The covenant of baptism is another of these circumstances. We must believe that those who are within this covenant receive special influences of the Divine

these points that although a man's salvation depends on his own free choice, so that he can blame no one if he is not saved, the probability that he will be saved is very largely affected by his circumstances. The apparent exceptions to this are those few adult heathen whom we have spoken of as saved without the knowledge of the Gospel. But even they can hardly be called exceptions for the probability of there being such exceptional cases seems to diminish the farther the heathen get in time from the early divine revelation. We are all bound up in a web, both warp and woof with our relations and we may thank God that it is so. This does not work injustice to the individual, even though the highest good of the whole is the highest law, for the bearing privileges bring varying responsibility. The one who has least can succeed. If he fails his failure is less deplorable and if he succeeds his reward is the

greater

The conclusion of what we have noted is that the salvation of the heathen necessarily and righteously depends largely upon the attitude of the Christian Church toward them. A Paul might have gone two centuries ago through heathendom, if a Paul is conceivable in that time and have preached the purest gospel with apostolic fervor in every city and village and the results would have been but meagre. A Luther does not appear until there is a religious ferment everywhere. Leaders of masses can only lead as the masses push them forward. They are a little more than a chip on the crest of a wave, but they are not so much as the engineer with his hand on the throttle valve of the engine that carries him and a whole community forward. The success is by God's Spirit and God's Spirit works through his people and in answer to their petitions. The longer I am in the

Foreign Missionary work) the more I realize that it is not I that am working, but the church behind me. The water of life is from heaven but ~~the church~~ it will rise only as high in the far-reaching pipes as it stands in the reservoir. The success is not without means and instrumentalities, but it is not altogether or chiefly according to the instruments. It is the power that is in the church. Not only the amount of prayer by the church, though it is largely that but the power of moral earnestness directed toward the salvation of the heathen. Thus the application of the principle of solidarity as contrasted with individuality. Just so far as the church throws its whole weight solidly into the purpose of saving the world, just so far will sinners be saved. Just so fast will the heathen world be brought into the kingdom. This does not mean that we must spend our force at home to get the church

The Ongole ingathering had as its preliminaries the faithful preaching of the word for many years the daily instruction for two years and the deep stirring of all hearts by famine. The Lord waits to bless just as soon as we are ready, to bless not only his children but others through them. We cannot blame God that he has put the salvation of the world into the hands of the Church, we must believe it is the only possible way. Sinning angels could not be saved, not only because they sinned against light, but they have not the same unity as men. They are but individuals, whereas men are parts of each other as really as the branches are parts of the vine and that not merely through their union with Christ but in their nature they are so. And this unity controls our relations to one another. Christ has entered into this unity, becoming one with us, and he has exalted it and made it a powerful means for salvation. We see from all

church depends on its extending all its energies towards them. Those teeming millions can be saved by the Church now in the near future and what shall we answer for their souls if they are if they are not?

When we look at the condition of the heathen in past ages it is unpressably sad, but is not the responsibility with the Church? If individuals had preached to them they would not have accepted salvation and the condition of most would have been worse, because the Church did not realize its duty and its opportunity. They were turned up in closest union with their times and circumstances and if it were possible for them to have had light, it would have proved to most a dazzling light that would have blinded them. So is the people of Tyre & Sidon, when Christ said that they would have repented if the same mighty works had been done among them. I believe he meant to

include the other circumstances of Chorazin and Bethsaida, as if he had said that if the people of Tyre had and Sidon had had the same privilege as Chorazin and Bethsaida, among which the most critical were the miracles, they would have repented, because they were not so hardened, and for this reason their suffering in the next life did not so great as of the people of the other cities. Tyre and Sidon could not have had those mighty works with the accompanying circumstances. They had a chance and the best possible chance for them, so there was no injustice to them. Nor would there be any advantage to them in a probation in the future life. There would be as we have seen, no probability of their acceptance and the opportunity would but add to their condemnation. God deals justly with all in this life. He deals with individuals as well as with peoples and he gives to each one, not

the same chance as to another - that would be impossible, but the very best chance for him considering his circumstances. The heathen have not had the gospel because they turned away from the light at first and then the Church did not press it upon them. God has not taken other means to give it to them in view of the Church's failure to do it, because in the circumstances it would have proved to most a savor of death unto death. But thanks be to God, the Church is waking to a sense of its responsibility, the kingdom of Christ is advancing and the world will be saved for Christ and that speedily.

We can not leave this subject without noticing more particularly the theory of a probation in the next life. As we have seen, such a probation is not required for the justification of God's dealings. Nor does it when fairly examined, afford any relief to the mind.

ready to convert the world. The Church has yet to get ready to do it. Indeed the Church is ready now and only needs to realize its own power and responsibility. I have been amazed in going through the United States the past year to see the power of the Church, one out of fifteen were church members at the beginning of the century and now one in five of the population is a member of a Protestant Christian Church. and this despite the marvelous growth of the population. In every worldly point of view, there is no power in the country equal to the power of the Church. and as a Christian see the power is unlimited. We are told that India and China cannot wait while we evangelize our own country. But they cannot wait. They are in a crisis. They are just waking from the sleep of centuries. The Church is responsible for them and to them. And the Church cannot afford to wait to evangelize them. The highest life of the

resurrection. That is (II Tim 2: 8) Paul says this is what my gospel teaches. So that this view has no evidence either Scriptural or rational.

What we have been considering should not discourage individual effort. The responsibility of the whole does not take away the responsibility of the individual. Although unity takes the precedence of individuality, it must not supersede or destroy it. It should exalt it. I felt called upon to work as if all depended upon individual work, but I realized that my individual work is exalted. The individual often represents the community. And to the individual the word often comes as it did to Queen Esther "who knows etc, but thou art come to the kingdom for such a time as this".

We, foreign Missionaries are the representatives of the Christian Church at home. Our individual responsibility

is perhaps greater than that of others, because of the prominence of our position, but we may be thankful that the success of the work and the salvation of the people is not altogether conditioned on our ability or our faithfulness. The vast power of the Church is surging around us. We can feel it in the air. We can see it in its effects. We can almost hear the throbbing of the vital connexion between the Church at home and the world lying in darkness to which their thoughts are turning and for which their prayers are ascending. We stand in awe before the working of the Spirit in response to prayer on the other side of the globe.

In conclusion let us ~~[illegible]~~ sum up our arguments briefly. Men can be saved in large numbers only through their fellow men. The probability (not the possibility) of any man's accepting salvation depends largely on his circumstances,

among the most important of which is his connection with believers. If a man does not accept Christ, he is worse off for having had him presented. Therefore it is not the best thing for a community to have Christ presented except under circumstances in which the most of them are likely to accept. That is the heathen are better off than as if they had had Christ presented except by the Church.

The heathen are guilty and the responsibility is with themselves but their miserable fate lies at the door of the Church. God has done all he could for them. So the old argument for Missions which gave them such an impetus at the beginning of the century is still the all-powerful motive. More thrilling even than ever, as we realize better our responsibility for the heathen. And as God's ways are vindicated more clearly to our hearts. It is sometimes said that love to Christ is the highest possible

from the sadness of the fate of the heathen, for if the position we have taken be correct there would not be a probability of many more accepting the offer of salvation. And the large majority would be worse off. Moreover such a theory requires a probation for infants with no probability that a greater proportion of them than of the angels would stand firm. But the principal argument advanced by the advocates of the theory is that as the Christ is the judge and all men are to be judged according to the gospel, all must have had an opportunity to accept Christ and the Gospel. But sinners will only be judged according to the light they have had, and according to the deeds done in the body. Christ will be judge, because all authority has been committed to him, ~~but the~~ (Rom 2:16) but the expression according to my gospel" must mean the same when speaking of the judgement as when speaking of the

motive for any action and that this should chiefly actuate us in foreign Mission work. This is true, but it application is the same as the motive we have given. It is now only that we must bring the heathen to Christ in this life, that more glory may come to his name, nor is it merely because he has commanded it. But our heart goes out to them as to him. and all our endeavors to save some are done to him. So the terrible condition of the heathen the certainty of the eternal ruin of the vast majority of them without the gospel and the possibility of our saving them, appeal to the heart of Christ in no unit thrilling power. Millions are passing into eternity with no hope and we have the key of the kingdom of heaven for them in our hands. and will we heartlessly turn away and say we must look after our own first!

Only as the heart of the Church expands to take in the whole world will it receive the richest blessings at home. The gathering in of the fulness of the Gentiles will bring in the residue of the Jews, God's Chosen people, and the same ingathering will bring in the residue in our own fair land. And then will be perfected not "e pluribus unum" but unity in diversity, the perfection of individualism, standing out in solidarity, all members one of another, and builded up into Christ our head —

Leitch Miss Margaret V.

the 5th, 6th, and 7th chapters
of St. Matt. for which
prizes have been awarded
to the two best schools.
27. But in no one respect
has the improvement been
so marked as in the sing-
ing. About 500 copies of
the Children's Gracious
Lord, have been sold in
these two fields to our
school children and
these christian lyrics
24 in no. have been
learned and sung
everywhere to the greatest
delight.

Aug. 1881.

Dr. A. G. Clark.

Very Dear Friend.

The inclose, ~~[illegible]~~ of money expended by us on our work in this field we thought might interest you as showing what demands are made on our private purse.

Many of these items (such as items 1 to 12) are common to each missionary in his own fields. I will explain a few others.

No. 13. This station sch. at the time of our coming numbered 65 pupils. By employing an extra teacher the number has increased to 6 and we hope before the end of the year will reach 100. When the new grant comes the teacher will be accepted by the Board as a permanent teacher.

14-18. Relate to 3 new girls Schools started by us during this year in 3 destitute villages

Thus in all over 150 girls are brought under christian instruction. At the end of the year the schools will be accepted by the Board and will then continue permanent institutions.

19. By the present of a yard of calico to the little girls who attend regularly in all our schools for three mos. the attendance and numbers in all our girls schools have increased, as well as their love and the love of their parents for us.

21. Land has been bought and a catechist stationed at Santilify. This influence, together with that of our new girls

in the future.

22-24 These Bible women supported by us have done good work and we find in our visits with them in their respective villages many women who seem really desirous to know about Christ.

Two other women employed by us have now been taken up by the mission, as these no doubt will be in time.

26. In this field and Pandipirripo 26 school have had the Bible and Christian teaching in them. Thus about 1800 children have learned something of the truths of Christianity. Among these several hundreds of children have

your words to me in Boston -
"We regret - yet to do your
best - work" have been our
constant motto repeated
over and over to each
other here, and it is
because we believe these
expenses to have been
necessary to the best
advancement of our
work and influence
here in Mexico that
we have borne them.
We find that these expenses
will bring us out at the
end of the year nearly
$300. in debt. We have written
to our brother at home to
know if he could meet

28. Dec. moonlight [illegible]

13 moonlight meetings were held in this field and 9 in Paradise. The attendance at each varied from 75 to over 200 the average being about 150. These meetings and our school work have been kept up with regularity so the hills for coolie for our bandaries and for the tents are very heavy.

30. The christmas tree gave so great pleasure to the S. S. children last year that we have made preparation for three this year.

33-44 Then 14 pupils supported in part by us in this

different schools of higher
Education are in 8 instan-
ces sons or sisters of christ-
ians connected with the
mission whose income does
not allow them to support
their children in the higher
schools, yet the children
are full of promise and
very desirous to study.
As an example Alexander
a teacher in S. for many
yrs, receives Rs. 3. pr. mo.
on which himself, his wife
and a family of 5 chil-
dren must live. Yet he
is doing good work as a christ-
ian and deserves help

true Education.

I must just say a word about our native christians. They have been a great source of comfort and help to me. In day and S.S. work, in moon light meetings and village work they have shown a willing mind to work and a real love for Christ's work and an ability and tact in doing it. Which have been a constant astonishment and delight to me.

The other things I think are plain —

and let the $300 from my brother come out to me.

I send with this the annual letter of our navaly Station pastor.

I want you to know that we are very hopeful about the work here and if God should see fit to spare us here in life and health for some years to come we believe that we shall see real and great results.

Yours very truly. M. W. Leitch

1830

No. 11.

Minn & Duluth

Aug. 1881

Jaffna

He says that the interest on our investments is not paid regularly and that our income this year will not exceed the $300. for our Father and the $300. to the A.B.C.F.M.

He should be sorry to enter the new year burdened with debt to liquidate which would cause us to give up all such work, and have just given you an acct. of above.

He would therefore like to ask from the Board that they would grant us the full salary for this year

1	22	"	Martha - Bible Prowse	15 00
2	22	"	Edith - " "	
3			for teaching Sewing and Patchwork	31 00
4	24	"	Rachel Bible Prowse	40 00
5	25	"	Hungerford " "	40 00
6	26	"	2 prizes for Bible lessons	20 00
7	27	"	1 " Sewing	5 00
8	28	"	Table cloth for Indian Girl -	
9			Meeting Government Sec.	450 00
10	29	"	L. S. Leslie, Tiv	8 00
11	30	"	Administration for Nursery	20 00
12	31	"	" " Hoody	20 00
13	32	"	" " Cuneiti Tenzie	20 00
14	33	"	Lufkin - 2 Saucers Cup Tea in Battleville	10 00
15	34	"	" " Jacobs - Battleville collar	40 00
16	35	"	" " Mirramatta " "	15 00
17	36	"	" " Pearce Tiv " "	15 00
18	37	"	" " Edith Tiv in Tillsonburg Sch.	7 00
19	38	"	" " Catherine Sinin in Tillsonburg "	8 00
20	39	"	" " Helen Smith " "	8 00
21	40	"	" " Sylvia Sinin " Cobourg "	34 00

Amt. expended in 1881. for mission work and objects connected therewith by Mr. and the Misses Leitch.

		Rs.	Cts.
1	Native Evangelical Soc. for Mission work on the islands	22	00
2	To Native Tract Soc.	10	00
3	" " Bible Soc.	10	00
4	" Salary of Manipy Sta. Pastor	36	00
5	" Repairs on " " Church	20	00
6	" Salary of Aruikotty Teacher	23	00
7	" " " Novoly Pastor	24	00
8	" Manipy Thank Offering —	5	25
9	" Aruikotty " "	3	75
10	" Novoly " "	5	00
11	" Sangany " "	3	00
12	" Panditerrifo " "	5	00
13	" building of M. Station Sch & Support of Schoolmaster	15	00
14	" Starting new girls Sch now numbering 63 in Sudumally and paying Salary of teacher for 1st yr.	50	00
15	" New building for above	50	00
16	" New girls Sch. in Ns Novoly & teachers Salary.	50	00
17	" House and land for above	50	00
18	" New girls Sch. in Santillipy and Support of teacher	40	00
19	" 200 yds of cloth for jackets to the girls who attend S. Sch without charge	60	00

20	Amt. Gehalt in 1881 für Schwie-	
21	tion Sprache und religiöse Unterweisung	
	bei Sprachl. und Tab. Unterricht.	
22	Station Evangelical der für	M. Pf.
23	Missions Church auf die Inseln	25 00
	25 Station Arbeit der	10 00
24	" " Bibel der	10 00
24	" Salary of Kanaky Sch. Teacher	18 00
25	" Repairs on " " Schools	20 00
26	" Salary of Native Teacher Lifou	43 00
27	" " " Mare Teacher	24 00
28	" Kanaky Tiaro Teaching —	5 25
	" Native " "	3 75
	" Mare " "	5 00
29	" Surgery " "	8 00
30	" Pentecostal " "	5 00
31	" building of Sch. Station Teacher	
	Lifou & Native Teacher	15 00
32	" Starting New girls Sch. now nun-	
33	bering 63 in Lifou usually usual	
	painting Salary & Teacher at Ye.	50 00
34	" New building for Lifou	50 00
35	" New girls Sch. in Mare usually 6	
36	teachers Salary.	50 00
37	" Stone and lumber Lifou	50 00
38	" New girls Sch. in Ouvea building	
39	and support of teacher	40 00
40	" Goods & Sch. for Pentecost & the	
	girls Sch. Lifou & Ouvea Mission-schools	60 00

20	To	Books for poor children	10.62
21	"	Santilliy church land	40 00
22	"	Martha - Bible woman	12 00
23	"	Edith = " " for teaching sewing and extra work	21 00
24	"	Rachel ! a Bible woman	40 00
25	"	Margret - " " "	69.00
26	"	2 prizes for Bible lessons	20 00
27	"	1 " " Singing	5 00
28	"	Extra books for moonlight meetings schoolwork etc.	42 00 00
29	"	S. S. collection	8.00
30	"	christmas tree for Mongry	20 00
31	"	" " " Kovoly	20 00
32	"	" " " Panditerijo	20 00
33	"	Support of Lauras Brother in Batticotta	10 00
34	"	" " Yambo in Batticotta college	40 00
35	"	" " Miramutta " " "	12 00
36	"	" " Aseratham " " "	12 00
37	"	" " Edith's Son in Tillipally Sch.	7 00
38	"	" " Rebecca's Sister in Udupitty "	8 00
39	"	" " Archiratty " " "	8 00
40	"	" " Alfred's Sister " Cedoville "	24 00

41
42
43
44
45

46
47

48

49

41	To Support of Mary Ponna in Cadoville	11	00
42 "	" " Underwood do " "	24	00
43 "	" " Alexander's daughter " "	14	50
44 "	" " Panarchio " "	2	00
45 "	Procure a Theological library for our Pastor W. P. Nathaniel —	20	00
46 "	School circulating library	39	70
47 "	Support of old and infirmed christians — —	14	50
48 "	Medicine and food for the sick and destitute —	12	27
49 "	Helping Hand Soc in sewing material & clothes —	15	50
	Total — Rs.	1466	.09
	Or in American Money $	666	.40

Sep-30 1881.

Rec'd Dec. 16

Rev. and Mrs. A. G. Clark -

My Dear Friends -

I write at once to thank you for the very large and valuable bundle of papers which came to us by the last shipment from Boston.

I judge they are from you, though no letter about them has reached me — by your address here and there upon them. I showed them to our teachers last Wed. night at teachers meeting, nine of whom can read English easily, and they were very much delighted at the prospect of

Another very choice bundle of children papers reached us by the same box from the Wakefield Long. church, which has delighted our day school children, and given a new impetus to their reading.

The jelly of which you inquire was guava, though the best we could get at the time it was not so good as some we hope to make for Mrs. Clark the next guava season.

This year has been excessively hot. We have had almost no rain for the past ten and an-

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very much.

This is something almost unprecedented, so the natives say. The recession heat- and bright- unclouded sunshine week after week and mo. after mo. with hardly a cool or cloudy day is something I could never have imagined without experiencing it.

Many cattle have died, and a good deal of fever has prevailed.

We have been well through out, although Silas and I have each had about ten lbs in weight which must be made up when the rains come.

With very much love to

Mr. Smith
Mr. Smith
dear Mr. Smith
and yourself

self. The result of our consultation was that there should be bound in small volumes, perhaps five papers in a vol. and be permanently donated to the Y.M.L.A. & reading in the church vestry the library of which has now grown to about 200 small volumes in Eng. and 40 in Tamil.

Thus these valuable L.S. Times will be accessable to all our christians and to the English speaking young men of the vicinity.

Jaffna
Ceylon.
Nov. 17 1881.

Dear Dr. Clark.

Very Dear Friend -

Yours of Sept. 22. reached me last night. I am very glad indeed to write some words of encouragement to the Burlington little folks, and glad you invited me to do so.

If you or the ladies of the W. B. M. would just give me a slip containing the names of those societies or individuals who may toward the support of any in our field - Catachili or Bible woman, I will promise to send them letters through you, for I think they should know and rejoice in this work in what their gifts are doing. If they knew all about the field they would give more liberally and pray more intelligently.

Our electric fan, which we [illegible]

in the coming American [illegible]
if it works well will be a great
help in our correspondence. Our plan
is to send a mis. circular letter,
containing all the interesting
points of the ques., to each of
the mission circles with whom
we correspond.

The rains have come and we
are feeling much stronger al-
ready. Miss Ayres since
her return from the hills has
suffered much from the heat.
At one time she seemed so re-
luctant that we had grave fears
for her, but she seems much
better now. Miss Townsend is
so very much better that she
has resumed all her old
school work and we hope
may really get well despite
of all the doctors.

myself greatly perplexed to understand the mental processes of, for example, our older English speaking school boys. For a year in day school, Sabbath School and in private talks they have heard the truth and have understood it. They can tell the story of Christ's life as well nearly as I c. They have had the nature of prayer, the duty of faith and repentance clearly explained. Why then do they not become christians? They have not yet given up their old beliefs. They are ingrained into their literature, their history, their song, their every daily duty and thought. They say we are right and that there is much that is right with them also. They are found to their friends

fathers are divided by caste. It is a terrible break to break away from all.

"The Hindu nature is not excitable like the negro, but indolent and slugish and sanguine. All these things and many more bear on the probable future.

Yet of one thing we are sure that the steady faithful, earnest teaching of God's own word in church and school, in public and private must be followed by a steady growth of consciousness and love for truth throughout the community, and by a larger and larger number of individuals turning to God.

The gospel has all along in the past been moulding this whole community.

Is it nothing that we have almost the whole educational

work in our hands, that nearly every house is open to our visits, and those of the catechists and Bible women; that the attendance at church and Sabbath school is increasing, that moonlight village and Sabbath afternoon meeting are so largely attended? All the educated men and women, and the older children in the schools are ashamed of the ceremonies connected with the Sciviti worship and the great festivals, and do not participate in them. Although the village there are men and women who do not put ashes or visit heathen temples, and many of these in their hearts worship the true God and try to serve.

We have thought and spoken a great deal about what your day - your hope of an immediate and great revival.

The religion is not an exploded and utterly absurd superstition as it was in the case of the Sandwich islanders. There is no great famine or scourge which shall shock and move a whole people as northern and southern India was moved.

"While we long and pray and hope that God's Spirit may be poured out among us in an unusual manner, yet it seems more probable that the blessing will come through the yet more widespread and faithful teaching of the truth and the inclining of more and more hearts to accept it. I confess that I find

but like Nicodemus they fear to confess him openly. As yet he quietly sneaks, boldly confess on their death beds that they are christians, and we trust that many names not enrolled on our church books will be found on the Lambs Book of Life.

We rejoice and thank God for all this, and yet with you we are not satisfied, but we long with almost a painful earnestness for more to come to Christ.

We do most earnestly pray and hope for the conversion of the children in our day Schools. If God spares us in the coming year we hope to do more personal work and see more results than we have in this. Will you not pray in faith with us that God would give us a special and great blessing in the New year?

Jaffna Nov 17, 1881
Recd Jan 9, 1882

The Christians of America must
lift up the hands of the mis-
sionaries by earnest prayer
if they want to see a great
Revival.

Your fellow worker in the field
of labour -
M. W. Fitch.

ings, and will do the same in no more this year.

The Board of Education has gladly rec'd and acknowledged our help and has heartily coöperated with us in all plans touching this field. The report of the Sec. of the Board, now on its way to you, will show more fully the condition of things, the strait in which the Board is just now placed and will explain the reason for the help we have given.

We have given a considerable amt. of help to the various churches in our field but so far from decreasing the gifts of the members our help here as everywhere else really has been conditioned on

Jaffna
Ceylon.
Mar. 18. '82

Rev. N. G. Clark.

Very Dear Sir.

I must beg your pardon for so long delaying to answer your letter which reached us near the close of the year. I waited till the beginning of the new year wishing to give you some statistics, and lately we have been unusually occupied. The other letters accompanying this will explain. If you have time and care to do so, I would be glad if you would read before sending on.

1882

Our object of our solicitude

during the past year has been the Day Schools of our field. The Govt. Grants never sufficient for the whole expences of the schools have been even smaller than usual this year. The mission has not funds to meet the deficiency and rather than see our Schools go down and heathen schools supported by Civil funds take their place we have ourselves paid into the treasury of the Board of Education Rs 449.18 (over $200.) The result has been that we have won the friendship of all the teachers, the Bible lessons have been well taught three new girl schools have been established, three new

girls schools have been established, two Sioux schools have been seriously crippled, the total number of pupils in our schools has increased 398, and the average attendance has increased fully one third.

To us this means a number of things — larger Govt grants next year, more enthusiasm on the part of teachers and workers, discouragement to Sioux educational enterprises, more Bible study in day and S. S. and a kinder reception in the villages.

The villagers have in two instances given timbers and stone and some manual help in the erection of new school buildings

We thank you very much for the kind and encouraging words in your letter of Dec 23. '81.
'81 is our earnest desire and prayer that many souls may find Jesus this year. Feebly and trembling ly, but yet truly we are trying to take hold upon God for a blessing on our field. We know that the people in America are praying for Jaffna. Perhaps the Lord intends, by these recent agitations from the sinites to awaken men's minds and prepare the way for His truth to find entrance. We know He can make the wrath of Man to praise him. The Christians are more awakened to

the increased endeavors of the people. The result has been that in Santillipy besides the usual charities over Rs 102.03 have been given by the people towards the purchase of the land for and the erection of the new preaching bungalo.

Manepy Ch. has rec'd from purely native sources Rs 51.77 and Arni kotty 22.90. more than last year. Navaly and Pan. have both become self supporting, and though, through the departure of some of their members to Colombo, their donations have been somewhat decreased they are more able to pay their pastor and their obligations to Tract, Bible and Native Evangelical Missionary Soc. and to come out free of debt.

The annual report will tell you everything further. The pupils whom we support in Schools of higher education have done well and seem promising.

We take it as a sign that the Lord is caring for and willing to bless us, for just while we were anxious through the contents of your letter, our brother at home, through quite unforseen circumstances was able to send us $500, over and above the $300 which he sent for the Board thus enabling us to meet all our engagements for the old and start fresh on the new year.

You will remember your wonderful us in Boston —

We expect you to do your best work, and what ever to need full for this you shall have.

The first clause has been to us a sacred obligation. It has been our watch word in every hour of difficulty. It will continue to be our purpose so long as we remain.

I am glad to be able to say that in all our work as far as I know, we have the approval of the mission and so far from disapproving of our expenditures such have, in the most important cases, been made through their advice and they have often ~~said~~ they would be glad to do the same in their own fields.

Margaret W. Leitch

Jaffna. Mar. 18. 1882

Recd. Apr 29

work and more faithful in
frivolous conversation than before
but the best thing I see is
that the children are going
to work. Last Sabbath after
noon at the afternoon childrens
meeting they prayed very ear-
nestly for their heathen School-
mates, and three companies
about five o'clock went out
into the villages to hold little
meetings with the other chil-
dren and came back much
encouraged. I thought of
Jesus taking a little child
and setting him in the midst.
Through the simple faith and
courage of these Jesus is
teaching us. And I remem
bered that other saying of

there should hold their peace the very stones would cry out". Is not God calling us all to speak and work more earnestly for Him?

Give my kindest regards to all the ladies of the Board but especially to your wife. I send her this photograph of five native children from our day sch. Four are children of Christians. The one to the right above is from a Hindu family her father is the Pundahdam of Mangapy temple, but she has given her heart truly as we hope to Jesus.

Yours very sincerely
Margaret W. Leitch

Margaret Adelaide
Hughes born 1
Dec. 1891 21

them to sing so well?
We are going to repay them
by giving each a night with
our Scioptican and pictures.
I thank you for your
kind letter of Feb. 11.
I am always willing and glad
to write a word to any one
interested in foreign work.
I think it is one of every mission-
aries duties to increase the inter-
est of those at home. I have tried
thus far to answer every letter
that has come to me, and I have
been a thousand times repayed
in the kind encouraging words
that have come back, and the
knowledge that new voices were
being raised in prayer for
Japan. Many a hard days
work is lightened by the

Madras
Apr 3. '82

Rev. N. G. Clark. Recd June 5

Very Dear Friend

I want to thank Jan for the suggestion in my brothers letter that that we should continue our meetings for three or four days in the same village. We had had the same thing in mind and talking with the pastor we found he also had been thinking it. So we planned our next moon light in that way and began with Ender mallyand a three days series. It was quite a success. We with the catechists and Bible women visited from house to house, held women's meetings in the afternoons and tent meeting in the evening. The attendance

1880

increased from 100 the first to
200 the last evening. Eight intel-
ligent young men have volun-
tarily formed themselves into
an inquirers Bible class
for the study of the Scriptures
and requested us to meet
them once a week.

The pastor, always quick to
take a new idea thinks that
other Bible classes like this
may be formed in the
other villages. At Santillify
we had a four days series
In one evening of the series
nearly 400 in all were present
On this evening Mr. Hay an
English gentleman the Deputy
Queen's Advocate was present
and made a very strong address

We have tried an other new plan which works well viz: the calling to each of our meetings one good speaker from some other station or from the Wesleyan or Church missions. The news of such an one's coming attracts a larger audience, encourages our own workers and does the man himself good for he gets all our new ideas and ways of work.

Last week we had two from the Wesleyan and two from the Church Mission. They were astonished with audiences and said How do you do it? We can not get such audiences in our field, and how do you teach the village chil-

is weakened by the long heat, we haven't the strength to resist that we had. The sun seems to wilt us right down. The quinine and red pepper bottles sit on our dining table, but perhapse the destonic we have is the three mile walks (to Lodoville and back) which we have begun to take regularly at 5 A.M. the only time when the ground is cool.

But I fear I am writing to long a letter. It has been a rest to write. I am always tired on Monday mornings after the work of the day before.

I inclose some letters to the Boorey ladies. Kindly forward.

Yours very truly—

G. W. Leitch

thought of these prayers.

Our electric fan unfortunately was too late for the last order, but when it does reach us, I hope to put it to a number of uses such as duplicating day and S.S. examinations, hymns and music for S.S. suggestions & teachers. and last, but not least, a mo. letter, containing any incidents of interest during the mo., to all my correspondents in America.

I received some very delightful news day before yesterday. Three singers from India from Mr. J. S. Chandler's field - viz the head teacher of his boys school his wife and cousin during their long vacation there, are coming here to spend two mos. in our field. As we pay for their outfit, they will be entirely

at our command, and if they do not do splendid work in all our schools and meetings I shall be greatly disappointed. Our workers are as pleased about it as we are, and our violin class of eight young men most of all, for Wasilamasui can play on the violin and compose lyrics. The other Stations and Wesleyan and Church missions have already asked for a share in the troop, but Manefy shall have the first opportunity.

I wonder if you have any idea how hot it is here now? The sun has crossed the equator and is nearly over our heads. The heat at midday in the sun is 160° and

sometimes over. So the town
people say. The glare is
very trying to eyes and nerves.
The ground is intolerably hot.
It burns through our shoes.
Many cattle are suffering
from disease of the hoof
caused by the hot ground.
The hard dry ground which
has not had any rain for
nearly three mos. gets so
baked and parched with
the heat that it is uncom-
fortable to walk upon
even at seven o'clock in
the evening. The people at
our moonlight meetings do
not like to sit upon mats
spread on the ground. They
say, and truly, that the heat
from the ground sears them
from. After a few years
in this country ones system

of whom there are several, which is quite an unusual thing.
The Tamarind tree loaded down with little jackets for the highest prize - Picture books, Bible stories cards & tracts for the second best, & little paper bags of pop corn native sugar & roasted peas for all; was new and beautiful to them to whom a Christmas had never come before.
You should have heard them sing the beautiful Christian Lyrics, while the folding organ, violins & cymbals helped to swell the song. The mothers & fathers looked on approvingly & listened to the story of the Babe of Bethlehem, the friend of children.
Dec. 22 - The story of yesterday was repeated today in Tandillipy, only in a larger addition 54 men, 21 women & 140 children being present & the older ones seemed to enjoy it quite as much as the children.

Manepy. Jaffna. Ceylon. Dec. 7th '82

The first sound to greet us this morning was the voices of children conning the Golden texts. There is an unusual amount of activity here just now among the little ones, for in the 18 S. Schools of our field we have given out that all who wish to share in the Christmas festivities, must memorize the Golden texts & review the lessons of the year preparatory to the next examination. So wherever we go, in village or lane or school, we hear the rustle of the International S.S. lesson leaves, and children's voices repeating over & over again the sacred words.

Dec. 19. All our leisure moments we devote to cutting and basting little jackets & caps, making picture Scrap books, sorting & binding in brown paper covers all the illustrated Children's papers in Eng. & Tamil we

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can find, & in short ransacking our brains as well as our house for anything which may be converted into a Christmas gift. It is easy to play Santa Claus to a doz. boys & girls, but what to do with a doz. hundred! And these bright-eyed little folks, who have studied & attended & behaved so beautifully all the year, surely deserve a Merry Xmas if ever anyone did.

Dec. 18 - This morning at the hour appointed for the examination over 150 of our Station S.S. children met with their 16 teachers in the church & for over 2½ hours, an examination was held, of which an American school might have been proud. The enthusiasm of the boys & girls was unbounded. The teachers caught the spirit & the results were as follows.

No. who repeated Golden texts for whole year 81.
" " " " " 9 mos - 4
" " " " " 6 " - 15
" " " " " 3 " - 35

making a total of 7936 verses were
learned & repeated by the Station S. S.
A majority of these also passed on
the 10 test questions which covered
the lessons of the year.

(21½)

Dec. 31. — Today our first Christmas tree
of the season was planted in Navaly
North, in the new girls' school of 65
pupils which was established by us
this year. The school & the teacher
have succeeded beyond our expect-
ation. Parents all through the village
are delighted & more friendly toward
Christianity, & little folks who have
been shut up in their houses & never
gone to school a day before, think
the school, the new building, the
kind teacher, the visitors, the singing
the lessons, the sewing, the little play-
mates, make one long, joyous holiday;
& oh! how they study; the fresh eagu-
ness is a pleasure to behold. There
is a no. of different castes, from the
fisher up to the Brahmin children

dangerous catechism which instills doubts in the minds of the children and tends to make them sceptical for life doubting all religion, a terrible thing.
Do you wonder that our souls are stirred of opposition schools and by such proceedings. The thing to do is to build an English school hire the best teachers and then work and in a years time there is not a shadow of doubt but we could have a flourishing school of from 80 to 100 which would put just a different aspect on affairs and gain a hold on the place which we would never lose. The Board of Education approves and would gladly do this, only they have no funds. We would do this but it cost us $800 out of our private pockets to carry on the work of last year which will be the same this year and this is the limit

Jan 31.

We are bound to make a hard fight this year against heathen schools. I will tell you exactly what has been accomplished last year in our field and what we want to do. Thus: In the midst of continued and earnest Sivite opposition schools we have not only held our own but in the field under our charge we have gained a total of 392 girls and boys which means so many more under Bible instruction and so many more fathers & mothers friendly to us and Christianity. This is a critical time. If we succeed in establishing and keeping up good schools, the Government having registered them will not allow heathen rival schools to come in, but if they succeed in working up good schools they will have gained a permanent foot

hold and we will not be registered by Government or allow any opening for I do not know how long not till their schools break down which may be nearer.
This you see is a serious and important matter and we consider it so serious that this past year we have paid out of our own private funds Rs 449, 18 or about $200. as a donation towards the Board of Education for our station and field schools. I am sorry that some at home do not understand the importance of this more and have cut us down Rs 500 on school appropriations instead of increasing.
Now this year my whole heart is set on establishing a Christian English school in Santilipy where now is that dreadful Sibite one. with the blind teacher of which I once wrote you about. The school

spite of all opposition
in numbers and become an
Anglo Vernacular one. The pupils
number 120. The teachers teach
day school, night school, Saturday
Sabbath day early and late just
like men possessed. They forbid
a Christian to enter their house.
Even so grand and good a man
as Charles Chinnatamby is shut
out. They forbid on penalty of the
severest corporal punishment any
child attending any of our meeting
All, both parents and children
stand in terror of them. For as their
is the only school they have they
have their things quite their own
way. They teach heathen and
immoral songs, they have Sivite
preaching regularly which consists
almost entirely of ridiculing Christ
anity calling Mary a harlot and
Jesus a deceiver and worthy of all
they teach a most abominable and

M. W. Leitch

Manchy. Dec. 7. 1882

Rich. May 11

of our ability. If any body is willing to take up this matter let him send the whole or any part of the $150. which he will do through the A.B.C.F.M as a special donation to the Board of Education in Jaffna to start a school in Chandiliy and it will be done. If it is the Lord's will I think somebody will send.

Feb. 6th

Good news comes in from every part of this field. In Jaffna College about 20 of the students, young men in the prime of life, decided to begin the Christian life at the beginning of the year in the week of prayer. Nothing has been known like this in the 11 years since the College was started.

In Tellipally Training School all but two of the boys have at the last Govt. Census written their names publicly as Christians.

at Codoville and Codospitty the work is encouraging, but I have not time to give in details. Mr + Mrs Hourland have been holding large meetings on the islands, once 500 present.

The Annual meeting of the Board of Education of our Schools showed the fact that we have now 10.000 children studying in our schools, 2.00 of whom are girls. Of all the teachers employed only a small number, 20 odd - if I remember correctly - are decided heathen and this number is decreasing yearly. Our church membership numbers over 1000. The contributions from purely native sources is larger than ever. The average from every church member is Rs 6 or about $3.00. Considering the poverty of the people can you show such an average in Christ

can America. The reports
from the Wesleyan + Church
Missionaries present were almost
equally encouraging. It is the
trait of most of the American
to be proud and boastful of
their country but I found myself
growing very proud and happy
in view of the progress in the
land and among the people of
my adoption.

M. W. Leitch.

Pulney Hills 188
So India
Mar 22. '84.

Rev. H. G. Clark.
Manipy.
Jaffna.
Ceylon.

Dear Friend

Your very kind letter of Nov. 24th was duly rec'd, and we thank you very much for the helpful suggestions it contained. We had been feeling ourselves that greater care was needed in the very direction you mentioned viz. that of following up individual cases, and we had resolved to be more careful and earnest in this, the new year.

We read your letter to our helpers at our Jan. meeting and talked together about the importance of work for individuals, especially for those who are inclined to the truth. I trust that your suggestion may go with us all the year and bring forth fruit. As our work is so varied and exacting, we have not been able to give as much time to personal work as we should like, and yet if it is in our hearts to do this, and we try to improve every opportunity, I know the Lord will give us many and bless us in our efforts to improve them.

I have had copied and sent you a full report of the work in our station for 1883. I hope it has reached you by this time.

We have been much privileged in being able to attend the Jubilee meeting of the Madura Mission. The Rev. S. W. Howland and wife and Miss Susan R. Howland were also able to attend.

Our mission was glad thus to meet and rejoice, shall I say, with its child, it having been first established by Jaffna missionaries. Or shall I say with its sister under a parent Board, or shall I say as Mr. S. W. Howland says we came to celebrate the "golden wedding" of these two missions, which for fifty years have lived happily together, one purpose, one language, one people?

It was pleasant, as our train on Monday afternoon came into the Madura district, to see the crowds of native Xtians, and boarding school boys and girls, at the way stations, coming aboard for Madura.

NOTE/ As we flew along they began to sing the Christian lyrics in a fine singing chorus, in which we also joined, and the Station

masters, thinking perhaps that a detachment of the "Salvation Army" was on board, held the train 15 minutes over time at one of the stations, apparently that those on board and the crowd of loungers at the station might hear the singing.

"At Madura we were met and welcomed by several missionaries. ~~And~~ As we neared the East-Gate city church and mission house we passed under six beautifully decorated arches, spanning the street, and bearing appropriate mottoes and scripture texts.

"In the mission premises the scene was very inspiring. Flags were waving. Booths had been put-up for the temporary accommodation of the native Xtians, who, in bandies and carts, on foot or from the train, were pouring in, dressed in holiday attire, with banners flying and headed by bands of native Xtian musicians. From neighboring buildings came the sound of choirs of boys and girls practicing the new lyrics. ~~for the concert.~~

In the adjoining compound, a temporary building had been erected for the occasion, as none of the churches would be able to hold the crowds which were expected. It was 100 ft. by 50 ft., built of bamboo poles and thatched with braided cocoanut-leaves, tied together, which is the native way, there was not a single nail or bit of iron in the whole building.
The floor was covered with mats and a platform for the accomodation of the speakers, missionaries and invited guests, built also of bamboo poles tied together, ordinary boards, found everywhere so easily in America being thing almost unprocurable here.
The building, with its projecting roof, which would and did shelter a second and standing audience of heathen onlookers, was now being decorated with flags mottoes etc. by the missionaries many of whom had come in from the more distant stations to be ready for the opening meeting on the morrow at 7 A.M.
20 missionaries of the Madura mission

3 from the Mahratta mission, 1 from the Arcot mission, 5 from the Jaffna mission 1 from the Eng. Wesleyan mission, and 1 from the Vizin Vernacular Education Soc., in all 31 were able to be present and to attend some or all of the meetings.

It was very pleasant for those so widely scattered, many of whom had been living in solitary stations shut out from society, thus to meet together, to worship and rejoice, to talk over the common work, discuss plans and gain new ideas and new courage for the future.

The morning prayer meetings, held in the large sitting room of the mission house and attended by all the missionaries, were hours never to be forgotten.

During the first day the opening sermon, the paper on former missionaries, Prominent Native Helpers, Mission Stations, Medical Work changes in the District, Work for Women. Paper on the Churches, & Native Evangelical Soc, all were full of interest.

The procession of native Xtians at 5 P.M. through the city was an entirely new and interesting feature. 1500 Xtian men, women and children, headed by bands of music, and accompanied by choruses of boys singing Xtian lyrics, from 11 Stations and 28 churches, with banners bearing mottos and the names of the different Stations marched through the several streets of the city to the wonder of the citizens who collected in crowds along the whole route and looked on with curiosity and interest, but no hostility in their faces.

"To me an interesting incident of the procession was one told me by Mrs. Cobron. As she sat in her bandy, on a side ~~street~~, with some missionary guests, watching the procession go past, she noticed a woman, one of her zenana pupils, walking along with it. When the woman saw Mrs. C. she came to the side of the bandy and clasped her offered hand. "Well," said Mrs. C. "and are you walking with the Xtians?" "Yes" the woman timidly replied. "And are you going to walk along

the road to heaven with us? The tears sprung to her eyes and she answered: "Yes, I want to." Of the hundreds of women studying the Bible under Mrs. Capron in their homes, and of the other inquirers scattered through the city, who knows how many, seeing this procession of Xtians, might not have been filled with a new courage and a new desire to join their company, as was this poor woman?

"The concert in the evening was attended by an audience of over 2000. Two hundred boys and girls, selected from the different day and boarding schools, and trained for the occasion, sang many of the songs in the new book of Xtian lyrics called "Hosanas" proposed by the Rev. John Chandler. They were accompanied by 12 kinds of musical instruments, native and foreign. The beautiful words sang out very clearly, and gave not only pleasure, but I am sure, profit to many. The Rev and Mrs. Harding of the Mahratta mission added to the interest of the occasion by singing some Mahratta songs as an interlude

I also had the pleasure of singing "Tell it out among the heathen that the Lord is king" as a solo, numbers in the audience being able to understand English.

"The opening meeting of the second day was a prayer meeting for children and youth, led by the Rev. G. H. Cutterson.

Mr. Jones, Mr. Tracy and Mr Burnell each made very good remarks, urging all to be true to God and to their great opportunities, but the highest point in the meetings, perhaps in the whole session, was reached when the Rev. S. N. Howland of the Jaffna mission, after some very earnest words, asked all who desired to consecrate themselves wholly to Christ to rise, slowly one after another, about 400 young men and women arose. Tears filled many eyes. The earnest prayer which Mr. Howland then offered, I am sure many will never forget."

It is quite wonderful the command of the Tamil language which these younger men of the Madura mission have so quickly acquired. They speak it with great readiness and force.

The singing during all the meetings was by the whole congregation, led by the Rev. John S. Chandler, and was very hearty. The services of the second day were very good. I especially enjoyed the address by Mr. Purnell on the "Bible view of Benevolence".

In the afternoon at the thanks giving service, special offerings were made toward a Jubilee fund for the benefit of Pasumalai College. The amts. were brought in which had been collected in the different mission stations, a very earnest and systematic effort having been made to induce all native Xtians to take a share in this, and many mission helpers, teachers etc. having given a whole mos. salary towards it. When it was read that from one station 600 Rs. had been raised, from another 400 Rs and from still another 800 Rs, the enthusiasm of the audience knew no bounds.

Sheep, oxen, fowls, vegetables, hand work, needle work etc were brought in as donations & a sale was held after the meeting.

The total raised for the fund amounted to over Rs 4100, and more will probably be added to the sum within the year, when pledges are redeemed.

On the third day the Eng. meeting was enjoyed by all missionaries and Eng. speaking native. The communion service, in which many hundreds participated, was a fitting close to the series of meetings. I am sure that much good was rec'd. by many, who could not have passed through these such days without higher and nobler resolves for the future.

As we were so near the Pulney Hills we were advised by all to come there for two mos. of rest and change.

We pay our own expenses

We are gaining much strength by plenty of out-door exercises, and long walks, often four miles a day. Our health is better than it has been in this country before. We are becoming acclimated, and feel as strong as when we first came, much stronger than two years ago. We are doing 4 hours a day of work on Tamil during our stay here. We have made encouraging progress in Tamil, and were able last year to address our longest audiences in Tamil without an interpreter. Yrs. very truly, M. W. Leitch.

Pulney Hills, Mad. Dist., India
April 26

Jany 5th 1884

Rev. N. G. Clark

Dear Sir

I have just rec'd. a letter from Prof. Parker which as it bears on Mission matters I send it to you with my reply.

I am busy just now revising my translation of Mr. Moody's sermons which are to be printed. We are quite well and my sister joins with me in sending to you our kind regards

Yours very truly

M Leitch

P.S. Will you please forward the inclosed letter to Prof Parker M. L.

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May 5, 1884.

Rec'd June 7.

Madras, May 21, 1884

Recd June 24

postage insufy pd
paid 15c here C.N.C.

Madras
India

Rev. R. S. Clark

May 21. 84.

Dear Friend

As I am sending a letter to one of the professors of Oberlin College I will inclose it directed to you.

I thought you might wish to glance it over.

It relates to subjects connected with the welfare of young men in our mission, and is one about which I have thought much of late.

Yrs. Very Truly-
M. W. Leitch

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on. that all missionaries & native helpers could see that the greatest opportunities of the work are in connection with the children.

I am convinced that much more could be done for the children than is being done, and that in the various mission fields which I have seen there is the same need for these earnest progressive plans as there is in the homeland. Dear Dr. Clark, could not a copy of this little book be sent to every missionary of your Board, and to some leading Eng. educated native pastors?

Jaffna May
Ceylon. 1885.

Dr. Clark.

My Dear Friend.

I have just read the book entitled "The Children and the Church" by F. E. Clark, now pastor of Phillips Ch. in Boston. (The ch. by which I am supported)

The book is very helpful suggestive, and inspiring of effort. If there is need for the home churches to make up in respect to their treatment or training of children, how much more is it true in all heathen lands where the hope of the work is the children.

of their Estimates next July.
Also I hope your committee
will look favorably upon
it. I think the money for
such an object would be
easily raised in Ame There
are many who are a
the importance of mon
Children. In fact I know
of several sources where I
have but to speak the word
and the money would be
forthcoming, either through
the Board or to us direct.
I await your reply before
presenting the matter to the
Mission.

Yours in haste and with
grateful regards.

M. N. Leitch

the book has so stirred me that I am now ordering our 2 doz. by mail to supply our own field.

I should rejoice to see this book translated into Tamil & placed in the hands of every mission helper in every Xtian mission among the Tamils, and what is more I intend to see it done.

The best way to have the lambs well fed is to feed the sheep & keep them in good condition is it not?

Our mission may place this object on the contingent lest when they make

gone to Nuwaraeliya
Ceylon for a rest-and
change for a few
weeks. I am quite
well this year.
Mr. & Mrs. Howland
and our other
missionaries are
as well as usual
With thanks for your
letter and our united
and sincere regards
Very truly Yours
M. Leitch

June 2nd 1885

Dr. Clark

Dear Sir.

Thank you for your very kind letter. We have finished one term of the Boarding School successfully and our 105 girls have gone to their homes for a few days vacation. My sister feels the heat at this season of the year and has

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Dodooville, J

Rec'd Jan

, June 3, 1885.

arly 11.

Rev. E. H. Chapin 193

Dear Friend

Thank you very much for your kindness in sending the Maps at such a reduction.

They will be a great boon to our 3 churches. They are just what we wanted, & will help our Mo. Concert meetings much.

They are now being mounted & colored at the Tillinghast Jr. School.

Thank you also for the Mo. Concert exercises. I shall make good use of them.

You will be glad to know we have had a good year & 52 have joined the churches in our field, on profession of faith.

We have now 150 inquirers and would ask our home xtians to remember them in prayer.

We are now placed at Codoomilla in charge of the large Boarding Sch but we still go on with our old work as much as time & strength will allow.

Yrs. Very Truly

Chas. W. Ritch

Ceylon 1888

Would you be so very kind as to select such books for me & send at once by mail, charging the same to my account? If so I should be greatly obliged.

I should like them to be so plain as to be read by nations, for I wish to place them in the Manefy Ch. library, & in the reach of our Eng. Educated Nativ Xtians.

Please also send me 1 copy of Mission Stories of Many Lands, published by the Board, also any books containing sermons by Sam Jones the Southern Evangelist, which may have been published.

Vadoville
Jaffna
Rev. G. G. Clark D. D. Ceylon.
Dear Friend, Apr 7. 1886.

A former member of our Manepy ch. who was disciplined for immorality, went to Colombo & there fell in with a missionary of the Strict Baptist Church. Baptist matter
He immersed this young man & received him into ch. fellowship without ever so much as writing us. Now the young man has returned to Jaffna as a catechist of the Strict Baptist Mission. He has started a Sab. service to which he has drawn some ten of our Manepy ch.

1861

members, a Sab. Sch. & day
Sch. to which he has
drawn many of our Sab.
Sch. & day Sch. children,
some of them having studied
in our day school for
years, and he is scat-
tering rabid Baptist tracts
& books every where
among our Eng. reading
nation xtians!
This threatens serious
harm to our little church
which is already strug-
gling for self support,
& turns the minds of our
nation xtians from the
great object of seeking
souls to discussions of

matters not essential to Salvation.

Of course we have not been idle. We have tried to do what we could seeing the young man, talking with our Ch. members, writing to the Strict Bap. Miss. in Colombo etc.

But at the same time I would like to have sent me from Amer. some six or seven different books on the subject, upholding the practices of our denomination, & written by able men.

I would wish them to be scholarly, candid, fair kind, and pervaded not by a spirit of sectarianism but of brotherly love & union

Also I would like 1 copy of any published sermons preached by that Eng. Episcopal Revivalist, (Rev. Mr. Atkins, I think,) who preached last year so successfully ~~last year~~ at the head of Wall St. N. Y. City, for business men.

Please charge the same to my account.

With much gratitude for your last very kind letter, + begging that the matter of which I write may not be made public lest it should

return here and by giving publicity, give popularity to the other party

I remain

Yours very truly

M. F. Leitch

P.S.

We have had two meetings evenings & mornings in some of the adjoining villages for the past two weeks. Twenty or twenty five in the mornings & one hundred or one hundred & fifty in the evening with work from house to house through the day. The native Christians, some of them have shown an earnest working spirit, carrying on the meetings regularly though we could not often be pre-

Eut. It was a delight to see new faces, men & women in church for the last two Sabbaths, who have never before attended, and new names have been added to the inquirers list.

Sixteen have been voted to be received on profession of faith at the next communion. These have all been known as candidates for several mos. About 15 others wished to join, but the committee thought they had better wait yet a few mos., & give fuller evidence to all of their Christian life.

Yours Truly.
M. W. Leitch

Rev. H. G. Clark.

Dodoovilla
Jaffna
Ceylon
Apr 13. 86.

Dear Friend.

In these days, when we read in every American paper of revivals all over our home land, our hearts are filled with a sore longing to see such things here. I know that you are wishing & praying for a revival in Jaffna. I write this letter with the one object of asking you if you will not send us an Evangelist, to conduct special revival meetings.

If such special efforts are needed and are blessed in America, why should they not be here?

A man who had the Spirit of God, and who knew how to present the truth in such a way as to arouse & carry conviction, and who had had experience in hand to hand work in inquiry meetings, and who knew

how to organize Christians for work in short one who had done successful revival work at home, if such an one were to come here he could have, as you know, large Eng. speaking native audiences in all our mission stations, as well as in the central stations of our neighbors the Ch. & Wesleyan Mission which missions would give him a warm welcome.

What is true of Jaffna is true of the whole of Ceylon. In my trip to the center & south of the island last year I met many missionaries & spoke with them on this subject, and they all expressed the belief that such an Evangelist could do <u>much</u> good, and all said they would be rejoiced to receive him. Several said it was the very thing they had been wishing for.

The Rev. Joseph Cook, in his trip around the world said he found large Eng. speaking audiences everywhere. Besides speaking to those who spoke at times to non Eng. speaking audiences through an interpreter, and all agreed that such addresses did great good. Dr Phillips of Midnapore, who visited us in 1884, spoke to large audiences here, through an interpreter, and his earnest words are remembered and quoted to this day.

Such an Evangelist would be entertained by the missionaries in each place, & would have his traveling expenses from place to place. (Traveling along the railway lines in India is wonderfully cheap.

Wm. F. Sanders in his last vacation took a tour in India of 5000 miles visiting all the large cities — Madura, Madras, Calcutta, the Himalaya Mts., Delhi, Lucknow, Agra, Benares, Ahmednuggur, Indore, Bombay — and his whole expense, for rest houses, carriages, fees & servants, coolies etc & R. R. fare, was, all told only $115.00)

The Board formerly sent out a delegation to "cut down", and it did its work so well that in the Batticotta Seminary and the Codoo ville Female Seminary, that in neither of these have we been able, after all these years of work, to attain to the old high grade of scholarship.

Now comes the Board sent-send out an other delegation whose object should be to "build up". Cannot not this delegation visit all the

mission stations of the Board, with the object of working for a revival. Would not God honor such a special effort, such faith in his promise that we shall find him if we search after him with all our hearts? Would not the home churches follow such a delegation with prayer? Would not the thousands who were converted in the home land during a revival not only rejoice in & pray for, but give towards the support of such a movement?

If the home churches with all their advantages, all their light all their innumerable privileges, if they need a revival & welcome special

Efforts put forth for this, do not the Mission churches need a revival? Yes, and the Mission workers themselves need a revival, and the native pastors & catechists, & teachers & Bible women, and all our native Christians. We all need it. Our souls faint because of the sore drought. Oh for an Elijah to cry to the Lord for rain, on our behalf.

I believe if the Board were to send out for this special work the right man, or men, it would be the best spent money of the year. Under God it might start a wave of revivals in many fields. What joy & inspiration this would give in turn to the home churches!

This subject has been on my heart for years, in fact ever since I came here. It was in the revival in St. Johnsbury Vt. conducted by H. M. Moore & Littlefield, that sister and I got our first taste of hand to hand work, there we were reconverted for Levoi Cr. Had it not been for that revival we would never have been here in mission work. I long for our native Christians here to have a like experience.

We are not idle, we are trying to do our best, & many of our native are also working. We have had the tent out in the neighboring villages for the last two weeks and meeting in it morning & evening, attendance 20 to 25 in the morning & 100 to 200 in the evening. New inquirers have been added to the list & it is delightful to see

new faces of men & women at our Sab. Services. We received, last Sabbath, 11 new members to the ch. on profession of faith.

At the great heathen festival at Manepy, day before yesterday, we held preaching services in two places, and speaking & singing went on continuously for 4½ hours. Large & well behaved audiences of heathen were in attendance and may be 4000 persons all together were in our meeting for a longer or shorter period. Besides this many tracts were sold & distributed by companies of native Christians who went out on the different roads.

Thus, though we are not discouraged about the progress of the work, we are far from being satisfied. Oh for a gracious tidal wave of God's Blessing, to lift all native churches over the sand bars of selfseeking & worldliness.

The mission aries can not do this special work. They have not the time. Take our own case for example. With the care of a boarding sch. now numbering 120 girls, with the food def. the clothing, the books, the care of the sick, the collecting of fees, the supt. of the instruction given, the reception of parents & visitors much time must be spent. Then there are just at this moment, with the absence of 4 missionary ladies from the field, 33 Bible women under our care, as well as 10 sewing teachers & all the day schools to be supplied with sewing. There are 36 day schools with more than 3000 children to visit & all the army of day school teachers to pay & superintend as well as the care of the 7 catechists and 4 pastors. Then there are the large Sab. schools to be visited in turn,

the moonlight meetings, inquirers classes, X'tian Endeavor Societies etc. etc to be kept up & encouraged by occasional visits, and the weekly singing classes. Added to this the fact that there is a run of callers every day, scattered all through the day, averaging from 20 to 40, & often more, all of whom have to be received & attended to for a few moments at least as their errands are often important, (I say nothing of the time required for matters of housekeeping, our own wardrobe, correspondence — I have now 79 unanswered letters, three fourths of them from Secretaries of branch Societies & the Woman's Board, ladies I have never seen but who all ask for "Stirring missionary letters" to be read to their Societies & churches! — Such calls

as these hardly leave us free to engage in special revival services. And what is true of us is true of most missionaries.

Such revival work calls for a man who has no other care & can give his whole time & heart to it.

I would like to say right here that I think the best interests of the work in Jaffna require one or two more missionary families than those already connected with the field.

While it is true that Jaffna has more missionaries than some other fields, yet it is equally true that no society is obliged to undertake more work than it can do well, and to decrease the no. of missionaries needed in this field, + so do detriment to the work here, in order to

open up a new field can not surely be the wisest way-
Sister & I never worked so hard, up to the limit of our strength, before as last year, & it was most unsatisfactory, after all that to see this & that dept. running behind & to feel that do what we could we could not catch up with our work because more was given to us than we could really do. You will say "the Howlands are coming back to relieve you" but the Smiths have gone, & when they come back the Hastings Jr. will go, and so on. The Howlands Sr. though the dearest & noblest of missionaries can not at their age & with their infirmities, do active work. We need very much a medical missionary family, & formaw an other missionary family for Chariqa chory or Pandeltimpo or for

the island work of which my Sister has lately written you, & where rich fruit might be raised. The native xtians are not yet able to carry on the work alone, as yet. They need a head, a leader. Please compare the nos. received to the ch. in the out-stations which are not often visited by missionaries, with the nos. rec'd. in the Sta. churches. Even Manepy which in 1884 received 45 to communion received last year only 11.

It needs the push of the missionary to keep up the courage of the native xtian workers.

Pardon my writing so freely and at such a length. I speak only for my own field. That is what I think each

missionary may do, and then you who look over all the fields, will trust, be guided by God to do that which is the best for us all.

Your kind, encouraging, hopeful letters have always been a great help and comfort to us. We thank you, and the ladies of the Woman's Board for the kindness and help extended to us, and we return to you & them our grateful love.

Yours very truly
M. M. Ketch

Ordonville, Apr. 13, 86.
Rec'd May 17.

missionary may do, and there you also look upon all the fields, white & busy, be guided by God to do that which is the best for us all.

Your kind, encouraging letters have always been a great help and comfort to me. My thanks, and the ladies of the Woman's Board for the kindness and sympathy shown me and in return I pray & thank our grateful love.

Yours very truly
Mr. St. Clair

specially written for the occasion, some songs prepared and they had reading of the Bible and prayer and a very good meeting. Our pastor happened to pass by & was attracted by the singing. He looked in & found a large meeting and was much pleased. He came and told us about it, and at the J. M. C. A Bible study held in our sitting room on last Friday eve which was attended by about 25 middle aged and young men, he told of this incident and urged the young men to emulate the children in working for Christ.

But what interested me most was the fact that when Luther's mother came to bid me good bye she told me

Ceylon Sept 11th
Rec Jan 12th 1886

Rev. F. E. Clark 134 Dorchester St
So Boston.

Dear Friend

Many thanks for your kind letter. It encouraged us very much. I am glad to report that the J. P. Soc's Xtian Endeavor here go on encouragingly. I must tell you of a little incident that happened here last week.

A little boy named Luther a member of the Soc. was going away with his mother to the south of the island, so of their own accord all the little folks belonging to the Soc. arranged to hold a good-bye prayer meeting at his house. They had some papers specially

specially written for the occasion, some songs prepared and they had reading of the Bible and prayer and a very good meeting. Our pastor happened to pass by & was attracted by the singing. He looked in & found a large meeting and was much pleased. He came and told us about it, and at the J. M. C. A Bible study held in our sitting room on last Friday eve which was attended by about 25 middle aged and young men, he told of this incident and urged the young men to emulate the children in working for Christ.

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meetings. The Soc. has voted to provide the oil for these, so a collection is taken up at every meeting. Those who cannot bring money bring plantains, mangos, palmyra fruit, oranges, limes eggs, bingals, red peppers or whatever they happen to have in their homes. The chairman takes charge of these and sells them the next day for the benefit of the Soc. Some of the children get their parents to give them a tree in the garden. The letters S. C. E. are marked or written and pasted on and in this climate where we have 8 mos. almost without rain it sticks quite well. Then the produce of this tree

what a good meeting the children had had and she said she felt quite stirred up to do something, and she had resolved that if she were prospered she would give at the end of the year ~~Rs 50~~ ($20) to the native Evangelical Soc. to go toward supporting a Bible woman on the islands.

"How far the little candle throws its beam!
So shines a good deed in a naughty world."

Speaking of shining reminds me that the Soc. has resolved to do this in fact as well as in name. There are two lanterns belonging to the Ch. and used by the pastor and catechist when they go out to hold village

should go to the Soc.

A little chicken costs here about 3 cts. nearly all bought and some earned in various ways enough of money to buy a hen. We have a report from the Secretary of this Soc. Each mo. and you would be amused could you hear the various histories of these hens & chickens as given by their affectionate young owners. Each hen, you must know, has a name & each owner has a tiny blank book in which is kept a record of the eggs laid the price for which they were sold the no. of chickens hatched etc.

all belongs to the Society. Other little folks have garden plots of their own which they cultivate and others pick up Ellippie or Mongosa nuts, from both of which oil is extracted. Plenty of these can be picked up under the trees growing by the road-sides.

This reminds me that I have not told you of the "Hen and Chicken Loc." which is a branch of the work of the Manippay J. P. S. C. E.

Last Xmas I gave a few cents to each of the members of the choir who had attended regularly throughout the year. They all voted that they would use the money each to buy a chicken, and that the income from this chicken

which is attended by his little school mates & neighbors, his mother & aunt, neither of whom are Christians, & other women of the neighborhood often drop in. Last Saturday he reported 22 present at his meeting.

Thankammah one of the little girls in this society is an earnest little worker as well. She had been trying to persuade a little neighbor to come to Sab. Sch. The girl refused to come because she had no jacket. Thankammah got the cloth for one sewed it and gave it to her and [brought her to S. S in triumph.

A few weeks ago the subject in the Udiwill Soc. was the second commandment. I was much interested in something said by the children. It seems

Some chickens were carried away by hawks, some died or were stolen, some were sold away by heathen parents who did not approve of the Soc. but enough have survived to bring in, up to date quite a sum to the Society.

The champion hen is one named Zharah. Now whether this hen knows that it belongs to an Endeavor Soc. & so endeavors to do its best, or for what ever reason I am unable to say, but the fact is this hen has brought in an income of 66 sathams to the Soc. May be it has caught the spirit of its little owner Kanthiah who is a very enthusiastic worker. Every Saturday he has a meeting at his house

boys all listened in breathless admiration of his bravery that he had even daubed the idol with mud and nothing had happened to him

Another boy said that on his way to afternoon S.S he passes a Pulliar under a tree. Some boys made fun of him because he was a Christian, & abused him calling him names. The dared him to touch the idol, on his way coming back, as no one was in sight he took the idol & hid it. Now the people there are hunting for it but cannot find it

A third boy told his experience. He said one time he was going through some fields near Tellipally & he came to a devil

they have been making some original investigations in regard to whether idols have any power or not. They seem to believe in the scientific method of investigating by experiment.

There is a stone idol of Pullian under a tree near the School in which they study. The heathen boys dared them to tip it over. One of them did so. He was a little frightened & so he had headache in the afternoon, & the boys laughed at him and told him Pullian made his headache. Like a true scientist not satisfied with one experiment he has tipped it over repeatedly since and no harm has come to him. He told, while the other

spot if he will but accompany him. If the sick person resists in any way sometimes the priest changes his tone + threatens the devil + sometimes he beats the patient very much with the stick. Then he takes the fruits ~~etc~~ + professes to entice the devil to a place where three or four roads meet + tells him that after he has eaten he can go which ever way he pleases, or he takes him to a devil tree, ie a tree said to be possessed with a devil + having brought with him ~~in~~ a hair from the sick person's head + a nail he wraps the hair around the nail + drives it into the tree and says that the devil is fastened to the tree

tree. The night before some devil-drivers had placed some offering there (When people have hysteria and like diseases they are said by the common people to be possessed with a devil) As usual the devil driver comes all rubbed up with sacred ashes and adorned with beads etc, to the house where the sick person is. The drum is beaten, The driver has a ratan in his hand. First he speaks most politely to the devil using the double honorific, calling him an influential and powerful person offering him cocoanut fruit, limes, mangoes & most delicious of all the blood of a chicken & telling him he will conduct him to a pleasant

and cannot hurt the sick person any more. The offerings are left under the tree or at the meeting of 3 roads. I have myself seen such trees and such offerings.

The boy of whom I began to tell said that he saw a cocoanut under the tree + being hungry he ate the meat. He said nothing happened to him for doing this + from that time he gave up belief in heathenism.

Yours Truly—
Margaret
M. M. Leitch

S. S. Peshawur
Indian Ocean
Dec. 13. 86

Rev N. G. Clark.

Very Dear Friend

We heard with the deepest concern of your illness. We anxiously wait for the news of your recovery. May God grant you soon your usual health. Hundreds all over the world are praying for your recovery. You have been like a father to us. Your kind letters have always brought cheer and courage. God grant that you may be long spared to fill the place of foreign Secretary

We have had a very pleasant & profitable trip through India, occupying two mos. and spent in seeing and learning all we could of mission work. We visited Nagapatam, Tanjore Trichinopoly, Madura, Passumali, Madras, Calcutta, Darjeeling, Benares, Allahabad, Lucknow Cawnpore, Agra, Ahmednagar Sirur Poona, & Bombay.

We had the opportunity of addressing the Mo. Missionary Conference in Calcutta, at which over 100 missionaries, native pastors, Zenana workers etc were present. We have also addressed many Sab. Schools, day schools and gatherings of Christians.

I send you with this a printed slip Explaining about the World's Woman's Christian Temperance Union Movement. Up to date over 14000 signatures have been sent in to us.

When at Madras we presented to that Tract soc. for publication the following books translated into Tamil — Fisher's Christian Religion, Five Temperance Lectures by John B. Gough, & Temperance Catechism, Two new sermons by Moody and The Children and the Church by Clarke, also a tract "Looking Unto Jesus." We also gave funds & aid in the publication.

I send you a printed slip about the Uduvil Girls Boarding Sch. showing you that we have been actively at work this year on behalf of the Endowment and Scholarship funds, and with good success.

I also send you a little book written by Wm. Walker Esq. a rich English Merchant who lately visited Jaffna, & tells what he saw of Mission work there.

He was so much pleased with what he saw that not only has he promised ~~Rs~~ 2000 toward the college, but he has asked us to make his house our home during

our stay in Eng & Scotland. (He has homes both in Glasgow & London and the family reside part of the year in one & part of the year in the other) He is on the committee of the National Temperance League, has been for 40 yrs., and so has wide acquaintance with many of the best Temperance and Christian workers. He will use his influence with them on our behalf, when we ask for aid to complete the endowing of the Jaffna college.

In visiting some fifteen of the colleges in India we were painfully struck with the lack of able xtian teachers. In many mission institutions we found from 3/4 to 6/7 of the teachers heathens, Brahmins, wearing heathen marks on their faces, while the Bible lessons were taught by fourth or fifth rate low caste native Christians. In many such colleges the conversions are very few or practically none.

We have in Jaffna never found so where in India, viz high caste heathen boys entering a Christian Boarding School, taking setting sleeping with xtian boys, under constant xtian influence, attending ch. & S.S. on Sabbath taught by none but xtian teachers. No wonder we have regularly conversions from heathenism

With 15000 children in the dayschools of the three missions in Jaffna we ought to have one first class Xtian College thoroughly equipped & endowed like Robert College at Constantinople, or the Syrian College at Beirut, and we ought to be able to send a large supply of high caste, able, Christian, B.As to India to supply this very great and crying need in India. Our men would be gladly welcomed there. See what good work our Jaffna college graduates are now doing in Ahmednagar, Indore, Madura, and elsewhere.

Many missionaries in India told us they would gladly employ any Xtian Matriculates, F.As or B.As we could send them, and that India would not be able to supply her own demand in this direction for long years to come, because as yet the converts in India have come mostly from the low castes, and very few of them have the requisite mental ability, ambition or money to take an extended course of study.

We are authorized by the Board of Directors of the Jaffna College to make an effort towards raising the Endowment Fund

We know you will be glad to hear of this movement. Any letters of introduction you can give us to friends in England or Scotland or Ireland — where we may stay some mos. — will be of the greatest help, and any suggestions from you will be most thankfully received.

C/o Spicer Bros. 19 Newbridge St. will reach us.

We thank you very much for yr. last kind letter of Sep 15.

Yours very truly —
M. W. Leitch

P.S. I inclose some of the Farewell addresses read to us by the native Christians of Jaffna, also some copies of songs. They may interest you.

Landau, Ocean & Co.
Dec. 13, '86
Feb. 8, '87
Pacific Com.

14 Victoria Crescent 198
Dowanhill. Glasgow.
Jan. 31. 87.

Rev. H. F. Clark. D.D.

Dear Friend.

We were very glad to receive your kind letter forwarded to us by Spicer Bros. We had been feeling anxious about your health. You do not speak of it in yr. letter, but from your being able to be at the rooms we gather that you are now recovering or recovered, and we are very glad.

Our own movements, since I last wrote you have been as follows— We landed at Marseilles Dec 27. 86. We learned by letters & papers that they were having very cold weather in Eng. & Scotland just then, and we were advised, as we had just come from a tropical country, not to hasten at once into the severe cold, but rather to spend a week or two days in the south of France, becoming gradually accustomed to the cold.

This we accordingly did. We spent a few days at Mentone where we met Rev. C. H. Spurgeon and a day at Bodighera the winter home of Geo. MacDonald. We had the pleasure of taking lunch with him and his wife and family & ablers

lunch he took us into his "work shop" as he called his library where we enjoyed a most delightful hour with him. His conversation is even more charming than his books. Have you read his last one "Mat's Mine's Mine"? We also had the pleasure of telling him something of Mission work in India & Ceylon. In Nice we met Dr & Mrs. Murray Mitchell, and spent two enjoyable evenings with them. Mrs. Mitchell is author of "In Southern India" which you have doubtless read. We had visited nearly all the places referred to in the book so found much to talk of with her. They gave us introductions to several Scotch friends.
We arrived in London Jan 5. 87 having enjoyed very much our short stay in France, the delightful climate & the new & interesting scenery along the Riviera. Wm Walker Esq. accompanied us during this tour. In London we were entertained at the home of one of his married sons. In Glasgow where we arrived Jan 8 we received a kind welcome from Mrs. Walker & Mr. & Miss Walker.

We have been most cordially welcomed as guests in this beautiful Christian home. Mr. Walker lost no time in introducing us to his large circle of friends. He has given us two "Drawing room" meetings in his own home, about 30 ladies and gentlemen attending each.
Mrs. Smith of Beaver House, and Mrs. Lamberton of Stanley House have also given us Drawing room meetings.
This week Mrs. R. H. Craig gives us a Drawing room meeting. Eighty eight have accepted her invitation up to date. Her husband is the leader of the Mizpah Band of over 1000 reformed drunkards & I enclose you an invitation.
We had the pleasure of addressing the British Womans Temperance Association in the Christian Institute on the spread of strong drink encouraged by the Govt. taking revenue from the licenses in India and Ceylon. This is a subject on which we feel deeply. I enclose a newspaper cutting which will briefly inform you of the present state of things.
We agree with all that this writer says. I hope to send you with this, a book entitled "British & Colonial Temperance

congress. It contains most striking facts regarding the spread of intemperance in India & Ceylon. I have marked the papers to which I would call your attention, the ablest of which is the one from that veteran missionary & apostle of Temperance Rev. J. G. Gregson. (You will find something from Jaffna in the book as well.)
We are to meet Rev. Mr. Gregson when he lands in Eng. the 12th of next mo. to plan with him as to what can be done at this juncture. (Our petitions from all over India, signed by the nations in 12 languages are coming in. Public sentiment must be awakened in Great Britian, and an effort should be made in this the Jubilee year of the Queen's reign to make the cry of the native races of India and Ceylon heard at home.
There are many earnest christian Temperance men & women here. They are ignorant, for the most part, of the state of things as they now exist in India. If the strong christian & Temperance element in Scotland & England could be aroused and informed this element would have in it sufficient strength to influence

the Home Govt. and secure more righteous legislation for India. If anything is to be done to save the millions of India from falling into the pitfalls of drink and changing from a nation of total abstainers to a nation of drunkards, it must be done soon. Forty years from now it may be too late! The Govt. Excise Revenue in 1882-3 was £3.300.000, in 1883-4 £3.700.000, in 1884-5 £4.011.000. This means a great increase yearly in the consumption, it means thousands learning to drink.

If we missionaries who see things with our own eyes & who love the native people do not speak out who is going to do so? The Europeans in the Civil Service fear to do so, & most of them not being total abstainers themselves have no wish to move in the Temperance cause.

(We find an open door here, and many opportunities for addressing large audiences, and with God's help we are trying to improve our opportunities).

We spoke to a large audience in Dr Herbets U.P. Ch. last Wd. and we are to speak there again next Saturday. We spoke last Sabbath afternoon at 2 P.M.

to a full house, maybe 600, to Rev. Mr. Mac-
Pherson's Ch. in Adelaide Place, and we are
to speak there again on next Wd. Eve.
We were told that we were the first ladies
who had ever spoken from the pulpit
to a regular Sab. congregation in canonical
hours in that church and that probably
such a thing had not been known before
in Glasgow. The request to do so came from
them not from us. We trust that some good
was done at the meeting.

We have just received from the Directors
of the Glasgow Noonday Prayer meeting
permission to occupy the hour on Friday
and give an account of Mission work.
This is a great honor. Mr. Macfarlane,
the head of the U. M. Ch. & here, the one
who suggested our occupying the prayer-
meeting hour, and who, being one of the
Directors, mentioned the matter to the Board,
says that he thinks ladies have never
before been allowed to speak from the
platform in this meeting.

We have engagements to address audiences
every day of this week and a no. of days
next week. We pray that God would
enable us to say some words which may
advance his cause

We feel that these two great objects, the Temperance work for India & Ceylon, and the Jaffna College Endowment are laid upon us, and as God is opening our way before us here we trust you will feel as we do that it would be wise for us to stay on for some time longer probably some mos. in Scotland & England.

When you read the places marked in the book I send you will see how great is the need of immediate effort to secure temperance legislation & Local Option for India. This must be done by arousing public sentiment in Eng. & Scotland & through this influencing the Home Government. Eng. rules India, & if we are to do anything for India our place is in England & Scotland.

I trust you will represent the matter to the good ladies of the Board. Let them not think we are playing truant. The work we are doing is the most serious & responsible of any we have undertaken. Weak in ourselves we are strong in Him. He is able to use weak things & things which are despised & we pray he will use us to his own glory.

As to the College Endowment we are moving slowly. We wish to become a little known in Scot-land first as Temperance & Christian workers & Missionaries & not just first as beggars. We think it will result better for the fund in the end. However we are mentioning the matter wherever we go and our relative Mr John Galloway has subscribed £100 and other friends have handed us smaller sums amounting to over £25. During our flying tour through India friends there gave ~~Rs~~ 266. This with the heading Rs. 1000 from the Governor of Ceylon & the £200 from Wm. Walker Esq. is all our list shows as yet. The Scotch people are "canny" but we trust we may be able to interest them.

We were much cheered by the kind words in your letter just received. In the first letter you ever wrote to us in 1879 when we had just been appointed as missionaries of the Board you said in your hopeful way that when the work in Jaffna should be finished we might pass over &

take a share in the work on the neighboring field of India.
Probably not in our lifetime will the work be so far advanced that missionary supervision will be unnecessary, but we would fain make your words come true, by lending an occasional helping hand to the work in India. We have tried to do this in the line of printing. We now hope to do something for India in the line of Temperance and with Gods blessing to do much for higher education in India through endowing the Joffna College. It is a large sum, the £30.000 required, but it is only the half of what such colleges as the Beirut College or Robert College, or the proposed Amer College in China required. If our aim is a first class Christian B.A. college all of this will be required. £12.500 was lately given to endow a single professorship here in the Glasgow University. £3.000 was given to endow a single scholarship. With £30.000 it is proposed to endow a whole institution. You will have seen the little printed slip before, as my brother was to have sent you one, but I inclose one to make sure.

We know that you value the Jaffna College and will rejoice in any movement which will give it a large sphere of usefulness. Dr. Hastings would have written to you before the appeal was signed had there been time, but the matter was hastened by our sudden departure from Ceylon. We had intended to leave Ceylon only in Feb. of 1887, but Mr. Walker & other Eng. friends assured us that if we wished to do anything in aid of the College in Eng. & Scotland we must go in the winter mos. when the people were at home & not wait till the warm weather when everyone goes out of town. As we had to make our tour through India first in order to get the needed information on Educational & Temperance matters we were obliged to hasten our departure from Jaffna and hence we pushed through this College matter & got the signatures of the Directors to the appeal & our authorization before leaving Jaffna. It was the fact of our going home & offering to make an effort in behalf of the college at home which set the movement on foot.

Our hope is to raise £15.000, or half of the required sum in Great Britain. It will probably require some time, and all your "Scotch grit" to do it, but with God's help we mean to try. Do you approve?

As to the work in Jaffna we are cheered by the good news each overland mail brings us from our dear friends there. I inclose two letters just received from Mr. Joel Fitch our much valued & trusted catechist at Manepy and his son Mr Edwin Fitch, a graduate of the Jaffna College & now a student in the Theological class. You see how they are keeping up the work in our absence. Aided by a friend in New York we had 1000 copies of Christie's Old Organ in Tamil printed & ready for Christmas and they were given to the Roll of Honor S. S. children in our own & the Maley an & Chunch Missions. We also had Roll of Honor certificates printed & signed & ready to be filled out before we left. Thus the "Christmas trees" were kept up in our absence.

You speak in yr. letter of Passumallai & Ahmednagar Colleges. I think I did not say, and I certainly did not mean to say one word derogatory of those two institutions. In many respects they were far ahead of most mission colleges which we visited in India. I should be unspeakably sorry if any word written by me should lead you to think less highly than you did of those two noble institutions which are doing such grand work. It maybe that they have one or two Hindoo Munshis come in, for an hour or two per day, to teach Sanscrit or Persian or some other lessons which their Christian masters or they themselves can not teach but which the University course, which they follow, requires to be taught, and which must be taught. Would they receive Govt. Grant or retain a hold on their pupils. It is a temporary expedient. They will, by & by, train up men of their own to teach these languages. These institutions are doing noble work. Through them the missions are gaining a larger measure of respect

from the whole community than they ever had before, and through them they are reaching the high castes as they could in no other way.

These institutions do not claim to be perfect. Shall we close them because they are not? Shall we make a clean swap as the "Deputation" did 30 yrs. ago? A thousand times no. Ask the senior missionaries of yr. three missions in India & Ceylon, and ask the senior missionaries of the various neighboring missions laboring side by side with them, and hear what is their verdict as to the wisdom of the step taken by the "Deputation" when it cut down higher Eng. Education. We have heard many speak of the matter and the opinion almost universally expressed was that the work was put back many years & that it is only now that the three missions are recovering from the blow they then received. The true way to get rid of the heathen teachers is not to give up the institutions & so turn over higher Education bodily to heathen & agnostic schools. The better way would be to

raise up a large supply of Christian teachers of ability who could displace the heathen teachers. The endowing of the Jaffna College would be the best means toward this end. If we in Jaffna are to send men as teachers & professors to mission colleges in India Jaffna College must be affiliated with the University & fit boys for F.A. & B.A. for the Govt of India has now passed some regulations which require the professors in Indian colleges before they draw Govt. salary grant, to be matriculates or to hold the degrees of a University.

I wish you could have been with us when in Bombay we called on Lord Reay, Governor of the Bombay Presidency, and heard him speak in terms of the highest praise of Rev. James Smith of the Amer. Mission naming him specially and highly commending the work of the college at Ahmednagar. The words of such a man so high in office & known all over the Bombay Presidency & he good as he is great, should have some weight with friends at home.

Rev. Mr. Jones in Madura, through his Eng. High School is getting a hold and exerting an influence on the high castes and through this school he will make Christianity respected in the community as never before.

More students of high caste are now studying in Passumallai than ever before.

You will note that Mr. Jones says in his letter, in the printed slip I inclose, "That Jaffna College, well endowed & thoroughly equipped, can help us here in India there is little doubt."

Mr. Jones speaks from his own experience. Some time ago he wanted an additional teacher, and advertised in the papers for Mas. for a Christian B.A. offering a good salary. It was only after Mas. & seeking in vain for an able Christian B.A. that he had to employ a non-christian B.A. on a lower salary as a temporary expedient.

The demand for able Xtian B.As. and F.As all over India in Mission schools & colleges far exceeds the supply. In the first place the Xtian community in India is small as yet. In all the colleges of North Western India the per-

centage of Xtian students is only 5%
So I was informed by Dr. McKichan of the
Scotch Free Ch. Col. Bombay - and probably
this proportion will hold good over the
greater part of India. Dr. McKichan's
college was started in 1831. It has
460 pupils, yet - they graduated their
first Christian B.A. in 1879! As most
of the native Xtians in India are as yet
from the lower castes and poor, they
have not for the most part the
ambition or the means to give to
their sons an extended college
course. If the Jaffna College were
endowed & thoroughly equipped we could
send every year graduates who would
be welcomed & valued in India by
the missionaries of many missions*.
We believe this thought is one from
God. He seems to be opening the way.
All hearts are in His hand, and we are
praying that He would open the hearts
of His people to give.

With kind regards
Yours very truly -
M. M. Leitch

* Rev. Mr. Bradley of the Amer. Mission Sickness, Mr & Mrs Mr Cornwell says Mr Cornwell at once employed 200 Christian teachers in our mission. Now they avail ourselves of simply Hindu & not - We are obliged to employ Hindus

gratefully avail ourselves. As they are not in the Bursary of Mohammedan teachers." M. H. Kerr

Glasgow, Feb. 28, '87.

Rec'd Mar. 14.

Def -

36, Berkeley St.
Glasgow Feb. 28th 87.

Rev. N. G. Clark D.D.
Very dear Sir

You will be very glad to know that God is opening up the way for us in Scotland and that we have already secured eleven Bursaries of £100 each. We will report further progress again.

With our united wards
Very sincerely yours.
M. Leitch

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36 Berkeley St.
Glasgow.
Scotland.
Mar. 22. 87

Rev. H. G. Clark D. D.

Dear Friend

Your kind letter of Mar. 9 has just been received.

You will be very glad to hear that God is prospering us in the work we are trying to do here. We are to speak to night in Kilmarnock at a large public meeting, the Provost in the chair, the object of the meeting being to call attention to the liquor traffic in India.

This will be our sixtieth meeting since coming to Glasgow.

We are to speak at a very large and important meeting in Edinburgh arranged specially for us by the British Women's Temperance Association. I inclose a letter from the Sec., Mrs. Millar, & printed notices.

There is a great deal of temperance work being done, & many earnest workers here, but they are working chiefly or at least principally for Great Britain and they need to be awakened as to the great danger threatening India & Ceylon

at the present time. Here it is a work of cure, there it is a work of prevention. If something is not done for India soon, 40 yrs. hence it may be too late. Public opinion should be aroused now. There is power in the Christian church to put a stop to this evil if the church could only be awakened. Shall we let the wrong which was done to China by the forcing upon her of the opium traffic be repeated in India by the forcing upon the 260 millions there the liquor traffic?

I sent you some time ago a book The British & Colonial Temperance Congress If you have read Pages 131-134 and 160 to 168 you will know something of what I am speaking.

In 1882-3 the Excise revenue in India was £3.400.000 In 1883-4 it was £3.700.000. In 1884-5 it was £4.011.000 This great increase from year to year means that yearly large numbers of people in India die on account of their religion

and their social customs more total abstainers are learning to drink because the facilities, offered by the Government, for obtaining strong drink are so great that the people are tempted and are falling.

Missionaries who have been on the ground and have seen with their own eyes the state of things and can speak from personal observation and experience cands more good to the cause at home than those who speak only from hearsay.

We as missionaries can gain a hearing in churches and from large and influential audiences where those who speak only on Temperance can not gain a hearing for the upper classes who are moderate drinkers will not come out to hear a Temperance address but they will come out to hear a mission address and then we bring in this subject mentioning that the habit of using strong drink, which is spreading among the nations is one of the great hinder-

ances to the spread of the Gospel.
Great Britain rules India. The British people must be awakened, they must bring their influence to bear upon the British Government which is fostering the drink traffic in India for the sake of revenue.
This wrong must be righted. If God will honor us by giving us a little share in helping on this great work we will give Him all the praise. He has given us to see the evil, He has given us tongues to speak of it, He has laid the burden on our hearts, He has given us open doors, for not-one of these 60 meetings did we arrange ourselves the invitations have come pouring in upon us, and we are engaged ahead almost every night till the middle of Apr. and for the great Edinburgh May meetings. We would be blind did we not see God's leadings in this.
In the other great desire of our hearts, the raising of funds for the Jaffna College, God has shown His approval in a wonderful way from the first.

We have now recived promises for all to gether £1500 or bursaries for 15 students of £100 each. We feel that of the whole sum to be raised to make this college a first class & thoroughly Endowed college viz £30.000 the half or £15.000 ought to be raised in Great Britain, as Ceylon is a colony of the British crown and as it proposes to send its graduates all over Ceylon and India as xtian workers in many missions.

We came as strangers to Glasgow. It is a time of great financial depression here. We had no Society to introduce us arrange meetings for us, etc. etc. but God opened the way. We have been invited to speak in the church halls of many different denominations as Scotch Free Church, The National Church, the U.P. Church, the Baptist Church etc. etc. We feel that in no other way could we be doing such a permanent service to Mission work in Ceylon and India as by raising this Endowment for the Jaffna College, and by Gods help and trusting in His guidance and grace

— We are determined to go forward. We have had wonderful health and strength since we came, and though speaking & singing nearly every night we have not had a cold or a sore throat.

We hear by every mail from our dear people in Ceylon. They are doing bravely in keeping up the work. They have good courage. They are daily praying that God would prosper our undertaking, their prayers are the secret of our success.

We continue all our contributions in Jaffna the same as if we were there, so the work goes on regularly in our absence and the fields of Manipy & Panditerippo are not financially a burden on our brother missionaries.

We aid in the education of 5 young men in the Jaffna College, 4 in the Tillipally Fr. Sch, 2 in the Wesleyan Mis Fr. Sch. one in the Udupitty Girls' Boarding Sch. one in the Man. High Sch. two in the Wesleyan Girls' Boarding Sch. We also aid the churches in paying the salary of the three pastors and two catechists

We are having some translating done & we are aiding some poor aged X'tians. We aid in the upkeep of two day schools, of the Manepy Benevolent Soc. of the Sab. Schools and Xmas tree, and in the maintainance of some Bible women who could not live & support their families, poor widows as they are with many children, on the amt. paid them by the Mission. We are also sending a young man to India for a B. A. Education with a view to his returning and engaging in special work in Jaffna.

Thus the larger part of what we receive from the A.B.C.F.M. will this year as on former years be put right into the work. We trust that the work by God's blessing will not greatly suffer in our absence.

We go (D.V.) to London, to be present at the great Temperance Meeting to which you refer, on the 30th, as it is just in our line of work, and as my sister and I are made Vice Presidents of the World's Woman's Christian Temperance Union for India & Ceylon, we must keep up with the latest thought on all that affects India & the drink question.

Please give our Christian greeting
to the ladies of the Board at the rooms.

Very sincerely Yours.

M. W. Leitch.

Mrs M. W. Leitch
March 22. 1889.
Thus Since

Rec'd Apr. 25.

✓

Rev. N. G. Clark D.D. Apr. 4. 87.

Dear Friend

The same lady who has kindly aided the Central Turkey College (Aintab, Syria) Miss A. Maiston, proposes to help the Jaffna College by remembering it in her will provided that a similar action be taken in regard to vivisection to that taken by the Aintab College.

As you are one of the trustees of the funds of the Jaffna College invested in Amer., could you induce the Board

of Trustees of the Jaffna College fund to take some action in this matter. I have written to Dr. Hastings about the matter, and I am sure the Board of Directors in Jaffna will cheerfully promise that no discrimination shall be practised in the College Dormitory

Yrs. very truly

M. H. Leitch

When Briscoe heard us politely and said that as there would be a meeting of the Committee the following night he would make a representation of the facts, which we had brought to his notice and of which he professed to have been quite ignorant, before them. We asked whether we might be allowed to meet that Committee and represent the facts ourselves. He said "Oh certainly but there may not be many of the Com. present." We asked if he could not send a post-card to each member of the Committee telling him that special business would come before it.

P.S. When in London last week we took occasion to get introductions to Mr. Briscoe who is the Sect. of the Strict Baptist Soct. We accordingly called on him and made a representation to him of the amount of Christian work now being carried on in Jaffna and we also told him how we felt about their Agents settling right down so close to us and commencing operations by taking 50 children right out of one of our Christian schools where the Bible lessons were taught daily. This they did by offering to give the children clothes which were accordingly

what they were searching
after and finally they
asked us if we would
point out to them Colombo.
We pointed out to them
the districts where no
mission work was being
carried on.
They thanked us very
cordially for the information
which we had given them
and said that the facts
which we had stated
would have their careful
consideration.
What they will do in
regard to the matter
remains to be seen.
We are glad at any rate
that we now know where
the headquarters are.
If their agents continue
work at Jaffna in the
spirit in which

W. S.

We formed the facts at hand & waited
Very shall at Council for
working

Committee, he agreed to do so and accordingly the following evening we had the opportunity of meeting the Committee. I enclose a copy of the statement which we read to that Committee. You may scarcely have time to read it but as we may continue to have trouble with that Soc't. I think best to send a copy of this statement. You may some time wish to refer to it.

The Committee rec'd. us very kindly. We had brought with us a map of Ceylon. They gazed at it as if it were an object of curiosity.

We could not imagine

U.P. Manse Ladies Tem. Meeting,
The annual meeting of the Free Ch.
Manse Ladies Temperance
Meeting, and the annual
Meeting of the Ch. of Scotland
Ladies
Temperance Meeting.
M addressed the Ch. of
Scotland Tem Soc. at
the Temperance Breakfast
and M also spoke at
the Free Ch. Missionary
Breakfast.
M also addressed the U.P.
Ladies Foreign Missionary
Soc. annual meeting and
the Ch. of Scotland Ladies
Foreign Missionary Soc
annual meeting

16 Moray Place
Edinburgh
June 10. '87

Rev. N. G. Clark D.D.

Dear Friend

Your favor of May 19th is received, and contents noted.

We have been for the last six weeks in Edinburgh where we have met with a most cordial reception from Christians of all denominations. We have spoken, during these six weeks, at 4 meetings, often to audiences numbering 800, 1000, and 1500. I trust that some good has been done. We have been successful in securing

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in Edinburgh £ ~~100~~ 500. for the College Fund, and we have not yet begun to make any personal appeals as yet, wishing first to become somewhat well known. Of the above sum Dr. A. Whyte's Church in "Free St George" promised a Bursary £100, and Rev Armstrong Blackskill in Palmerston Place U. P. Ch. promised a Bursary and on last Sabbath evening Rev. Dr. Thomson's Ch. Broughton Pl. U. P. Ch. invited us to speak during the hour for evening service — a new departure in

Scotland. Over 1000 were present. A large retiring collection was taken for the College Fund, and we have hope that this Ch. will also make up a Bursary in the name of the Sr. Pastor.

During the Mo. of May the U.P., the Free, and the Established Ch. assemblies were sitting. These were the "May Meetings" for Scotland. We enjoyed much the opportunity of hearing many celebrated Speakers.

We also had the opportunity of addressing many large ladies meeting. We addressed the Annual Meeting of the

She is as good as she is
rich and influential. She
has taken every opportunity to introduce us to
the best people, and our
stay here has been both
advantageous and pleasant.
During the remainder of
our stay we are to be the
guests of several other of
the best ladies of the city,
and during the summer
we are invited to spend
some time at the country
residences of Lady Mary
Baillie, Provost and Mrs.
Campbell & others.
According to present
plans we shall probably
spend the summer in
Scotland, and go on quietly

All of these were large & important meetings. We felt that great honor was shown to us in our being asked to speak.

We felt that what we had to tell of the progress made in Ceylon may have encouraged those present in their efforts for the cause of Missions.

We spoke twice to the poor people of Carrutbere Close, 1500 present each time. Many ladies have kindly arranged drawing rooms for us & many collecting cards have been taken.

We have made the acquaint-
ance of a great many
good people of various
denominations. We find
the Scotch very warm
hearted, and willing
to aid in every good
work. The Jaffna College
is now becoming somewhat
well and widely known.
Prof. Miller of the Madras
Christian College in addressing
the Free Ch. Assembly
mentioned the Jaffna College
and the mention of it elicited
hearty cheers. Prof. Miller
spoke in high praise of
various Amer. colleges

in Constantinople, Turkey, Syria etc & of the financial policy persued. He mentioned favorably the Offra College, the work it is doing, the efforts now being made to raise £30.000, and he used all this as an argument that a similar effort should be made for the endowing of the 3 Berleh. Mission Colleges.

For the last month we have been the guests of Miss Mackenzie of 16 Moray Place. She is the daughter of Lord Mackenzie. She has a very large house in the best part of the city, numerous servants, & a carriage and pair.

Mike No. 11. Dutch

Edinburgh, June 10, 1887.

Rec'd June 27.

working up the 60 Bur-
dariso, or rather the 35
which are yet to be se-
cured. If we succeed
it will be the best summer
work we ever did for
Jaffna.

We are very well. Every
one says we do not look
like returned missionaries
because we appear to be
enjoying such good health.
We find this a bracing
climate. We enjoy the good
Scotch cream, mutton, etc.
Miss Mackenzie takes us often
for long drives out into
the country which we
enjoy.

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A BAZAAR

WILL BE HELD IN THE

ETON TERRACE GARDENS, EDINBURGH,

To assist the MISSES LEITCH in raising Bursaries for the JAFFNA COLLEGE, CEYLON,

On Monday & Tuesday, 27th & 28th June.

Open from 12 to 6, and 7 to 9 each day.

Patrons.

DOWAGER LADY ABERDEEN.
LADY MAXWELL.
MRS WILKIE, ORMISTON.
MRS KENNEDY, UNDERWOOD.
MISS MACKENZIE, 16 MORAY PLACE, EDINBURGH.

Contributions of Work, China, Fruit, Flowers, Dairy Produce, Refreshments, &c., will be gratefully received by the following Stallholders :—

*Misses LEITCH, 30 Buckingham Terrace.
Mrs HUNTER, 49 Moray Place.
Miss STEVENSON and Miss GRIEVE, 25 Buckingham Terrace.
Mrs DUNCAN SMITH, 30 Buckingham Terrace.
Miss HUNTER (*Flower Stall*), 49 Moray Place.
Mrs DUNCAN (*Dairy Stall*), St Helens, Merchiston.
Mrs WHITSON and Mrs RICHARDSON (*Refreshment Stall*), 15 York Place.

CONTRIBUTORS WILL PLEASE AFFIX THE PRICE TO EACH ARTICLE.

* A Dr ANGUS MACDONALD Bursary is being founded, for the maintenance of a Medical Student in the College. Those desirous of perpetuating the memory of Dr MACDONALD will please send contributions, specially marked for this purpose, to the Misses LEITCH.

ADMISSION SIXPENCE; KEYHOLDERS FREE.

BAND IN ATTENDANCE.

Mines Leflets

Rec'd July 1887

James T. Hutchison.

CEYLON JAFFNA COLLEGE BAZAAR.—At the bazaar held in the Eton Terrace Gardens, Edinburgh, on Monday and Tuesday on behalf of the Jaffna College, North Ceylon, £190 was realised as the proceeds of both days.

the fire before any damage was done.

GARDEN BAZAAR IN AID OF A CEYLON COLLEGE.—A two days' bazaar, to assist the Misses Leitch, who have visited this country as a deputation from the American Mission at Ceylon, in raising bursaries for the Jaffna College there, was opened in Eton Terrace Gardens, Edinburgh, yesterday at noon, by General Nepean Smith. Held in a tent erected on the green sward which slopes towards the Water of Leith, the bazaar was quite a novelty in the district, and attracted the attention of pedestrians on the Dean Bridge. The articles on sale, which included contributions of fancy work, china, fruit, flowers, &c., besides a large number of specimens of the products of Ceylon and India, were arranged on tables, and were offered to intending purchasers by a numerous band of young ladies. The bazaar was under the patronage of Dowager Lady Aberdeen, Lady Maxwell, Mrs Wilkie, Ormiston; Mrs Kennedy, Underwood; and Miss Mackenzie, 16 Moray Place, Edinburgh. The stall holders were the Misses Leitch, 30 Buckingham Terrace; Mrs Hunter, 49 Moray Place; Miss Stevenson and Miss Grieve, 25 Buckingham Terrace; Mrs Duncan Smith, 30 Buckingham Terrace; Miss Hunter (flower stall), 49 Moray Place; Mrs Duncan (dairy stall), St Helens, Merchiston; and Mrs Whitson and Mrs Richardson (refreshment stall), 15 York Place. At twelve o'clock the bazaar was opened, and there was at that hour a large attendance of ladies and gentlemen. The Rev. George Wilson, of St Michael's, having engaged in prayer, General Nepean Smith said that the Jaffna College was established in 1872 by a number of educated Tamils, who collected no less than £1700 for the college scheme. Two of the American missionaries obtained for the college contributions amounting to £6000, and the American Mission Board gave land and buildings worth £5000. The college, the Principal of which was the Rev. Dr Hastings, was entirely unsectarian, being controlled by the American Mission, the Church of England Mission, and the Wesleyan Mission, in conjunction with representative native Christian gentlemen of the community. The college had sent valuable teachers to India, the population of which it was materially helping to evangelise. In Jaffna there were 2200 communicants. £30,000 was now required to enlarge and endow the college, so as to accommodate 180 students and five foreign and eight native Professors. Of that sum it was hoped America would contribute £15,000, England £9000, and Scotland £6000. That £6000 was wanted to create bursaries of £100 each, thereby providing for sixty students, leaving 100 students to pay the cost of their own education. After bearing testimony to the self-denial, energy, and liberality of the Misses Leitch, General Nepean Smith concluded by declaring the bazaar open, and heartily commending it to the attention of all interested in missions. The bands of the Seaforth Highlanders and of the Orphan Hospital were in attendance, and discoursed excellent music.

SCOTTISH COAST MISSION.—The sixth anniver-

the school.

THE GARDEN BAZAAR AT ETON TERRACE.—This bazaar was reopened yesterday at noon by Sir William Muir, in presence of a large company. After expressing his appreciation of the work being done by the American Mission in North Ceylon, Sir William Muir commended the unsectarian way in which the Jaffna College was conducted, and its usefulness in producing just that class of natives who could proclaim the gospel to their countrymen in Ceylon and India. In short, he said, they must eventually look to well-qualified native Christian agency to carry on evangelisation in the eastern possessions. After paying a tribute to the Misses Leitch for their energetic and Christian spirit, Sir William declared the bazaar open. A vote of thanks was accorded to Sir William Muir on the motion of Mr A. K. Simson, late of the Bengal Civil Service. The drawings at the bazaar on Monday amounted to over £61.

THE

Cluny Hill Hydropathic Establishment

FORRES, MORAYSHIRE, N.B.

The following are some of the special advantages possessed by this Institution for Invalids and others :—

I. CLIMATE.—The climate of Forres and neighbourhood is universally admitted to be unsurpassed by any in Britain. The rainfall is the lowest in the kingdom. This, with the porous nature of the soil, renders it remarkably free from damp and surface evaporation. The mildness of its winters, and the comparative coolness of its summers, are not readily believed by those who have not had opportunities of comparing it with the rest of Scotland.

II. SITUATION.—The Establishment is situated on the southern slope of the Cluny Hills. Though standing at a considerable elevation, and commanding an extensive view, it is entirely sheltered from the north and east winds, while it is surrounded on all sides by pine woods, which are now known to possess valuable therapeutic properties. Many miles of well kept walks run through these plantations, commanding varied and extensive views. Those in delicate health can thus take any length of walk they wish through the woods, and if they choose with little or no climbing.

III. HOME COMFORTS.—Being on a less extensive scale than many other Establishments of the kind, much greater attention can be given to the wishes and comfort of each individual visitor ; while there is an entire absence of that isolation which one is apt to feel in a crowd, and which, in the case of invalids, may go far to retard recovery. The domestic arrangements are excellent ; the dietary plentiful and nutritious ; and the baths of all kinds unsurpassed.

Dr LESLIE MILNE, Medical Superintendent

Mr W. RAFF, Resident Managing Director

Who will be very glad to give any information that may be wished.

Cluny Hill Hydropathic Establishment.

Forres. N.B. Aug. 19. 1887

Rev. H. G. Clark. D. D.

Dear Friend,

Your kind letter is received and finds us in this beautiful spot at the North of Scotland.

We were speakers at the Grantown X'tian Convention held last week, We had a drawing room meeting in Elgin on Thurs-

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day last, James F. Mathieson Esq. from Mildmay London being in the chair, We spoke in the Grantown Free Church last Sab. Eve. to a large audience of summer visitors, and we are now at this Christian and Temperance Institution where Ministers and missionaries are charged only half rates. We expect to stay here for some weeks resting and recruiting before we begin our autumn and winter campaign.

We have some good news to tell you, viz. that an influential committee in behalf of the Jaffna College has been formed in Edinburgh.

The President is Sir William Muir K.C.M.G. president of the Edinburgh University.

G.C. MacLean Esq. is the Sec. & Treasurer, and there are twenty other members among whom are

Rev. Dr. Moyle	Free Ch.
Rev. Dr. Trapp.	Episcopal Ch.
Rev. Dr. Thomson	U.P. Ch.
Rev. A. Black	" "
Gen. Ogilvie Smith	
R. Simson Esq	& Mrs. Simson
J. Duncan Smith Esq	& Mrs. Smith

This committee will keep up the interest, and effort in behalf of the college after our departure. They will see that the promises to raise whole half or quarter bursaries, made by various churches

done in the past.

We believe that, should we be successful in this effort, we would permanently help our Mission work in Jaffna in all its departments, and thus do more for the work than we could do in any other way.

It is our intention to return to Jaffna as soon as this effort has been completed, and resume our loved work there; but until this effort is completed we hope to give it our whole time and energy-

and societies are fulfilled and that annual subscriptions are paid.

The fact of their being in Edinburgh a committee of such weight and influence will help us much in any efforts we may here after make in other cities of Great Britain.

We note in your letter the kind wish, so proved by the Woman's Board that we should be present and assist them in some of their Autumn meetings.

We would be most happy to accede to their wishes

had we not this College
Fund to raise. As it is
our time and strength are
fully occupied, and the
way has been opened up
for us so wonderfully
since we came to Scotland
that we can not but feel
that it is the Lords doings
and that He who laid
the burden of the needs
of the College, and the
great opportunity, so
heavily on our hearts
that we could not rest
in Jaffna without making
the attempt, will guide
us in that attempt to

a successful end.
We wish to raise £30.000
thirty thousand pounds.
We have already secured
in cash and promises
£3000 Our determination
is to work steadily on till
we get the remainder.
We are getting in to the
way of working, we have
many introductions to per-
sons of influence in London,
Liverpool, Manchester &c.
Our object is becoming
widely and favorably
known, and because of
these and many other
things we hope to go on
more rapidly in the
future than we have

shown to us through
Eight years and with
kind regards to the
ladies of the Board
I remain
Yrs. Very Truly
M. M. Leitch

We feel that God has so plainly called us to this work, and so manifestly blessed us in it, and is so wonderfully opening up our way here, and giving us favor in the eyes of the people, that we cannot put this work aside.

We trust that we are willing to do His will and that we would be willing to give up our dearest wishes did we see that He willed otherwise

We know that you will
rejoice with us in all
the help and success
which God is giving
us. We have not one
doubt as to the advis-
ability of the course
we are pursuing

I inclose a slip about
the college which you may
like to glance over if you
have time. If the ladies of
the Board had time to
do so also they would
understand our views
better about the needs
of the college

We are grateful to you for yr. continued kind interest, and we trust that you and the ladies of the Board will not forget us in your prayers. Only God's blessing can make our arduous undertaking prosperous, It is nothing with Him to bless & He can use even weak things. Was it not Wesley who said "Expect great things from God, attempt great things for God."?

With gratitude for all your kindness

Miss M. W. Leitch, 5

Forres, N.B., Aug. 19, 1887,

Rec'd Sept. 6.

✓

P.S.

We are glad to hear that Rev & Mrs. J. S. Smith will be ready to return to Ceylon before long. The missionaries and the natives are looking forward with expectation to their coming.

Mr. Smith is a hard worker. He has a fluent knowledge of the language, as has also Mrs. Smith. Both of them have much influence among

the natives, Mrs. Smith especially is dearly loved and widely known by the women in the villages.

They will & must go back with fresh strength and be able to take up a part of the burden of work at present resting rather heavily on the small force of mission sisters now in the field.

M. M. L.

[illegible]

[illegible]

[illegible]

Dr Clark
Dr Clark

Aug 30. 87.
Mf Mr. W Leitch
Re Sept 13 & 7

Rev. Dr. Alden

Dear Friend

We are desirous of obtaining an introduction to Robert Arthington Esq. the friend of African missions.

If you could aid us by giving just a line which we might present to him, we would be deeply grateful.

Mrs Vanderbilt of New York is spending some three mos. in the Hs. of Scotland. Could

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you give us, or if not could you get from some one who would have influence with him, an introduction for us?

It is our part to be wide awake & use the means & God's part to give the blessing.

We have been much helped thus far & have secured £3000 for the Jaffna College, which is a truth of the whole

sum which with God's blessing we hope to raise for the college.

So any introductions which you could give us to any one in Eng. or Scot land, might prove a great help to us, and we would be fully grateful to you for such help.

The cause is dear to our hearts as to ours.

Yrs. very truly

(Mr. W. Leitch
C/o Spicer Bros.
19 Newbridge St
London

& Jaffna
Ceylon)

appeared in either of these letting those who have been expecting our return know why we are remaining in Gt. Britain I should be grateful if a note-some thing to the effect of the following could appear either in the Herald or Life and Light.

Very Sincerely Yours
M. Aitch

Miss M. Leitch
Forres Scotland
Sept-6th.
1887

Rev. N. G. Clark D.D. Recd Sept 17-87

Dear Sir

In the April number of the Life and Light; in connection with the farewell address of our brethren to us, there appeared a little head note saying that we were now on our way to this country (meaning America) It seems that a good many of our kind friends are a little bewildered as to where we are or what we are doing. We have not seen late numbers of Life and Light or the Missionary Herald but if there has not any paragraph

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The Misses Leitch,
Missionaries in Jaffna
Ceylon, who, the some
months ago informed
our readers, were on
their way to this
country for a short season
of rest and change
are at present in
Scotland collecting funds
for the Jaffna College.
They are seeking to
raise £30 000. They have
already secured £3000
and expect to remain
some time longer in
Great Britain for the purpose
of collecting for this fund.

Free Ch. Manse 208
Nigg. Rossshire
Scotland Oct. 20.
1887

Rev. H. G. Clark D.D.

Dear Friend.

We have to thank you for your kind letters of Sep. 6 and 16 inclosing introduction to Robert Arthington Esq.

We are now in the north of Scotland and meeting with a very kind reception everywhere from the warm hearted Highlanders. We are speaking almost nightly to full houses. We have our tour laid out for the next two or three mos. viz Inverness, Aberdeen, Montrose Arborath, Dundee, Perth, Cerieff, St Andrews, Stirling, Grenoch and Largs. We have between seventy and eighty introductions to ministers and Christian workers in these towns, and various meetings already arranged. We have also about 200 introductions to ladies and gentlemen in the larger cities of England, also many introductions to Ministers in Canada.

We feel that God is wonderfully opening up our way. It is daily a fresh wonder to us that Scottish ministers will allow us to speak in their churches and to solicit funds in aid of an object wholly

disconnected from their own churches and their own missionary societies. But these ministers, of the Free Church especially, are large hearted liberal minded men. They believe that if their people become interested in one branch of the foreign work, and give in aid of that, that it will tend to increase their interest in and their giving toward all foreign work including the work of their own church.

We are both enjoying vigorous health, and are physically much improved by our stay in Scotland.

You seem to have misunderstood my last letter in thinking that we were not going to America at all. It has always been our plan to go to America before returning to Ceylon. We hear good news from Ceylon, that the work is prospering. Many of our native Christians write saying that they remember us daily in their prayers, asking that God may prosper us in our present undertaking. And God who has inclined their hearts to ask will surely incline the hearts of his people here to respond. "The Lord will give that which is good."

The Rev. T. S. Smith may have mentioned to you that a young physician has offered himself for Jaffna — viz H. Marston Esq. M.R.C.S. F.R.C.P.

The young lady, to whom he is engaged to be married, heard us speak at Dalkeith. She wrote to him of the work in Jaffna and sent him the booklet about the Jaffna College. He wrote to us for fuller information which we gave. He is employed at present in connection with the Mildmay Mission London but is willing to go to Ceylon (D.V.) a year from this time to take up the work of the late Dr. Green.

I enclose a copy of one of his late letters to us in which he answers some questions asked by us, also copies of some testimonials received. Others are to follow. Three weeks ago we were in London and paid him a visit having a two hours conversation with him. We were very much pleased with him in every way. He manifested a very earnest Christian spirit. We had a season of prayer together and his prayer was such as we believe only one truly taught of

God and dwelling in communion with Him could have offered. You will see by His letter that he belongs to a missionary family, having three sisters in the foreign field. The young lady to whom he is engaged is a beautiful and accomplished girl and an earnest Christian. He and she would prove a great acquisition to Jaffna.

We have assurance that the Ceylon Govt. would give a grant of ~~Rs~~ 1500 and that Mr. Twyham the Govt. Agent in Jaffna Supt. of the F.A.M. Doc. Hospital would give a grant of ~~Rs~~ 500 toward an European doctor and a Med. department. This would be two thirds of the salary of a married foreign physician. Supposing that Dr. Marston proves to be in every way a desirable candidate how much will the Amer. Board do toward outfit, travelling expenses and the remaining one third of his salary which must be secured? Jaffna has suffered very much from the want of a Missionary Physician since Dr. Green's departure.

The work has suffered. Heathen doctors still retain their power. The native men whom Dr. Green trained are scattered over Ceylon and are doing good work — those of them who are still alive — but what are these few among nearly three million of people.

The desire of the natives of Jaffna for a Missionary physician and a Med. Dep. is very great. All through the villages the people are suffering from the treatment they receive from the ignorant heathen doctors. See letters inclosed from Proctor Changaraphillie and Dr. Chapman.

We hope that at this important juncture the Board will be guided to see how great are the needs and to do as much as in it lies to aid in securing a missionary physician for Jaffna. If the Board — after fully satisfying itself as to Dr. Marston's character and attainments, could see its way to adopting him as its missionary — (the staff of missionary workers in Jaffna is very small at present and Revs W. W. Howland and E. P. Hastings are both advanced in years and new workers are urgently needed), and

then my sister and I would go to work with fresh courage to secure in Gt. Britain ten bursaries for ten of the Christian Medical students = £1.000 also endowment for the salary of a native Medical Professor = £2.000 I believe that, with God's blessing, we might hope to secure that sum before next Oct.

At present we are working to secure bursaries for the college, but if you think that there is hope that the Board would think favorably of aiding to revive Med. work in Jaffna, we would at once begin to try to raise the sum mentioned above as our share in the undertaking.

We shall anxiously await your reply. Mr. Marston's address is St Peter's Mission, 5 Brunti Place East St. Walmuth Road. London S.E.

Thinking our Ameri. friends would like to hear from us we are sending 300 of them a printed annual letter, a college booklet, and a collecting card. We send the same to you.

We have asked them to send all sums given or secured for the Jaffna College to you, as Sec. of the Board of Trustees of the Jaffna College in the U.S., so that I trust you will be gladdened by receiving sums from time to time.

Would you kindly inform me in your next what is the highest rate of interest which the Board is receiving for any of its investments.

At present we are sending sums secured, to Ceylon where 5-% is the rate, but later on we might send to you for investment in the West if a better percent could be safely obtained.

Would you be so kind as to have ~~two~~ one copy of the proceedings of the late annual meeting sent to us, also would you please order the Herald + Life + Light sent to us - c/o Spicer Bros. We are not now receiving them.

With kind regards from us both

Yours Very Truly

M. W. Leitch.

Pinna received
Scutland Oct. 20 57

C

promised to herself bear the whole cost of the support of a Lady Doctor in Jaffna. We praise the Lord for this. It is a little of the "exceeding abundant" which He is able to give.

We rejoice greatly to hear that Rev Mr Hudson Taylor & Mr. Reginald Radcliffe are to visit America this summer. They have been greatly used of God in this land in awakening the churches, giving broad and large views, lifting them out of the narrow

Rev. J. E. Clark D.D. May 9. '88
Rec'd May 21

Very Dear Friend

Your kind personal letter of Apr. 13th was received by me some days ago. We are deeply grateful to you for the kind manner in which you have always expressed yourself.

I inclose copies of a letter from Proctor Changara Pillai and of an extract from a letter just received from Rev. S. W. Howland.

Now that the way is quite clear for Dr. Martons going to Jaffna (for the other members of the Board of Directors will, I think, gladly accede to any thing which

is approved by the five
A. C. M. members) we will
go to work with happy hearts
to raise the required funds.
We bless God for this
favorable decision by
our friends in Jaffna.
Dr. Marsden will finish
his engagement with
the Mildmay Mission in
July. He will spend a
little time in London
in July & August in
special study in regard
to specialties in his own
line, will be married to
Miss Marshall in September
& leave for the East in

October next (D.V.) So although we do not see our way to carry out your suggestion and return to our field of work this Autumn, we do trust to do something more better for the interest of the field and the work in sending two abler and better substitutes. We also trust, with God's help, to send later on two more substitutes in the person of a fully qualified Lady Doctor and her European assistant. Already a lady Mrs. McLeod wife of the Rev. Mr. McLeod formerly of Philadelphia, has

was laid upon him. Had he been asked to abandon his undertaking & think he would have replied "I cannot abandon it. I must go on" and like Luther, "God help me I can do no otherwise"
He asked for large things & God gave him the desire of his heart. God is as willing to give "floods" as to give drops. God bless Dr Chamberlain & Hudson Taylor and raise up an hundred more such men who shall shake prospering christians out of their sleep of selfishness, & God grant that the Missionary Boards may be kept from seizing these men & casting them into prison because to enrich Christ's treasury a thousand

denominational selfish
spirit with which some
of them were being temp-
ted of Satan to view the
work, and inspiring
a deeper spirit of conse-
cration in both young
& old making the former
to say "May I go" & the
latter to say "May I send."
I hope the churches
which give to your Board
will endeavor to secure
the help of these men, and
not lose the great blessing
which is sure to accompany
their ministration. The
reason that the Board &
Mission work is suffering

for funds is not because there is a lack of money in the hands of church-members, but because there is a lack of whole-souled consecration.
If, fearing that these men will take back a little money from America for the Ceylon China Mission, the churches of the Amer. Board close their doors against them, they may be shutting away from them-selves spiritual blessings beyond all price which God through these men may be willing to give.
Dr. Chamberlain of Arcot

has secured £12000 for India.
Are the churches which he visited the poorer, are the individual givers the poorer? I think not. When the Lord promises "an hundred fold" I believe the givers it here and now in the abundant spiritual blessings bestowed upon those who have thrown open the doors of their heart to Him & have come into closer sympathy with Him in His great work.
I believe the Lord filled Dr. Chamberlain's heart with a great purpose. The burden of the work in Arcot

and has European associates at Jaffna, this with the students in the college now & those soon to be received will number thirty persons, our substitutes, or counselors in Jaffna multiplied fifteen fold. Under such circumstances & trust the work will not suffer by our absence.

Yours very truly
with warm Christian regards
Marg. R. Wilson

pounds they may go to
~~the Treasury of Christ.~~

~~We hope it will receive~~
~~much valuable inspiration from the~~
~~great June Missionary~~
~~Conference. Many are~~
~~praying for the Spirit's~~
~~presence and blessing.~~

~~We will let you know~~
~~from time to time how~~
~~we are progressing in~~
~~our efforts for the Medical~~
~~Department.~~

Please God we will one
day see a first class fully
equipped Medical Mission

both for men and women
established in Jaffna
I am still in that until
funds are definitely se-
cured for the above
I cannot make def-
inite plans for any-
thing beyond looking
to our return to Jaffna.
Already 17 students are
sicken by the Scotch Bur-
ning tent in the Jaffna
College. There are funds
in the treasurers hands
providing nine additional
in the new class room

[illegible] there has been
[illegible] it is said
[illegible] it is said that
[illegible] have been
brought into the church
[illegible] brought it
by the influence of
[illegible] the [illegible] Dr.
[illegible] the same position
[illegible] lost Jesus in
[illegible] & Boston. Look
in this light the training
of Christian mothers for
Christian [illegible]
interest & importance.
When Dr. Manton & his
wife and a lady doctor

strength to give beyond this to the superintendence of the Bible women of the district & the hundreds of women whom they are teaching in their homes. This is a very important work, and if rightly followed up and developed would yield great results. In the Udaipur District which includes also Mewarty and Salair there must be fifteen or twenty thousand people, so that in Bible work in these many homes and in the the Mother's meetings in the villages, moonlight meetings, Sab. Schools, Bible and tract distribution, and various other lines of work growing out

London
Jan 5, 1889.

Rev. N. G. Clark D.D.

Dear Friend,

A very active Christian worker from the So. Boston church (Philips Ch) whom we had the privilege of meeting when in Boston last summer, has had it laid on her heart to offer herself for the work in Ceylon. Her name is ~~Fannie~~ Frances A. Cornish. She is a teacher in Boston, and a Sab. School teacher and leading & well known worker in Philips Ch. She has rare sweetness and gentleness of disposition, and she has that highest of all qualifications for a missionary — next to conversion & consecration — a warm loving heart. If your Board should

see fit to accept her and appoint her for the work in Jaffna I should think her church, where she has been long & favorably known might easily send her out as their missionary & meet her entire support in addition to all that they are already doing.

I have written to the church on this point, urging them, subject to your decision, to improve this great opportunity and secure for themselves a share in the blessings which are sure to follow.

I am sure both the missionaries and the native Christians

in Jaffna would give Miss Cornish the warmest welcome and she would very soon win a large place in their love and esteem.

More workers are urgently needed in Jaffna if the results of years of sad sowing are to be harvested.

When my sister and I were at Uduvil and Mrs. R. W. Howland was there with us part of the time we all had our hands full of work, but now there is only Miss Susan Howland there. Her time is largely taken up with the care of that large & important institution, the Uduvil Girls Boarding School, and she can have little time or

to meet - you one day at the rooms. We remember how very kind you were to us nine and a half years ago when we - & you in much fumbling as strangers, how you cheered and encouraged our hearts. Any good we may have been enabled to do, since we owe in large measure to your aid and ever ready sympathy. May the Lord bless you for it.

Yours very truly -

Margt. M. Leitch

this there would be ample scope for the entire time and energy of one lady. Then there are in the district many day schools with between one and two thousand children in attendance. To visit these regularly, start Inquirers classes in each, see that the Bible lessons are properly taught and explained daily as well as the catechisms & hymns, inspect the teaching of the secular lessons, prepare the sewing for hundreds of busy little fingers & superintend the native sewing mistresses, promote the attendance at Sabbath Schools, arrange for

Christmas trees, careful quarterly written examinations & prize distributions based on merit, keep the standard of singing up to the mark, seeing that new children's hymn-books are compiled from time to time and supplied, promote Bands of Hope & the Temperance sentiment, encourage the forming & conducting of Christian Endeavor Socs. — this and lines of work growing out from this is enough to fully occupy the time of yr an other missionary lady. Udaipur station needs for the proper carrying on of the work there at least three ladies. Here is one who

offers herself and I am sure the Lord will raise up an other. He holds all hearts in His hands, and the gold and the silver are His. There is no lack on His part, the lack is with us, the lack of faith & courage and enthusiasm.

Perhaps you would kindly show this letter to the ladies of the Woman's Board. I am sure dear Mrs. Bowker & Miss Child & Miss Hartshorn & others will rejoice that the Lord has put it into the heart of this His child to offer herself. Miss Hartshorn can tell you fully about Miss Cornish as she is from the same church. Will you not call Miss Cornish

Will you kindly tell me what is the Medical grant which you at present make to the Amer. Ceylon Mission? Will you kindly reply to this on a separate piece of paper as I would like, if you are willing, to show it to the Ch. Missy. Soc's Sec. and the Wesleyan Missy. Soc's. Sec. and ask them to have some share directly in this Medical work having Dr. Marston as the Medical attendant of their Missy. families,

Liverpool
Eng.
Rev. N. G. Clark D.D. Nov. 2. 1888.

Dear Friend.

We were sorry to be obliged to leave Boston without seeing you again & thanking you personally for yr. kind letter of Oct. 17th the contents of which gladdened and cheered us very much.

We called at yr. office on Saturday but you were not in.

We arrived here this morning after a comfortable voyage.

We go to Doncaster, York Leeds etc to address meetings, arriving in London Nov. 16th (D.V.)

We are both feeling much rested & benefited by the voyage.

Letters addressed to C/o Spicer Bros. will always find us during our stay in Gt. Britain.

We will gladly comply with yr. kind request that we should write to you.

We note all the points mentioned in yrs. of Oct. 17th. I am sure the Directors in Jaffna will consider yr. suggestion about keeping the funds of the Fund Dep. separate from those

of the Collegiate Dep.
They have already come
to some such decision
& for the last year have
opened a separate
account for the Med. Dep.
of the College.

It is our intention &
hope to see the Med. Dep.
put on such a sound
financial basis that
there shall be no danger
of its embarrassing the
Collegiate Dep. in the line
of funds. In fact it is
even possible that it
may help the other depart-
ments, when it is once in
good running order.

continuing purely secular or State schools and of gradually turning over the educational work to who ever would take it up.

Would you please, if it is not too much trouble tell me where this can be found in print – in what document. If you have it in print in such a form that you can lend it to me I will copy & carefully return it.

With kindest regards to Mr. Clark & yourself from us both, Yrs very gratefully

Margt. W. Dulles

securing some of the Bursaries of the Med. Dep. for Xtian young men from their Mission stations & having some real share in the work of the hospital and dispensary & so enjoying some of the advantages which these institutions will bring to Jaffna.

Our mission will heartily cooperate with the med. dep. probably allowing Dr. Chapman who is now mission physician to become Dr. Marston's assistant as he was Dr. Greens, and turning over the dispensary to the care of Dr. Marston, and the Medical Grant which they now receive from you to aid the new Med. Dep. In return they will receive free treat-

ment from Dr. Marston & his assistants, and enjoy in a very large measure all the benefits coming to themselves & their work from having this department located in their very midst.

The above has not been fully arranged but the matter is under consideration & the details will be doubtless arranged later on after Dr. Marstons arrival on the field to where the Dep. is fully organized. What a want is to suggest such a line of cooperation to the Sch. & Waley an Mission Dec 8, also & give them ample

time to think it over & to consult their missionaries on the field. I am sure such cooperation would prove a great blessing both to the Ind. work & to the various missions.

I would be grateful if you would kindly order ½ doz. copies of the Dec. number of the Miscy. Herald sent to me. They can be charged to my private account.

When we were at yr. home you told us of a decision reached by the head of the Dep. of Education in India or the head of an Educational Commission as to the advisability of gradually dis-

owing to the feeling of harmony & cooperation which prevails to a remarkable degree between missionaries of different missions in India and Ceylon large union meetings could be arranged for an evangelist in which all the missionaries of a place & their native agents could cooperate.

To see direct Evangelistic work conducted on the wisest & soundest lines will be of invaluable assistance to all the native workers throughout their future. These native helpers can best be taught how most successfully

Replied 1889.

19 New Bridge St.
London. E. C.
Jan 5. 1889.

Rev. N. G. Clark D.D.

Dear Friend

We have to thank you for yr. very kind letters of Nov. 22d & Dec 6th & 19th. We received the package of Dec. Heralds and are very much pleased with the article anent the College.

We are very greatly rejoiced that the proposition of an evangelistic tour in India & Ceylon by the Rev. B. Fay Mills and Mr. Greenwood has found favor with yourself and with the Committee.

2/12

We thank God for this and we feel sure that He who has opened the door, has inclined the hearts of the Evangelists to go and can & favor and aid them, will crown the enterprise with His rich blessing & grant that many souls may be blessed & converted & gathered into the church through this agency.

It is no longer an open question whether Evangelistic work carried on through interpreters can be

production of Good in India & Ceylon. The "Winter Mission" of the C. M. S. last Winter was greatly used & blessed though much of the work was done through interpreters. Then there is a large body of highly educated men among the nations in most of the large cities of India — three millions of men in India who know & speak English fluently but who donot know Christ — and besides these there are thousands upon thousands of Eurasians and Europeans.

large numbers have been educated in Mission Schools & know English. They hold meetings day & night have plenty of native music, dress in the native dress, even wearing the dress of the sacred beggar & begging their bread. They talk a great deal about love to Jesus & seem very earnest & in a thousand under hand ways they seek to insinuate that they are far more loving & devoted & holy than the Missionaries - They receive with open arms all excommunicated persons & those who

to do Christian work, as little children are instructed in schools — by object lessons. "Through the eye to the heart" is the surest way. They might read book after book about how to conduct evangelistic meetings & fail to understand but they cannot help being permanently impressed with what they see actually taking place.

Not all missionaries are evangelists any more than all ministers at home. If this agency is found valuable for the home field it will prove the same for the foreign field in supplementing the regular work.

The missionary's time as a rule is much of it necessarily taken up with a great variety of work which absolutely must be done and he is not free to throw himself heart & soul into direct evangelistic work. Translation work, erection & repair of buildings, Educational work, detailed supervision of native workers, Medical work, Industrial work taught or superintended — these & other matters absolutely must be attended to in order to the best good of the work as a whole, and in most fields the work is so heavy & the workers so few that there are no workers free from secular duties

& give themselves wholly
& direct evangelistic work.
And missy's. whose minds
are hardened & whose hands
are full of pressing secu-
lar work cannot be always
so fervent as they would
like, or as the native helpers
would like them to be.
The Salvation Army
seeing this state of things
is taking advantage of it
to draw away many native
xtians to become their follow-
ers. They plant themselves
down in places where the
missionaries have been at
work the longest, where strong
self supporting native churches
have been formed, where

and India and made some study of it there & here since coming to Ft. Brition, and though one sees something to commend one sees much that one can not at all commend.

We feel very sorry that the Salvation army has lately come to Jaffna & "taken" three stations, viz Manepy, Jaffna town & Pt Pedro.

Now we must fight fire with fire, we must show the natives that the army has not all the warmth, but that Evangelical who hold orthodox views & do not go in for "sinless perfection" & "Holiness Teaching" and no church

for serious faults have been suspended from the communion of the various churches, & call them their "dear brothers in Christ" & make them at-once their "soldiers" & "officers". They have no test which affects caste, no communion, baptism etc.

The people say see how much warmer & heartier these are than our missionaries - & they flock there. It is a fire of shavings it looks very bright while it lasts but it has no staying power, it soon burns itself out. The Army Establis

no churches, or schools
or hospitals, or industries.
They give the people no
real Bible teaching for most
of their people are only
English lads & lassies picked
up off the streets with no edu-
cation or training-
But- in the meantime before
the nations have gotten over
the illusion a good deal
of harm has been done
those who have been ardent
followers of the Salvation
Army cease to follow them
finding that they have noth-
ing really to give but their
experience over & over
again but- alas, having been
led by false excitement

they do not return to the church, or in cases where they do return to the church they do not make as satisfactory members as they were before. As a cause of novel reading unfits one from enjoying solid books so this course of extreme excitement unfits them for becoming sober steady well balanced Christian workers.

I inclose a paper on this subject from the Irish Presbyterian Mission in Gujurat, perhaps you have seen it before. We saw a good deal of the Salvation Army in So. Ceylon

and India and made some study of it there & here since coming to Ft. Portion, and though one sees something & commend one sees much that one can not at all commend.

We feel very sorry that the Salvation army has lately come to Jaffna & "taken" three stations, viz Manepy, Jaffna town & Pt Pedro.

Now we must fight fire with fire, we must show the natives that the army has not all the warmth, but that Evangelicals who hold orthodox views & do not go in for "sinless perfection" & "Holiness Teaching" and no church

for serious faults never been suspended from the communion of the various churches, & call them their "dear brothers in Christ" & make them at-once their "soldiers" & "officers". They have no test which affects caste, no communion, baptism etc.

The people say see how much warmer & heartier these are than our missionaries - & they flock there. It is a fire of shavings it looks very bright while it lasts but it has no staying power, it soon burns itself out. The Army Establishe

no churches or schools
or hospitals, or industries.
They give the people no
real Bible teaching for most
of their people are only
English lads & lassies picked
up off the streets with no edu-
cation or training-
But- in the meantime before
the nations have gotten over
the illusion a good deal
of harm has been done
those who have been and are
followers of the Salvation
Army cease to follow them
finding that they have noth-
ing really to give but their
experience over & over
again but- alas, having been
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up to Jaffna & stopping for a day each at Batticaloa and Trincomalee. At Jaffna they should plan to stay in Jaffna a month or six weeks or longer as a great revival, with God's blessing should be looked for. There he can have audiences of from 500 in the out-stations & 1000 & 2000 in the large centers, hearty & loving cooperation on the part of missionaries and native Christians of the three missions. (Also try to get the report of Rev. Mr. Griffith & telling of the visit of the writer's mission

no Lord's supper, no baptism, no support but sponging on the nations, no Bible but experience and "hallelujah" can be just as warm & loving & successful in Christian work.

"The good is a great enemy of the best" but the best will win the victory at last because God is with it.

It is for this reason that I believe Evangelists of the oldest & best types are wanted just now in India.

Five years ago when in Ceylon, & feeling this need I wrote to D. L. Moody &

to H. M. Moor of Boston begging them to come out or to send out Evangelist 1815. While here before going to Amer. Mr made special efforts to induce the Eng. Evangelist Mr. Varley to go to India but he was engaged for Australia. But now at last Mr rejoice to think that God is going to give us the desire of our heart, (and the desire of many hearts, for I have heard many missionaries express this same desire — witness the earnest

appeal made by the Rev. Jacob Chamberlain at Moody's Conference in 1887 & published in "A College of Colleges" pages 158–182)

I am earnestly hoping that Messrs Mills & Greenwood will go to Ceylon first on the way to India. They will find no more open door in India than in Ceylon. Surely three millions of people are not beneath their notice. They will be able to hold large union meetings in Colombo, Kandy & Galle and then come on

its 250.000.000 is a large place and should Mr. Pentecost visit Bombay, Lahore, Amritsir Peshawar, Delhi, Agra, Jypor, Ajmere, Cawnpore, Allahabad, Benares, Patna, Darjeeling & Calcutta, Mr Mills could find ample occupation for his time & strength in the many large cities of South India where the large ingatherings into the Christian church have been made, where the ground is more prepared & where really the greatest results may be looked for.

Mr. Pentecost did not mention the matter of support so I inferred that he would make his own arrangements.

which I am sure will interest you & inclose with this) The fact that Mrs. Mills Dr. was a missionary in Jaffna and was known & loved & is still remembered by many there will give Mr. Mills the love of the people just at once & identify him closely with the regular mission work.

And there is another reason why we are hoping that Messrs Mills & Greenwood will go to Jaffna on their way to India. It is this. We had the pleasure of

dining during the Christ
mas time with Mr. White
of Norwood & meeting at
dinner Dr. & Mrs Pentecost
& some others of their party.
He spoke with Dr. Pente-
cost about Evangelistic
work in India, and he
expressed himself entirely
free & willing to go next
autumn provided the
Marathi & Madura Missions
would send him an in-
vitation. He wrote by the
next post & the Mission
acts after Feb. 7th. in
Madura & Bombay* & no
doubt a petition signed

*This was before we had received Mr. Cutler's letter of Feb 19th.

by these will soon be returned to Mr. Pentecost. Mr. Pentecost said he was a great friend of the Board & would go out under yr. auspices & direction but-would be glad of the cooperation of all missions at the stations which he visited. Mr. Pentecost is now holding very successful meetings in Glasgow & his work is becoming & is known in England. Should he go to India next Autumn he would probably wish to begin at Bombay. India with

We will be glad to hear from you when the plan is further matured by you.

We are both well & busy and making slow but steady progress in our effort.

We lately received a letter from Mrs. Leavitt after her visit to Joffna as organizer of the W. W. C. T. U. She says "I need not tell you that on reaching Jaffna I had a most cordial welcome from the missionaries nor how delighted I was with the mission, its spirit, its work and the native christians. I have seen nothing equal to it since I left Japan." She speaks of the natives as "so educated, so highly polished" in manner, and she

It is true that Joseph Cook
received considerable sums
in the different cities which
he visited in India, but
then his lectures were a
kind of intellectual en-
tertainment, and perhaps
the Europeans & wealthy natives
would not give in the
same way to Evangelists
pure & simple, but yet again
if they saw that good work
was done they might give.
Perhaps Mr. Pentecost
knows wealthy friends who
would support such an
Euler price. Surely many
men of wealth who know
the character of these
honored & beloved Evan-
gelists might count

it a joy to have a share in the great work which would be accomplished in India by them, by meeting their expenses.

I was told by Mr. Frank K. Sanders of New Haven that the Y.M.C.A. (College Br) have funds in hand for the support of an Evangelist in India if they could find the right man, but perhaps it is an evangelist who would settle down in some one city & make a life work for Christ whom they desire.

As to Messrs Mills & Greenwood holding a few meetings here in Aug. or Sep. next that

could easily be arranged. Mr. Batts of Glasgow (Sec of the Y. M. C. A & son in law of Dr. Bonnar) Prof. Drummond, J. Campbell White. Prof Blaikie & others could & I am sure would arrange for large public meetings in Glasgow & Edinburgh, and Mr. James R. Mathieson at Mildmay & Geo. Williams Esq in the Exeter Hall would probably gladly arrange for meeting here.

I shall be seeing these and other leaders of X'tian work here shortly & will show yr. letter to them, & let you know what they say.

Miss Margaret Mezes,

London, Jan. 5, 1889,

Rec'd Jan. 21.

✓

cheered by the religious awakening going on. So you see Jaffna is really worth visiting. Please say so to Mr. Mills from me. Perhaps you will let him glance over this letter. If Mrs. Mills could find it possible to accompany her husband she would have splendid opportunities of doing good among the native women, and visiting the pupils of the Bible woman in their homes, a work which only a woman could do. The missionary ladies would all give

a loving welcome & she would find herself quite at home among them.

Please pardon my writing you so long a letter.

Yrs. Ever Very Truly-

Margt. W. Leitch

delightful tour. He spent two weeks the guest of Mr & Mrs. J. Campbell White of Crosslet, Dunbartonshire near Glasgow. Mr. White is one of Glasgow's Merchant Princes being worth something like a Million pounds Sterling and having besides one of the best businesses in the country. He is an earnest Christian Worker & Evangelist, having been reconverted under Moody. He is a great friend of Dr. Pentecost & urged him to take Dr. Pentecost with him for a tour in India for Evangelistic Work.

Hythe. Kent.
Eng. Aug 16
1889.

Rev. H. G. Clark D.D.

Very Dear Friend.

We are preparing, in our vacation here by the sea, a little booklet about our experiences during the time we were in Jaffna, and we are wishing that we had some pictures to accompany it. Could you let us have for a little time the use of two or three electro types and we would return them to you as soon as our little booklet is printed? If not could you have

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duplicate electrotypes of the subjects which we want made and sent to us charging all expenses incurred to our account. In either case you would be rendering us and also the cause real assistance.

The three pictures which we most want are

1st. The best one which you have of the Uduvil Girls' Boarding School New Building.

2d. The idol of Pullivar, (i.e. Ganapathy, or Gannish as he is sometimes called) seated under a tree.

2d The best one you have of the Jaffna College. which is I think the one showing the building 1st & 2d stories near to.

If Mr could have these cuts (made if need be) & sent - this as soon as possible Mr would be greatly obliged.

Please send c/o S. Stanton 17 Southampton Row. London W.C. Eng.

Mr are both well and are getting real good from this the first real holiday Mr have taken since leaving Ceylon.

Since writing you Mr have been in Scotland for a short but most

Hythe, Kent, England
Aug. 16, 1889. Rec'd Aug 31

31 He said he would think it over.

We next spent a week with Lord and Lady Palmerston at their beautiful country seat near St. Boswells. The Dowager Countess of Aberdeen was there at the same time. She is the mother of Lady Palmerston. The daughter of Sir Fowell and Lady Buxton was also there. She is the wife of Lord Palmerston's eldest son. We had a most charming visit. The Dowager Countess of Aberdeen is one of the

most lovely and large hearted Christian ladies we have ever met. She is one of God's ladies. She wrote of her own accord to her brother Sir Arthur Gordon the Governor of Ceylon asking him to do all he could to further the work of the Med. Dep. being established in connection with the Jaffna College.

We hope this letter may lead to His Excellency securing for the Dep. the grant from the Legislative Council, for which we are asking.

The last we heard from Dr. & Mrs. Marsden, Dr. M. was getting on very well with his Tamil studies. Mrs. Marsden had been ill of fever but was recovering. We are going on well with our effort here, and hope to have a very good season the coming Autumn and Winter.

With our united regards and warmest Christian greetings to Mrs. Clark & yourself, I am

Yours very truly,

Margaret W. Leitch

Marsh Mr. Wm.

J. D. Hearn
Amherst. Mass.
April 5th. '88

Dr. N. G. Clark.

Dear Sir.

Your letter was received last evening, saying that you would be glad to hear from me directly.

I am very thankful that the way has been opened in this direction for me after what seemed to be an improbability of an opening.

Pres. Seelye has been very kind to me, and seems to think that Jaffna is an excellent place for me, and since my parents favor

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the plan, and I am ready and willing myself; I trust that I may be permitted to take up the work -

Will you please tell me what will be my work in the college?

I must close now; with best regards from father and self.

Truly Yours

Wm. D. Marsh.

William D. Marsh

Amherst April 18-1888

Rec'd April 20

Amherst College.

Amherst. Mass.
April 18th 88

Dr. N. G. Clark.

Dear Sir.

I enclose letters from Dr. Hitchcock and Professor Cooles, and before I send this note Dr. Burroughs may send me the one he has promised –

Excuse my sending a postal the other day instead of a letter: I was much hurried –

We look forward to your visit here of May 6th (Is it not?), and shall arrange to see you if con-

2/6

venient for you.

Shall I send any more recommendations? As you think best.

Very Truly Yours.

William D. Marsh.

* Can you tell me any more definitely what my work at Jaffna will be? *

9 P.M. I have obtained a letter from my Pastor, Rev. Mr. Dickerman, this evening and add that.

Please inform me as soon as possible as to the certainty of my appointment.

Amherst. Mass.
April 21st. '88.
Saturday.

Dr N. G. Clark.

Dear Dr. Clark.

Your letter was received this morning - I have several other promises of testimonials from which I have not yet realized, - Dr. Burroughs among them - and I will send them soon -

Can you make it convenient to take tea with us when you come up to Amherst? We should be delighted to have you!

Cordially Yours -
William D. Marsh.

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Mr. W. D. Marsh,

Amherst, Apr. 21, 1888.

Rec'd Apr. 23.

Amherst. Mass.
June 18. '88

Dear Dr. Clark.

I am beginning to plan with regard ~~to~~ my trip this fall and I want to ask your advice as to what I had better send ahead of me to Jaffna, in a box as you suggested; also as to what date would be the best to send.

I am very busy now in the last "few days" of my college course, and will write you more at length later.

Very Truly Yours.
Wm. D. Marsh

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Mr. Wm. D. March,

Amherst, June 18, 1888,

Rec'd June 19.

Wm D Marsh
Amherst. Mass.
July 2. '88

Rev. Dr. Clark.
Dear Sir.

Will you please tell me what the allowance for outfit is.? I am beginning to make preparations for the voyage.

I would like to write to Dr. Chester, if you will give me his address.

We are all well and send our regards.

Very Truly Yours,
Wm. D. Marsh.

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P.S. Can you inform me when Mr. Swett will send boxes to Ceylon next?

Amherst, Mass.
July 24, 1888.

Rev. Dr. Clark,
Dear Sir,

My Mother received yesterday a letter from Miss Leitch — at present in London — asking me to take a box of books from London to Jaffna College.

She was evidently under the impression that I was to start very soon, as she "feared her letter might not reach me in time".

Do you think I should write to her and tell her that I do not sail until Oct. 13., ('She starts with her sister for America in two weeks!) or wait until she leaves London?

Very Truly Yours,
Wm. D. Marsh.

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Wm D Marsh

Amherst. Mass.
July 20. '88

Rev. Dr. Clark.

Dear Sir.

I received your last letter and should have replied before this but for being so busy.

I think, as you say, that it would be wiser for me to wait until the 13th of Oct. before setting out on the long journey Eastward.

Dr. Hastings's letter was very pleasant indeed, and he must be a very kind man.

How soon would you advise me to start a box for Jaffna through Mr. Charles Swett?

Very Truly Your,
With kindest regards.
Wm. D. Marsh.

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W. D. Marsh,

Amherst, July 24, 1888.

Rec'd July 25.

Wm D. Marsh

Amherst. Mass.
July 25, '88

Rev. Dr. Clark.

Dear Dr. Clark.

Your letter was received yesterday morning after I sent mine to you.

Will you tell me with whom I room on the Umbria?

I should my stateroom was a very comfortable one!

I will send a bot to Boston as soon as possible, what is the date of shipping the invoice to Ceylon?

Yours, with best regards,
Wm. D. Marsh.

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Rev. Chas Jones
care of Rev. Wm. Dutton
S. Hampton
Mass

Amherst College.

W. D. Munk

Amherst, Mass.
July 31st '88

Dear Dr. Clark,

The letter from Pres. Hastings, forwarded by you, was received this A.M.

It is unfortunate that the President is so anxious for me to start early for Ceylon, because it does not seem wise for me to set out before the time that you have set; unless — you think it is wisest.

Thank you for the letter that you sent. Did my bot reach

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Mr. Swett in time? It left here Sat. a.m. 7.49.—

Can you tell me who berths with me on the steamer? or am I alone?

My parents are in excellent health and would send their kindest regards to you.

Most Truly Yours,

Wm. D. Marsh.

Mr. Swett in time? It

Amherst: Mass.
August 7th '88

Rev. Dr. Clark.

Dear Dr. Clark,

Your letter was received yesterday A.M. at 10 o'c. I sent the value of my box to Mr. Swett as $75-, containing books, clothing, and scientific instruments.

With kindest regards,
Wm. D. Marsh.

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Wm. D. Marsh
Amherst, Mass.
Sept. 5. '88

Rev. Dr. Clark,

Dear Dr. Clark,

I write to ask if my expenses are to be paid to New York! Also as to the purchase of a Steamer trunk, what length would you advise? My Father and Mother are in Bridgeport, Ct., attending the Marsh Family Assoc. or they would send regards!

Very Truly Yours,

Wm. D. Marsh.

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Wm. S. Mack

Amherst: Mass.
Sept. 26; 1888.
Wed. 10.30 A.M.

Rev. Dr. Clark,

My Dear Dr. Clark,

Your letter, enclosing the checks on Kidder, etc. and Baring Bros. etc., was rec'd. this a.m. at 10 o'clock.

I will endeavor to follow your instructions to the letter!

I think the allowances are very ample and generous, and will be as economical as possible!

I will not take your time with more than a few lines, but allow me, to thank you

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again and again for your kindness to me, and to request your prayers for me, that I may be a good Missionary within my range, and not only a good teacher but a noble and gentle-man.

Yours in Truth.

Wm. D. Marsh.

We take the Gauges a

W. D. Marsh

1 Lansdowne Place.
London. W.C. Eng.
Oct. 27th. Sat. 3 P.M.

My Dear Dr. Clark,

I am just starting for Hyde Park, but before I go, feel that I must drop you a line in order to catch the 5. P.M. Amer. mail.

We are safe in London, after a glorious trip on the splendid Umbria!

The fare from London to Madras is more than Dr. Chester told you! (50 £. he said) it is £68. from London, & £63. from Madras, as we go! I have money enough to cover my expenses, however, and good Dr. Chester says he will give me all the money I may need, if I come short.

Yours most heartily,
William D. Marsh.

We take the Langer a
Naples Nov. 1st 10 a

Will write you at
first opportu- again
W. D.

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	£ - s - d
R.R. ticket Paris to Naples	6 - 6 .
Steamer Dover to Calais	2 .
Hotel at Paris	12 6
Hotel at Naples and omnibus three times	18 .
Tender at Naples to Steamer	2 6
Trunks from Liverpool to London and afterwards to Ganges, with omnibus twice	9 .
Oct 29 Lent 5 francs	4 .
Nov 2 Lent 6 francs	4 6
" " Lent 1 Sovereign	1 . 10 .
" 7 Lent 1 do	1 . " .
" 8 Lent 1 do	1 . " .
" 13 Lent	2 .
	£ 17 . 19 . 6

To Dr. Edw. Chester. Dr.

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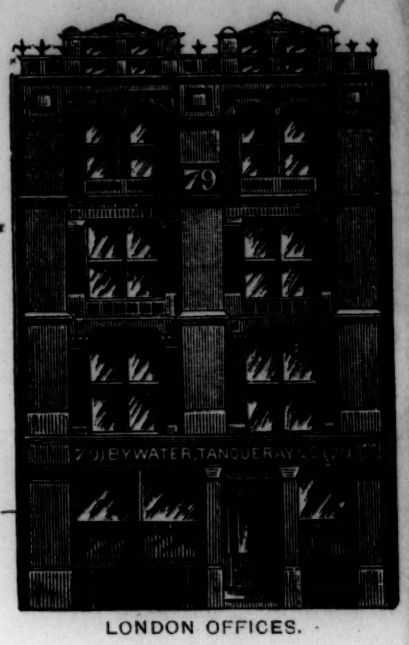
Telephone No. 1856.
Telegraphic Address, "Bywater, London."

AGENTS FOR FOREIGN RESIDENTS.
AGENTS FOR MISSIONARIES.
PASSENGER AND SHIPPING AGENTS.
GENERAL MERCHANTS.
BANKERS.
FOREIGN PRODUCE AGENTS.
EXPORT PACKERS.
WAREHOUSEMEN.
INSURANCE AGENTS.
FORWARDING AGENTS.

~~Bywater, Tanqueray & Co.,~~
~~(Late Bywater, Perry & Co.),~~
~~79, QUEEN VICTORIA STREET,~~
~~London, E.C.,~~ Nov. 27th 1888



LONDON OFFICES.

To Rev. Dr. Clark
Bible House:
Boston -

Jaffna -
Ceylon -
Tuesday -

Dear Dr. Clark.

I arrived in Colombo Nov. 20th & found letters for me, from Dr. Hastings and Mr. Wood - Stayed in Colombo two days at the Oriental Hotel, and left by the Lady Gordon for Jaffna, arriving at 6 P.M. of Friday, the 23rd - Took a "bandy" & reached Batticotta at 7.15 P.M. - I am well contented here and am going right to work -

Coming through the Continent was very expensive, and I had to let Dr. Chester pay my expenses from London, (mainly) and when I left the party at Colombo I borrowed £10. of Dr. Van Allen - Dr. Chester paid the bills, and let the rest of us pay him, so I haven't all the items -

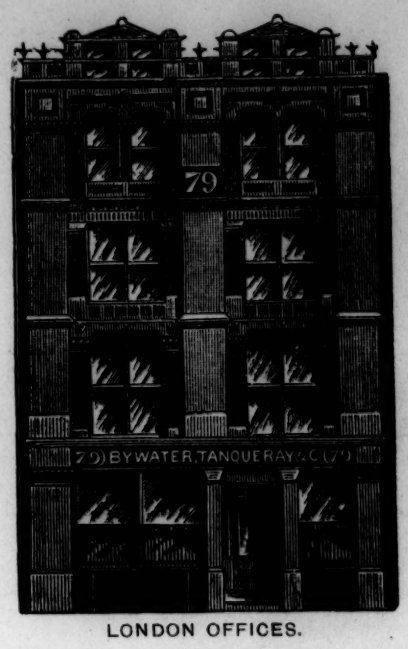
However! Dr. C. asked me to give him a draft for £12-6. on Rev. Mr. Jones, Treas. of Madura Mission, also for £10 - to Dr. Van Allen, these amts. to be deducted from my salary -

I enclose Dr. Chester's bill and also the amt. from Dr. Van Allens which I used for necessary expenses - I did not spend much for myself -

Telephone No. 1856.
Telegraphic Address, "Bywater, London."

AGENTS FOR FOREIGN RESIDENTS.
AGENTS FOR MISSIONARIES.
PASSENGER AND SHIPPING AGENTS.
GENERAL MERCHANTS.
BANKERS.
FOREIGN PRODUCE AGENTS.
EXPORT PACKERS.
WAREHOUSEMEN.
INSURANCE AGENTS.
FORWARDING AGENTS.

Bywater, Tanqueray & Co.,
(LATE BYWATER, PERRY & CO.),
79, QUEEN VICTORIA STREET,
London, E.C., ... 188



LONDON OFFICES.

To .....

And will you send me as much as you think is rightly due me; according to my account. We spent a week in London, two days in Paris & nearly two in Naples, and as Dr. C. went to the best hotels, our bills were corpulent.

With kindest regards. Sincerely Yours, Wm. D. Marsh.

Dr. Chester's bill = £ 12 - 6 s.
Of this £10 - 6s necessary exp. — £.10 - 6 s.

From Dr. Van Allen - £ 10 -
Of this necess. exp. — £.4 - 10 s. - 6
Colombo Oriental Hotel
Two days exp. = s. 15/ — £.14 - 16 s. - 6

Steam tug from Ganges & return, plus dock & Custom charges, baggage etc. 5/6
Fees - 3/-
Fare Colombo to Jaffna by Lady Gordon - £ 3 -
For myself & baggage from Jaffna to Batticotta (7 mls.) 7/

Jaffna, Nov. 27, 1888

Rec'd Jan. 7. 1889.

remember my parents &
myself in prayer! Your
kind interest and letters
are much priged! I shall
be desirous to write occas-
if it will not take too
much of your time!
Next term begins Feb. 28th
I have worked steadily since
I arrived - Expect to spend
part of this vacation with
Mr. Smith, & Mr. Richard
Hastings! Last Sabbath
Two College boys — one of

Jaffna College.
Batticotta: Ceylon.
Frid. Feb. 1st. 9 P.M.

My Dear Dr. Clark,

I received your welcome letter this evening via Berlin! Dated Dec. 26th.

I have just returned from the Hastings main house 150 ft. away to my own room. My lot is cast here now for some time!

It is a beautiful place, Jaffna! but very quiet and dull outside of our

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is a large and beautiful one, and well aired and lighted — My expenses have been somewhat heavy at first — Some 115 Rupees for furniture, which Mrs. Hastings kindly sold to me — Etc. Our term closed last Wed. and the boys have all gone home now! It is quiet —

This evening (5–6.15) Dr. Hastings and Miss Kate, Mr. Wood & I, played our first game of croquet!

croquet in the winter!
The climate is quite favorable, it seems! I keep an accurate weather account - Since Jan. 1st the lowest temp. rec. = 75° - highest 85° - in the shade! But perhaps these details are wearying you! I do not know just how to address a man who is so busy as yourself! I must thank you for your great kindness to me, and ask you to

Was my father the last A.B.C.F.M. Missionary in Mosul?

unbroken heathen family —
And two native girls, joined our church! And on the whole considerabe religious interest prevails in this section! The work is difficult as heathenism is very strong in many places! Still, the glorious cause must prevail —
I have taken right hold of Christian work — as, of course I ought to do —
And have spoken several

[illegible] in the church!
Have a Scripture class
Sunday P.M., and a Y.M.
C.A. meeting to conduct
on Sat-eves! I spoke
over at Codoville also.
My guitar is an object
of great interest here!
I think Dr. Hastings
must have done a great
deal of good here, he is
so widely & universally
venerated!
Dr. Green's name is spok-
en only with the highest

In general! the Amer-
Ceylon Mission has gained
a much firmer hold upon
the hearts of this people
than either of the others.
God grant continued
success to the noble ef-
forts of the A.B.C.F.M.
in Ceylon!! & other fields!!
I must close now!

May I wish you, all
health and blessing?

Very Affec. Yours.

William D. Marsh.

Batticotta, Apr. 2, 1889.

Rec'd May 11.

✓

Had a letter from Dr. C. — the Lills last night — eyes. "gaining in strength" daily walks & also speaks of Mondays being expec- ed. Wife & Dr. Chester & Can Allen E.S.P. & then so much J. M.

Jaffna College -

Batticotta ; Ceylon.

April 2nd : 1889 -

My Dear Dr. Clark ,

Your last - of Feb. 8th received last mail and welcomed!

I think you must have a world of work on your hands, figuratively and literally, and so will inflict only a short letter upon you -

Dr. Chester chose to pay the expenses of our party himself, and then asked us to pay him individually, and as Dr. Chester did this, it saved us a world of trouble - He is a wonderfully kind, thoughtful & energetic man -

So I was somewhat confused about my expenses - I think the amt we paid for Steamer from London to Madras

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As you say, there is a wonderful opportunity here for doing God's work. You were the means of sending me out here, and I pray never to disappoint you.

I shall never forget the stirring talk you gave us at Amherst College after the Sunrise meeting, which you attended with me. I am at present Corr. Sec. for the Un. Jaffna Y.M.C.A.! Will you accept the enclosed little pictures.

Very Affec. Yours.

William D. Marsh.

was about £50 - I must have given you the price of passage without reduction which was £68. Then we had £5. reduc - for London to Naples on board - Then on £63. we had a missionary reduc - I think this must be correct - I am indeed grateful to you for allowing me to come out with Dr. Chester, he was very kind to me -

Mr. R.C. Hastings & Dr. are on the Railways enjoying the cool air -, and when they return will settle up my cash accounts! The Leitches are a common topic of conversation at our table, as you know, and not always in commendation, either - I do not want to be a partisan in this unless it is needful! Need I? Dr. Clark -

Jaffna, June 14, 1889

Rec'd July 15

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Jaffna College.
June 14th. '89.

Dear Dr. Clark

Your letter of May 11th rec'd last night. via Brindisi, - I will follow your advice as to all complications -

I am well and look forward to the coming term, June 27th, with interest -

Moonlight meeting are now the order of the day -

Thank you very much for the Tokio tract, it is

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Taylor College.
June 14th '84

Dear Mr. Hook

Your letter of May 11th rec'd last night. Do Remember, I will get her given notice as to all concerning matters.

Come well and look forward to the coming term, June 27th with interest.

Moonlight evening are now the order of the day. Thank you very much for the photo received, it is

indeed interesting! How grand that our Country has done so much for Japan! I trust you are well! Please allow me to write to you occasionally without feeling at all bound to reply, since I know how busy you are –

With kindest regards.

Sincerely Yours,

William D. Marsh.

Jaffna, Sep. 7. 1889.

Rec'd Oct. 21.

Jaffna College
Ceylon.
Sept. 7th. '89.

Rev. A. G. Clark.

Dear Dr. Clark.

Your most kind letter of July 22nd. was received on August 30th and I was much interested in the work in Kioto, Japan. Mr. Nishard makes friends everywhere, he is such a genial man!

I can see a growing interest in religion among our Sivite boys, and am deeply impressed with the necessity of earnest consecration on the part of us, their American teachers, to the work! To the work which is its own reward and fills the soul with peace.

I am very sure that you have helped me a great deal

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by your unfailing kindness even in times of business stress; and I can remember well how kindly our Amherst College boys spoke of you, when you spent a sabbath with us. Do you ever get any recreation? It always seems to me as if the Secretary of such a busy corporation as the A.B.C.F.M., could never have any rest. We have sent our annual delegation from the Y.M.C.A. to the island school in Eluvative, and as our Pastor Rice went with them (30 of our active Christians) we hope for a great work. I was prevented from going by Mr. Howland's illness, but he is better to-day.

I must close now.

With kindest regards,

William D. Marsh.

Batticotta, Oct. 25. 1889.

Rec'd Nov. 26.

Jaffna College,
Battecotta
Oct. 25-89.

Dr. W. T. Clark
My Dear Sir

Your favor of Sep. 19 at hand & arrived here on the 22nd Oct. and rejoiced to find your letter soon after.

My journey was most pleasant and profitable. Three missionaries for China accompanied me as far as Colombo; and we had an intimate friendship all the way.

I spent one week in going from Colombo to Jaffna and not only saw much of this

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With unremitted prayer and devoted hearts we surely can expect a rich blessing in this College. I thank God that he has blessed me with health and called me to work in His vineyard.

Trusting in Him for guidance

I am, Yours Sincerely,

W. W. Wallace

this beautiful Island but also met a number of missionaries of other Societies.

I find Mr. Marsh a true friend and helper. We are visiting ~~some~~ among the missionaries here, during the vacation. Work will begin next Thursday.

I am delighted with the Country and do not find the Climate as oppressive as I anticipated, nor the people as rude.

I shall enjoy teaching the bright boys in the College, and hope to instil the Gospel into their minds, to teach the Word and to be an example of piety and manliness to all.

Recd Dec. 14

Jaffna College -
Nov. 10th: 1889 -
Sabbath morning -

Rev. N. G. Clark -

My Dear Dr. Clark.

I trust that you retain your vigor even in the midst of such a busy life as you must lead - I have been intending to write to you for some time, but business has been rushing, as they say, and so I have put it aside from time to time -

I presume that you know of Mr. L. D. Wishard & wife and their expected visit here -

We expect them this week - Also a Church Missioner, Mr. Grubb - is coming to Jaffna.

Therefore we look for a -

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P.S. I enclose the Lord's Prayer in Tamil upon a palmyra leaf!
Also I will send you some pictures soon! —

season of revival interest!

Mr. W. H. Wallace arrived the 22nd of September; excuse me, I mean October; and has made a favorable impression.

You will be glad to know that Dr. Hastings health is improving. His influence is very valuable in Jaffna, it seems to me. I admire him very much, and hope he will regain vigor.

I would esteem it a great favor if you could find time to write to my parents sometimes.

Jaffna is sighing for rain, and a famine in some parts is possible. Cholera is dying out until the rainy season!

With best wishes for the A.B.C.F.M. and yourself.

Very Affec. Yours. Wm. D. Marsh.

Mather Cotton.

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To

Rev. N. G. Clark D.D.
Corresponding Secretary,
Congregational House
No 1. Somerset Street
Boston.

Rev. Sir,

My name is Cotton Mather, a resident of Meanippay. My former wife's name Margaret Lock. She died leaving behind two sons and two daughters. My latter wife's name is Elizabeth Thayer She has the same number of sons and daughters. I thank God that all of them are Christians. I am not a good Scholar in English to express right idea of my thoughts; therefore please excuse me any misuse of words or sentences in my letter to your kind perusal through and due consideration to redress the following matter just as you think best.

With due submission I beg leave to state you in detail that I had been employed in several capacities in the American Mission, Jaffna, as a Teacher in English and Tamil, Catechist, Singer &c. for a considerable period of years and discharged my duties to the entire satisfaction of my superiors, which the following copies of Certificates will verify.

The bearer Mr. Cotton Mather was employed in the American Mission, Jaffna, as a Teacher of an English School. He was successful in that capacity. Afterwards he served the Mission acceptably in other capacities. In whatever capacity employed, I should hope that by an honest faithful course he would win the confidence of his Employer

(Signed) E. P. Hastings

Jaffna, November 24th 1873.

The Copy of my Certificate from Mr. W. W. Howland.

The bearer Mr. C. Mather was connected with me as an English School Teacher in the employ

of the American Mission. He was considered a good Teacher and gave good satisfactorily and satisfactorily. (Signed) W. W. Howland

you will feel undoubted American Missionary.

After lapse of some years I had been employed as a Teacher of the High School at Batticotta under the Management of Mr. Hastings for the space of seven years and there also I performed my work faithfully to the satisfaction of the Manager and the Gov: Inspector of the School. But one day I was abruptly discontinued without even a day's previous notice in a great surprise. I had been writing several letters with profound humbleness asking the reason why I was discontinued from my service. Extract of a my letter is as follows: certain whether there

Rev. & Dear Sir, I beg leave to state to the Reverendship that as you have dropped me unexpectedly without even a day's notice I cannot but bring to your notice that the

since I was engaged as a Teacher in the High School I have been working in it honestly and satisfactorily. If you ponder in your heart you will feel undoubtedly that it is a great injustice to deprive me of my living without any adequate cause to make room for your College Students while I am continuing to give satisfaction in the discharge of my duties. Even to a domestic servant a previous notice is given or he will be sent away with one or two months pay. Place yourself in my position and consider for a moment as what your feelings would be. You know my long experience and ability as a Teacher. If you want to know further about me now please go among the people of Battiotta around the School and ascertain whether there is any complaint or murmuring against me as regards my teaching or managing my class. You can also ascertain my teaching ability by inquiring among the boys of the

Classes left under my tuition whether the mode of Teaching was suited to their improvement and approvable by their parents. And finally you can have an unerring estimate of my work by comparative examination of the list of results of the Govt. Inspectors' examination of this year; when you will find that the classes under me had obtained very creditable passes. If you consider patiently and impartially you will find at once that it is not right policy to discontinue me unjustly and keep two or three Teachers who are your College Graduates whose classes failed in the recent Govt. examination also. You see clearly by the failure of their classes in the examination the School sustains a short Grant this year which is not sufficient to furnish all the Teachers with their usual pay. Is it right policy then to dismiss me in order to satisfy them with their pay instead of fining them for their neglect of teaching their classes.

The more I think of your dealing with me the more it is surprising and creates a world of thoughts in my mind until I see the justice is meted out to me I cannot take rest. The manner how the lot was cast on me is still more painful to me the case being so. I saw lightning without thunder. It is the fact to curtail the expenditure of the School you can make reductions in salaries all round without partiality and keeping all of us at least till the other examination is over during which time I shall find out a place to support me and my poor family. It is not custom when provision is short in a family to slaughter some members of it but they divide the provision proportionally among themselves. If you think it is right policy to slaughter one or two and keep the rest as they are why did you not slaughter them who are not fit to get grant for their pay.

Therefore I humbly beg you Sir, that if you would not reconsider your decision I entreat you will be kind enough to favor me with a certificate and to render me any help that may be reasonably done. To any of my letters no answer was granted by Mr. Hastings After the lapse of one year I saw Mr. Hastings personally and asked him for a testimonial for the services under him. The copies of two certificates received from Messrs. Hastings and Howland are herewith annexed.

The bearer Mr. Cotton Mather was employed as a Teacher in Batticotta High School from 1876 to 1883 during which period he was prompt and faithful in his duties. On account of a falling off of the income of the School it became necessary to reduce the number of Teachers and he with two others were dismissed Any one wishing Mr. Mather's services will find him, I think, trustworthy and capable.

(Signed) E. P. Hastings.

I have known Mr Mather ever since my arrival in Jaffna. He has been employed many years as a Teacher, Catechist and has consequently had much valuable experience in such work. I understand his classes in the High School at Batticotta appeared well in the recent Govt. examination and I think he may do a good work as a Teacher in English and Tamil. He is also a good singer and I have valued his services for that also. He is a Member of the American Mission Church in Navaly. I shall be glad if he can have employment with any one who may require his services.

(Signed) W. W. Howland.

If you sympathise and consider patiently of my statement to Mr. Hastings and his certificate given to me you will surely perceive that he dismissed me from the School without any adequate cause but to favour his college graduates. Five of his

Students are appointed as Teachers in the High School since discontinuing me from that School

As I was much pressed with money for the support I proceeded to Colombo the Capital City and I was there employed under the Wesleyan Mission for about two years and served the Mission acceptably which the Certificate from Rev. J. G. Bestall will prove.

Mr. C. Mather has been the Teacher at Cehikku Street Anglo-Vernacular School for about two years. He is leaving on his own accord to go to his native place at Jaffna. I wish him every success in obtaining a place when his health has improved. Mr. Mather has been industrious in the discharge of his duties.

(Signed) W. J. G. Bestall

Sept. 20-/86.

After recruiting my health since I left Colombo I made an Application to the American Mission at Jaffna. As no answer was favoured by the Secretary of the Mission for a month

after the Mission meeting is over. I wrote to Mr. Howland for an answer. He wrote to me immediately that he will send my letter to Mr. Hastings and he will send me the reply. This is the copy of Mr. Hastings reply:-

Dear Mr. Mather, It has been customary for the Missionary at the Station to inform applicants at his Station of the answer of the Mission and I supposed Mr. Howland had informed you that the Mission have no funds to employ additional catechists and therefore cannot encourage you to hope for employment in the Mission. (Signed) E. O. Hastings

Secy. A. B. Mission

This is my reply to Mr. Hastings letter.

Rev. & Dear Sir,

I received your letter of the 8th February I read it and I was silent. A few weeks after, having heard some College Students who have no experience at all are appointed as Catechists decided at the

Mission Meeting held on the 28th April, I am very much surprised how it strangely happened when the Mission have no funds to employ five additional catechists perhaps more than five if there are more in the graduate class. The first paragraph of your letter is it has been customary for the Missionary at the station to inform applicants of the answer of the Mission. Many persons have known well that you yourself have broken that custom already before in several cases, if there is one such custom. Navaly station is not yours. Mr. Howland is at that station. You wanted to exercise your power over that Station. You wrote series of resolutions to discontinue one old experienced Pastor and to appoint a raw youth. The next paragraph of your letter "I supposed Mr. Howland had informed you that the Mission have no funds to employ additional catechists". Sir, what made you to suppose Mr. Howland would write me or any as you did against your conscience

and profession. All the Christians and the majority of the Hindus understand Mr. Hoadland perfectly that he is the just and kind, conscientious, impartial and principled Missionary. He never works partially to obtain the popularity of people and his scholars as you do but he works always aiming the cause of Christ and thus he shews the community especially by his examples the missionary spirit that he has come with the motive of preaching the Gospel. The next paragraph of your letter is, "The Mission have no funds to employ additional Catechists". Now the Mission have got funds now to employ five additional catechists or Native Preachers the College Students perhaps more than five if there are more graduates in the class. This queer question arises in the minds of many males & females adults & children and they say frankly what a liar is Mr Hastings. I should also infer lie, shrewdness, cunning &c. are common

among all nations and all profession of religions with very few exceptions. The last paragraph is "cannot encourage you to hope for employment in the Mission." Why are you so malicious upon me and my poor family as you teach that all the Christians are brothers sisters & children, that you cannot allow me to be employed in the Mission. You Missionaries must understand that boys and girls in the time of old Missionaries were taken out of poor families to Batticotta and Codoville Seminary. Those Missionaries treated them as their own children and caused them to believe that they will never fail to cherish that love which is essential for their happiness and welfare as long as they serve faithfully and satisfactorily when the Mission have funds. On the strength of the belief we the old members married among the graduates of Codoville School without dowry as usual in the country What can persons long in service do when

we are rejected entirely for the purpose for making openings to the College Students. Though you employed and encouraged them with higher pay and higher situation than ever before since the Mission began the work in Jaffna, at the first commencement of employing persons especially young unmarried lads. Some of them refused the mission orders because the head of the Mission is their favourite. On the other hand I am prompt to say impartially that young men especially unmarried cannot be employed as catechists or Native Preachers which will spoil the work of the Mission by various mischievous ways. I can shew you many instances individually if necessary what happened among the Mission families and the natives by allowing young men especially unmarried to have free access to the families

where there are young females. This custom is more carefully observed among the people of Ceylon than among any other nation. A young man was appointed as a catechist at Panditerippoo He had been an efficient and eloquent preacher One day in the midnight he was detected in the act of doing mischief in a family there and both of them were caught and taken to the court bringing disgrace upon the Mission and the native Christians he used to visit families and instruct them, As it happened among families in different Mission Stations. One of the Missionary's wife here is watching he house very carefully not allowing even old men to step over her Verandha. What oldness or foolishness then to employ young men to visit the families and speak with the inmates in reference to old hands. I suppose you fel it is your duty to employ your students and to pay them without

minding their piety, respectability among the community, better knowledge of the country and customs of the Natives and whether they really visit families and speak with the inmates harmlessly. Is it because you think your college graduates are better Scholars than the Seminary Graduates. Is it because you imagine you are more clever than Messrs. Poor, Hoisington, Cope, Wyman Eckard & Dr. Ward who were the Professors of the Seminary. If you are clever and capacious to manage it why were you the cause of its abolishment. Can all these who are appointed as native Preachers work like Messrs. Grosset, Hemphill, Bryant, Snell, Asbury, Cody &c. the old experienced men individually. The young men are only fit to join with Agricultural School or Factory in Colombo and work with their muscular strength until they become old enough to commence

Christian work. Christian work should be done with spirituality. You wait another opportunity also to drop the remaining old members when the other class becomes graduate to employ them in their place. Persons wonder why Messrs. Howland and S. Howland, father and son yield their consent to every proposal of Mr. Hastings and his son. Is it because you are the head of the Mission like the headmen of the Cast among the people of Jaffna, is it because he is the brother-in-Law of the President of United States or is it not because they are the good and pious men not liking to resist you though they really perceive what you do is improper and unreasonable.

Why are you selfish and partial in yourself? You see well you being very old and infirmed not able to work any longer in the college as a Principal, in the High Sch. as a Manager and in the Mission as the Secretary why don't you like to resign these posts and

ture at home and leave these works to the hands of others who could properly manage. Is it because you think there is no able hand in the Mission to fill up your place. Mr. S. Howland is far superior in learning and strength and in doing justice to all without partiality. Every one speaks he is the right man to be the Principal of Jaffna College. I've request your Superiors by writing that Mr. Hastings is far advanced in age and he cannot work and manage with proper ease and consequently he ought to be at once relieved from his services and to be called to America What will you think & do? No doubt you will feel yourself uneasy and sit down in a private room and make your defence to make it all right. Was it not so with you once? Why are you then so unreasonable to drop the men of long experience occasionally and unexpectedly and leave them destitute to enrich your

students with the Mission money spending uselessly. Do you ever think as lie, shrewdness cunning &c are common among all men and thereby they can be pasaable. Whatever may it be you must confess your fault known to many. You must confess your fault in yourself and ask pardon in your prayers. Otherwise you cannot be regarded as a true guider to the right path of the eternity. If our benevolent benifactors and fatherly Missionaries come from the grave and see the injustice done and hear our reasonable complaint they will not but lament over us and reprove you sharply for your partiality and cruel God towards the old Members.

It is now high time that you should ask pardon from God for all these unfair dealings and to do justice to all able and efficient hands without making distinction either of your College Students or of the Seminary Students

Thus I wrote to Mr. Hastings a few weeks ago to which he sent me no explanation

of his letter of which I am blaming.

I beg to relate you in short that you may understand more clearly and consider it duly and decide what the best is for the public good aiming the cause of Christ The late Seminary was established at Jaffna after deep consideration was paid by more efficient and interesting Missionaries which was found most available and suitable to Christianize the whole Island of Ceylon. You may have a clear idea that this is not a place like other islands in the oceans. The Hinduism is deeply rooted up with Tamil literature which cannot be easily up-rooted out Therefore the Seminary was an appropriate instrument to cut down the tree. If the Seminary could have continued for fifty years more in the same state the whole Island will be converted

to the Christianity embracing the religion as their own. When the Seminary was abolished the old members and their sons and daughters were rejected and consequently they were scattered all over the Island but the high and rich fat heathens were encouraged in another way. They study and most of them go away for their worldly interest. This being a new religion to the benighted people here the faith should have continued for two or three generations at least. Where are the children of the Pastors, Preachers, Catechists & Teachers. Caste distinction is a most powerful obstacle here in Ceylon as you might hear it already hitherto fore. For which principal motive the Seminary was formed of all classes of people the rich or the poor, the higher or the lower at the commencement of the School not allowing the room to the people to think about their caste &c. Wahers, fishers, chinbers, moors, shoemakers, barbers &c

as well as high caste people also were admitted to the Seminary and they were all treated the same. It was a very useful commencement of Christian work indeed. Our Saviour began his work among poor fishers in preference to the rich and high caste people. In the Seminary there were several protacted revival meetings during two or three weeks occasionally held by all the Missionaries Preachers, Catechists leaving all other cares aside and in effect of such meeting one day in a large communion at Codoville in 1831, 34 persons both males and females were received as communicants. Miss Elizabeth Spaulding was one of them Most of them died. When Mr. Hastings was unfortunately the principal of the Seminary the Deputation Messrs Anderson and Thompson visited Jaffna in their rotation. The Deputation of the Jaffna Mission held several business meetings

about Mission work at Jaffna of which the Seminary engaged their best attention.

Mr. Hastings who was then the Principal of the Seminary was in favour of its abolishment for the very reason that English education is a great hinderance to the Mission work. When they receive good education from the Mission they leave the Mission aspiring after respectable situations. When Mr. Meigs was speaking against the abolishment with ardent spirit in one of the Meetings at Tillipally he fell down on the ground senseless in the midst of them. He was the only Missionary that was called to America with pension. Mr Hoisington who was the interesting Principal of the Seminary who returned home for his ill-health pleaded for its reestablishment with the board and he was successful. Then also some of the Missionaries at Jaffna prevented it for the above said reason As soon as the Seminary was abolished

the Training School which is now existing but with less regard after the College began was organized and situated in the same building where Seminary was occupied for several years which also appeared better for the Christian work. After lapse of a few years Mr. Hastings invented a plan to form a College and to place it in the large building at Batticotta where the Training School stood instead of the Seminary and to remove the Training School to Tellipally where they erected a large expensive building for the School. How many buildings are now in ruin and how much Mission money is uselessly spent. To the College the sons of the high caste people and of the Government officers who are able to pay for their boarding and tuition are only admitted. A large amount of money was

collected both here and abroad and which was deposited in interest for the College permanent establishment.
Now, also agents have gone from this place and they are collecting an additional fund in England and Scotland. It is like the sharpening of knives to cut off their throat. If not, why the very reason that English education appeared as the hinderance to the propagation of the gospel once with the seminary, became favorable now with the College. Is it because he and his lady are greatly respected by many sorts of homages and rewarded with various things, such as plantains, oranges, yams, sheep and even with precious golden jewels as with civilians. And even after the graduation of the boys from the College some of them are formed partially with the motive of raising them to

better position into a Theological Class and educated in Scriptures for the space of three years paying each higher pay monthly with the Mission money for giving them more education; and after they received vast improvement in English language during 3 years they leave the Mission one after another disobeying their orders and go to distant places like India, Burmah, Singapore, Bombay Colombo, Kandy &c, seeking lucrative employment though they are well posted with higher situation and with higher pay than ever before in the Mission at the commencement of their work. Two, out of five recently graduated and employed left the Mission already involving a heavy loss of the Mission to the extent of many thousands of Rupees. Why the scholars in the College cannot be educated in Scripture too thoroughly as well as

other studies with the College expense, which will save the Mission money for the great cause of Christ. The Mission Work is not even half done in the Island as their stations are very close each other for their sumptuous and comfortable living.

The distances of the Mission stations are,

From Manepay to Oddorville - 1½ miles
" — " — Tillipalai - 5 " -
" — " — Pandi Temple - 2½ " -
" — " — Batticotta - 3 " -
" — " — Oddoppitty - 15 " -
" — " — Chavagachery - 10 " -

From Chavagachery to Kandy there are many places to the distance of 200 miles from North to South and also there are many hundred villages & many thousand inhabitants scattered all over those places from East to West, which is called Vanni District

where people are barbarous, rude & uncivilized. The Missionaries have never slipped over these places since the Mission work began in Ceylon nor allowed their Catechists to go and work there at least occasionally. A man cannot serve two masters. He hates the one & loves the other. So Mr Hastings loves the College and hates the members of the Old Mission apparently to all community. His examples shew quite different a character of a Missionary, but of a partial civilian bribed already. He lives very close to the College and works day and night devoting himself in teaching and managing it. He never preaches in the pulpit ~~and~~ nor goes out among the people even in the neighbourhood to utter even a single word of the Bible at least a day since the College commenced. But he is very

prompt to attend the business meeting of the Mission and to decide the matters in favour of the College graduates putting himself as a head of the Mission. It is all his works for the pay he receives in the Mission. The bad examples is set by Mr Hastings in the presence of many heathens and christians, like a rude civilian who aspires after eminence.

All the while, the College expenses were conducted with heathen musicks, looks very ugly, abhorable & rejected by all faithful, humble minded christians. On one occasion, he and his lady were placed in a well-decorated carriage drawn by two Australian horses & led to a distance of 5 miles from his station accompanied by the Collegeates & heathens. On another occasion, when the graduation of the Senior Class was taking place

on the 10th June last, he was seated by the side of glass Car as a great honour to him embellished with garlands of flowers, leased from the managers of the celebrated heathen temple called Kandasamy Coil. Many hundreds of people were invited on that occasion by printed circulars. Before the presence of all these people, in disgrace to his profession, he was regarded by his pupils as one of their heathen gods with heathen musics as used in heathen temples.

Under these circumstances, I in behalf of myself and other christians humbly request you to take these into your careful consideration & direct Mr Hastings that he should be absolutely employed either for the benefit of the propagation of Gospel or for the advancement of the English education, that is, he should

either be kept to look after the interest of the Jaffna College or that of the Mission Work. It is quite detrimental to the interest of the work of Christ, to employ one person who is now very safe in old age and unfit for active work like young missionaries to look after two different duties.

I shall thank you to acknowledge receipt of this letter, as otherwise I will be obliged to send you a copy of this after a reasonable time.

I remain, Rev. Sir
Your obedient Servant.
Cotton Mather

Jaffna
9. Decr 1887

Cotton Mather

Jaffna. Dec. 9. 1887

Recd. Feb. 6, 1888

Nathanael Ker. N. P. S.

Manepay
18th August 1881

To the Revd. N. G. Clark D.D.
Secretary A.B.C.F.M. Boston.

Dear Sir:

With reference to my work in this field for the last half year, I have to mention in the first place my own unworthiness to fill a place of so much responsibility, my inequality to the task intrusted - yet God in his Providence having willed that I should serve in his cause rather than any other, trusting to his gracious promises, I took it up with much cheer considering it a great privilege to serve my Redeemer.

This field had not been much worked for the last four years owing to the want of missionary residence, + to my own absence from the field by

joining

joining the theological class. Now these wants are removed by the arrival of Mr & the Misses Leitch & my own return to the field - the training of 2½ years in that class having given me considerable power & knowledge for the work.

The Christians of this church are enjoying all means of grace & are increasing in spirituality being wakeful to their high calling & many of them give us a helping hand in work of our Christian labour so that a good deal of vital interest is manifested in the house of worship & Sabbath school classes. The Christians seem to feel that the Lord has left his work in this benighted land on the shoulders of his people & that therefore they are personally responsible to their Saviour respecting this important duty. Thus you will see not only adult males & females going to work in the Lords vineyard but sometimes even children accompanying them to help in singing -

our Sabbath School has an average attend-
ance of about 220 children & both teachers
& children show more interest in this work.
We hope this will prove a powerful means of
instilling Christian truths in young minds.
As an example I would mention one case
of interest where truth has been working.
A little girl of 12 who is studying in
our girls school was regularly attending
our Sabbath School - Day by day her
heathen ideas were lost & her mind filled
with Christian truths. Although she be-
longed to a household serving the hea-
then priesthood who officiate in a tem-
ple ~~next to~~ our Christian Church, yet
she fearlessly expressed her faith in
Christ Jesus first to her classmates,
then to the Sabbath School teacher, pro-
mising not to go to heathen temples -
When the parents came to know this they
reprimanded the girl harshly & prevented
her from going to our School. She being
a minor, we could not do any thing for
her but to pray. After much persuasion
she has been allowed by her people to
come to our school again. The very appear-
ance of the girl would at once strike

any

any one that she is enjoying Xtian grace May the Lord strengthen her that she may not fall away.

Another boy while conversing on the subject of idolatry said to me "I would kick up the idols of that temple with my own feet. I know they are made of wood and metal". You will see from this how our young minds are thinking.

There were only two additions to the church on profession of faith. One of them was a young heathen girl brought up by Miss Hillis whose Christian example, teaching & kindness has softened this stony heart. Surely this girl was found full of Xtian zeal & spirit. Her parents' heart are also softened, we are told, to think seriously of Christ by her example & prayer. Her younger sister is now a regular attendant of both our day & Sabbath Schools. The other is the wife of one of our church members who was born of Christian parents. There are besides about 20 inquirers both males & females & many of them are under instruction.

People show much anxiety for the education of their daughters & this

is

is another good sign of the times
To meet their demands three new
schools have been lately opened.
where an average of 33 girls are
learning daily in each. All the schools
connected with this parish are
regularly visited & Scripture studies
carefully taught. The Sermon on
the Mount is committed to memory
in all of them besides the Christian
Catechisms. Heathens remark with
wonder when they hear the lower
class children singing certain
xtian songs while returning from
fish market.
During the moonlight part of the
month, moonlight meetings are held
in different parts of the field well attend
ed, the heathen in many cases pre-
paring the place & collecting audience.
With kind regards I am, Sir
yours very truly
W. R. S. Nathanail

Manepay, Aug. 18, 1881.

Rec'd Oct. 3.

V

Manepay.
25th June. 1883

To
Revd N. G. Clark. D.D.
A. B. C. F. Mission.
Boston. Mass.

Dear Sir

In reviewing my work for the past six months I have to report two cases of admissions to this church both from heathens. One is a woman over fifty years of age. Her history leads us to think of the tears of the Christian Pilgrim shed for his family which were kept sealed sacred by the Lord. This woman was the wife of one of the teachers of our Mission and had often heard the truth from her Christian husband, yet she remained in her old heathen faith. But lately when the plan of salvation was again presented to her by our faithful Bible-woman Mrs Edith it began to take deep root in her heart and grew. She first began to attend the means of grace. This she continued to do and was received into the church on public profession of her faith in Christ. She seems to have some influence over her daughters family whose children

re attending our schools. She is desirous that they should receive a Christian Education. The other is a young man of Manepay who was employed in Kandy for some time. The consummation of a marriage between his sister who was educated and a catechist of our Mission has caused him to consider the claims of Christianity more favourably his brother-in-law urging him to take up Christ and his Cross for his life. This young man began to attend church regularly and when he gave evidence of his faith in Christ was admitted to membership. We hope his connection will prove a blessing not to him only but to his father and brothers. He is now employed by a cocoanut planter who likes him very much on account of his religion. Last year as an outgrowth of a heathen opposition an inquirers class consisting of ~~a~~ half a dozen young men was formed at Suthumalay (to the east of the station) to study the Bible and its teachings. This class is continued till now and as the first fruit of it one was received with the church last year and now two more are coming forward and have applied to me to be received with the church. Both these young men have great trials to pass through from their heathen relatives and friends. But by God's grace they are trying to overcome them remembering that through much tri-

bulation we have to enter into the kingdom of heaven. They read now the epistle to the Romans and the Pilgrims Progress every Sunday afternoon.

At Anicotta one of our teachers is reading the word of God most diligently with an inquiring mind often asking for explanations on passages he does not understand. He is now a candidate to join the church but for good reasons we have delayed his case. Since the arrival of Mr and Misses Leitch a marked change has taken place in the aspect of our village meetings in the attendance of females. In former days it was very hard to make the heathen women of the land to come to such Christian meetings unless it be for the females only. The introduction of the Magic Lantern and the taking part of the Missionary ladies in these meetings has to some extent removed their shyness in coming to hear Christians preach.

That the Spirituality of the Christians is increasingly and that many of them do care for the salvation of their benighted countrymen is evidently seen in the interest they take in our Sabbath Schools as teachers and in Moonlight meetings as speakers. May the Lord grant his Spirit that this handful of his people may be a mountain of light to this idolatrous land.

With much sorrow and joy we have to record the death of our much beloved (Missionary) teacher Miss E. Agnew who had been here for the last 43 years labouring with the females of this land. With what wonderful firmness of resolution and unity of purpose has she run her course, is left for us as Native Christians to think upon. Not only by her life and labour but even by her death she has taught us what a consecrated life is. It may truly be said of her that she is the mother of a thousand daughters. That many loved her dearly and felt the separation keenly was seen by the large gathering of her daughters with tears in their eyes who came to Udooville to pay their last tribute to their beloved mother and teacher on the 15th instant when her remains were removed to their last resting place.

Asking you for prayers in our behalf

Yours very faithfully

Signed/ W. P. S. Nathanael.

Rec'd Aug. 25.

Manipay 15th July 1884

To the Revd. N. G. Clark D.D
Boston Mass.

Dear Sir

I am thankful to say that the Lord is blessing us & our work year after year & we feel encouraged to go forward. We have well ordered Services to reach the Christians. But the heathen we have divided into two classes, the adults & school children. Though we do not neglect one for the other, our main hope is in school children. "Take hold of our children & let us alone" is the cry of many a man in this country. There is truth in this for the Hindu is full of dark bigotry & superstition & to dispel this, education & Religion must go hand in hand. In fact the Christians are the educators of the land & shall he stand back to put into their hands the glorious Gospel of the Son of God while we put into their minds other sources of knowledge? It is the special wish of the people of this parish that their children should be well educated

& in proof of it, I might tell you that there are at present 9 English teaching Schools within 1½ square miles with upwards of 700 children besides 14 vernacular with 1000 children, the opposition schools inclusive. God in his providence has given us the privilege of blowing the Gospel trumpet till the Salamic citadel falls to the ground, & for doing it successfully we have made a systematic plan for regular Bible study expecting in ten years a vast change for good. I can remember how difficult the children found it at the outset to memorise our Lords Sermon on the Mount. But we see now a marked improvement in this. Of course to make the children do it cheerfully, the Misses Leitch are encouraging them by some Christmas presents at the end of each year. This not only encourages children to study the Scriptures carefully but to look to the birth of our Saviour with sweetness. A vast change is taking place in the thoughts & manners of the youths & our relations with them & their parents are most endearing. Many who were once unwilling to enter

our Sabbath Schools are coming now with joy, Lyrics & other Christian songs are continually in the mouths of these & if you should be passing round the villages, you would notice some to be singing. The kingdom of God is slowly entering the hearts & minds of these people & I have heard of instances where children have been crying to their parents to let them join the Christian Religion. Further we have five Inquirers Classes in schools & villages with encouraging results & we hope to increase them more to each school & spend more time with grown up children.

"Last year we received into our Church 25 persons & ever since we were encouraged to ask God to give us more. & we count about 50 more in our list for Inquirers & Candidates. All praise be to God. Several of these have come forward, in one of our weekly prayer-meetings held lately, to express their decisions to become Christians. May the Lord bless them & grant His Holy Spirit that they may become his Children.

After the return of the Misses Leitch from Madura, there was a stir in the Women's

Women's meetings in our villages. At Maiu-
pay alone there were the other day more
than 100 women & children to gethr."
Will you not pray for us & our benighted coun-
trymen that they may take the Gospel
of Christ as the sweet Manna of old.

I remain
yours very sincerely
W. P. S. Authanael

Recd. Sept. 6. 84.

Manippay
13th July 1885.

To The Rev. N. G. Clark. D. D.

Dear Sir,

The beginning of the year was one of trials to this Church. Several families had been sick yet were mercifully preserved from any loss. Latterly there were two cases of death, one was an old woman who had joined the Church only last year and the other was a newly married girl. They both died in faith in Christ.

The pastor himself was laid up for several weeks and was not able to carry on the plan of work commenced last year — of forming Inquirer's classes in every village or school & picking up interested persons & putting them in these classes for instruction.

There is also general suffering in the country on account of the heavy damages caused by the two cyclones of last year. The poor Christians are very much in want as many of them entirely depend on the produce of their trees and fields for their living. Both these ~~sources~~ suffered damage

Recd. Sept. 6. 84.

by the cyclones and repeated floods. Thus there is a short coming in the contributions to the Church. Yet we are thankful to say the Lord has sustained us.

The Church building requires very extensive repairs. This is owing partly to the old age of the building and partly to the injury ~~made~~ by the cyclones. The Church is not able to meet such a large expense.

The large and good results of last year have given us greater encouragement to faith and work and we are asking the Lord to give us at least 30 souls this year. Many of our leading Christians are this year working for results and we are trying to plan and hold fixed weekly prayer meetings in interested quarters over and above our Sunday work. This opens ways for voluntary Christian work & for heart to reach the heart with the flame from on High. There is evidently among our Christians an increasing spirituality and care for the salvation of souls.

At Suthumalay for instance in a prayer meeting recently held eight of our Christian young men, when the subject of working for others was

presented, formed themselves into 4 bands and forthwith commenced going into the villages for regular Christian work.

In another place in the same village an independent Sabbath School is being held through the ~~efforts~~ influences of which two have expressed their wish to become Christians.

We have here commenced a Small Inquirers' Class by their request and hope this will be a great blessing to that village.

From among the boys learning in our English School when we asked them how many of you believe in Christ, 13 stood up for Christ. In this school we go daily to instruct the children and feed them with the Word of God. We are anxious to follow them up till they are received to the flock of Christ.

From two other Inquirers' Classes held at this station 5 are interested in Christ and have applied to be received into the Church.

In our last Communion although there were a few cases for admission we delayed receiving them till the next communion season.

By these and many other ways the Lord is every day encouraging the feeble efforts of

his servants and we see clearly how the leavening power of the Gospel worketh in schools and families from one of the number first becoming Christian.

Pray for us that the Lord may grant more and more of His Spirit for winning our nation for Christ.

Yours sincerely.
W. P. S. Nathaniel.

Recd Aug. 24.

Manepay
28th July 1886

Dear Sir

The prayer week at the beginning of the year was well observed and was a service of great blessing to many of us.

The spiritual condition of the Church generally speaking is good, though we had a few cases to suspend and excommunicate last year and this. One only was added to the Church during the last six months in the person of a washer woman who for a long time past had been attending the church. Though some of the heathens of her neighbourhood subsequently ill-treated her for having forsaken her old faith and joined the new religion of Christ, yet we are thankful to say, she stood firm with much Christian fortitude & patience.

We had several cases of inquirers under instruction and we want the power from on High to move and to lead them in the path of truth.

The most important subject that draws our attention now is the repair of the Church which was damaged by the late cyclone. It is proposed to replace some of the old rotten rafters and cover it with the Cananore flat tiles. For fear of the roof coming down the old tiles have been removed and the roof left open. So that we hold our

services now in the Girls' School Bungalow. It is estimated that the cost of it will exceed £100. The members are not able to meet it by themselves unless assisted by outside help. The Christians have promised to contribute more than Rs 300. and this is all we can expect from them. We are very anxious to have it done before the coming winter.

The Scriptures are being well taught in our schools. The children are regularly examined in Bible Lessons monthly and marks assigned to each. I find the results very satisfactory. Nearly all the children take an active part in the studying and memorizing the portions appointed for the month.

At Suthomallie a village to the east of the Station, some of our members, through the instrumentality of a dissatisfied teacher, have, we are sorry to say, joined the Strict Baptists' party in Colombo. They lay much stress on Immersion at Baptism. Though we are sorry of their separation from us, yet we will be very happy if they will be good and faithful followers of Christ.

Asking for your prayers in our behalf

Yours sincerely

Signed/ H. P. S. Nathanael.

Manepay.

13 July 1887

Revd N. P. Clark. D. D.

Dear Sir

In reviewing the work of this Church for the last six months we have to thank God for having preserved us all free from sickness and death. The Prayer Week at the commencement of the year was a source of great blessing to the Christians here and many came and attended and took part in it and prayed with fervour for more spiritual blessings. Meetings were three times held each day, two in the Church Bungalow and one every afternoon in Christian houses. We remarkably felt that the Lord had touched every heart and roused them up to a sense of their responsibility.

On the 8th March we held our annual Thank Offering and it was an occasion of great joy and thankfulness. Christians and School-children were present with grateful hearts. The meeting was interspersed with short addresses, prayers and singing and Bible Readings. The amount collected and promised amounted to Rs 58.50. This sum we consider to be great, seeing the failure of the crops and depression in the country. The Christians of Sandilopay and Ancotta had separate meeting of their own and realized Rs. 6.50 in all."

On the occasion of the first Lord's Supper of this year one was received to the Church in the person of Sinnammah the

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the daughter of Mr Clark of this Church who was baptized while an infant. There are one or two cases of interest. A young man who is closely related to one of our members and who for a long time walked as a heathen is now attending regularly our services and is caring for the salvation of his soul. He is uneducated and not intelligent and it has taken us more than eight months simply to teach him the first part of the Lord's Prayer and the first four commandments. Yet he prays earnestly, asking God to be merciful to him a sinner. At the Annual Thank Offering he brought a bunch of plantain fruits as an offering to the Lord. This and his orderly observance of the Sabbath indicate his sincerity. He does not mingle much with his heathen relatives now.

Another, an old man of Sandilopay aged 70 and who is the father of a preacher under the Church Mission is now near his death and is much concerned about his soul. Though he was at first opposed to the repeated requests of his son to believe in Christ he is now openly owning Jesus as his Saviour and is applying for baptism. He hears the Word of God with pleasure every week from our preacher and appeals to Christ to pardon his sins. This is a wonderful case and is an instance shewing how the Lord answers the repeated years long prayer of his children. One of his other sons is also interested and hears the truth. The Christians at Sandilopay are growing in Grace.

The unfinished state of the Church repair is much felt and some of our meetings have been omitted for want of good accommodation.

We hope however to finish it soon.

The Christians of the Church are helping us to some extent in the evangelistic work among the heathen by helping us in moonlight meetings, Sunday Schools, women meetings and Bible teaching in schools. In the last of which the children are improving from year to year. For the past year besides learning the International S.S. Lessons and the Golden texts they have memorized in the 1st Epistle of St. John about 78 verses and 6 songs either Lyrics or Hymns.

The Benevolence of the Church is yet below the mark. The income is not covering the expenses. The Pastor is only paid Rs 25 on an average instead of Rs 31.50. Cheerful contributors are only a few among many.

The Baptists who had crept into our precincts seem to have withdrawn, the Missionary in the person of Mr. Knight whom they had sent over here from Colombo last year. It seems the protest made by the Misses Leitch to the Home Committee of this Body in England had good effect upon them. It is not the preaching the Gospel that we object to, but the Spirit of interference upon the work of our Mission thus bringing in a break or division in the Church here. We hope the brethren who left us will come back to their mother Church when they see nobody will be sent again to his place.

Asking for your prayers

Yours in Christ

Signed / M. P. S. Nathanael

Recd Sept. 17

Manepay. Jaffna
26th July. 1888

To the Revd. A. G. Clark D. D.
Boston Mass. U. S.

Dear Sir

With much thankfulness to God. I have the pleasure to inform you that the past six months have been blessed with a general awakening among Christians here It could safely be said that every church in Jaffna is more or less touched with the Spirit of God. The effect of the visit of Messrs. March and Porter and the revival meetings of the C. M. S. Missioners and then the several prayer meetings held in many churches by two of our native friends from India had a wonderful influence to awaken many of our Christians

A few meetings were held in our church in which several Christians even from other churches joined in prayer for a special blessing and we felt the presence of the Holy Spirit in our midst and graciously working in the hearts of many of our members. Several prayer meetings followed these and we manifestly see a great interest growing for a holy living and a hearty desire to work for the salvation of the perishing souls around There were a few cases of conversions too and we hope by the blessing of God. this awakening will reach

Recd. Sept. 17

every christian family and every christian soul. Some have commenced to hold meetings among their relatives voluntarily in which they give their own testimony and experience of christian life.

There were three cases of additions to the ch ~~and~~ one an apastate widow on hearing the gospel salvation in ch newly, was brought to repentance and belief in christ. She the mother of one of the two natives who came over fro India and helped us in these meetings.

The other is a young man whose conversion is very interesting. By birth this young man belongs to the class of people who have the right of offeciating in the well-known heathen temple next to our church. Who ever dreamed to have a convert from that class of people, and we see that the Gospel of Jesus christ is the power of God unto salvation. At the outset this young man came in contact with one of our christian families here learned christian truth from them and was trying to walk a christian in secret. In one of the prayer me held in this house and in which prayers were offered God for his conversion, he openly confessed his faith, ever since took a firm stand for christ. He was assaulted by his relatives and other heathen around He was put out of his house and even food was d But God gave him grace enough to withstand all these trials. His relatives seeing that he has joined

church of Christ consider him as no more and are preparing to perform his funeral ceremonies. The young man is enjoying peace and joy in Christ and bears testimony of Christ wherever he goes.

The third is an uneducated Covia (shepherd) boy. He used to come to our meetings for the last 2½ years At first it was hard to make him understand anything or make him pray. But as time passed we found a decided improvement in his Christian life and took him cheerfully with the church.

The repairs to our church are finished and we thankfully entered it for the first time on the 18th Inst. The church looks nice and neat and the members have contributed to their best tho. not all. The debt of Rs 300 we hope will be soon cleared. Please pray for us.

I remain
Sir.
Yours very Sincerely
W. P. S. Nathanael

Signed ...

Manepy, July 26, 1888.

Rec'd Sep. 15.

L

Manepy 14th July 1889

Rev. N. G. Clark D.D.

Dear Sir,

I have nothing of importance to report to you now but to say that the few drops of blessing which we received last year tho: they gave us much expectation of a spiritual harvest did not result in a great ingathering of souls tho we find here and there cases of awakening.

The church seems to have advanced in spiritual life. There was one case of adult baptism in the person of a young man who had come from Singapore with the view of forming a Xtian connection. He is a Jaffna educated man who went to Singapore to take a place in Govt. service While there through the efforts of some Europeans he was strongly impressed with the truth as it is in Jesus and received a Bible from a Christian lady. Having no church or minister near his place, on his return to Jaffna having a strong conviction of the truth he desired to join the fold of Christ here. At first we did not yeild to his request knowing nothing of his Christian career and life at Singapore. As we began to

labor with him we found in him a change of heart He publicly confessed Christ in baptism, married a Xtian girl from a good Xtian family and returned with his wife to Singapore. Both are residents of Manepy. We have since heard good accts. of them both from Singapore.

There has been only one case of admission to the church on profession of faith in the person of a young man who had been for a long time a Catholic This young man by attending our meetings and that of the Salvation Army was convinced of the errors of Romanism and renounced them and joined our church. He confessed that by hearing us he came to understand more of the Bible than that of the Salvation Army. He is much concerned in the work of saving souls and through his efforts one soul has been led to Christ. Please pray for us.

Yours in Christ
W. P. S. Nathaniel

Manepy, Feb. 23
Received

Nullar Grant A.

Miss Mackenzie has
expressed a wish that
we should drive
over to her house
at 8 in the evening
to spend a little time
with her or Lucile
with her on Friday
I suggested her writing
to you direct herself.
Perhaps you may have
already heard from
her. She is a lady
in high social position
Her father was one
of the Judges & her
Mother was the
Honble Mrs Mackenzie
I shall hope to hear from
you by Wednesday saying
what train & time Mr & Mrs Lady
you will come by

Edinburgh 19th March

Miss Leitch

Dear Miss Leitch

I sent you a copy of the Bill I have printed for the meeting on the 24th inst here, which I have circulated largely, with a great many pulpit intimations sent to ministers of different denominations. I have also advertised the meeting in todays Scotsman & also the evening paper & it will be advertised again next week. I hope

243

a good meeting -
It is to be in a beautiful
new Hall in the most
fashionable part
of the city which
holds 300 & I have
provided for an over-
-flow meeting, by
obtaining leave to
adjourn to the
Church if necessary
which is also a new
one -
Revd John Smith
my valued Pastor
is one of the ablest
preachers in the
United Presbyterian
Church. He is

address & introduce
you & your sister
to the meeting —
If there is anything
special that you
would like him
to say, will you
kindly write to me
beforehand —
I have invited some
friends to afternoon
tea here at 5 P.M.
after the meeting.
I am sorry that
neither Mrs Blaikie
nor President —
nor Miss Macheniz
who is to preside
are able to come.

[illegible]
in Edinr you will arrive
at. I would recommend
the Edinr & Glasgow Railway
as the quickest & to go
on to the Waverley
Station in Edinr, which
is beyond Haymarket.
& quite near us —
I would have liked
to have had the pleasure
of meeting you at the
Station — but wish
to send my little Brougham
for you, which is only
seated for two persons.
It is dark green with
Monogram G. C. M. in
yellow on doors, with
Chesnut horse. You
will have no difficulty
if you will just kindly

is Mrs Millars Brougham
& will be ready to receive
you here - but I must
first know where to
send it for you -
I was greatly interested
in your addresses
on Missions & feel
how kind it is of you
to come - With kindest
Christian regards
Believe me
Yours sincerely
Grant G Millar

Stanly S. E.

Pandateripp, Jaffna, Ceylon
July 1889.

The Rev. N. G. Clark, D.D.
Secretary of the A. B. C. F. M.

Rev & Dear Sir,

We give our sincere and heart-felt thanks to the Almighty Father who has blessed our work more abundantly. During the past ten years the steady increase of the Church in many ways has been very encouraging. Then the strength of the Church was only 44. But at present it has come up to 81. Also, we hope, through the assistance of God to have many more this year. From July 1888 up to date, 11 were taken into the church. We feel much interested to narrate the circumstances that attended the conversion of two or three among them.

One of the members is a young man who resided at a distance of two miles from our church. Some three years back, he was a staunch and zealous Sivite and was in the habit of opposing, contradicting and disputing with the Christians. He belongs to a respectable family and is a profound Tamil scholar, thoroughly conversant with the highest Hindu religious and metaphysical works. Besides he knew English and commanded a good deal of local influence. At the very outset, he studied with interest and energy, the tracts & pamphlets published by the opponents of Christianity, purposely to criticize the Biblical doctrines and tease the Christians. By the grace of God, after many

repeated efforts, I succeeded in giving him a New Testament and asked him kindly to read over that portion without any bias or prejudice. He refused it several times and finally with much reluctance accepted the offer. He read the book carefully, but especially the epistle of Paul and became convinced of the truth. It seemed to have touched to the very core of his heart. His behaviour ever since has shown that his heart was pierced by the two-edged sword. I had seen him regularly at my usual meetings held in his neighborhood. The fear of God, the thought of the future, and the foast delusion in which he was living, compelled him to think seriously, and acknowledge, though unwillingly, the truth of the Scriptures. A marked silence on the subject was the only improvement in him for some time. One day in conversing with me he said plainly, but with more seriousness and solemnity, that he had found out in the Bible three important and sterling facts: 1st Christianity only is cemented by and founded in love. II That a man must be born again, without which there is no renovation of the heart and salvation of the soul. III The express and positive command to his disciples as regards preaching. These three are peculiar to Christianity alone and no other religious systems have them. Though fully convinced of the teachings of the Bible, yet he manifested much fear to acknowledge it publicly, lest he might the censure of the heathen public and lose the helps, comforts and influence of his own people, especially of his dear mother. He seemed much troubled and through my advice he went to the Jaffna College at his own expense, not chiefly with the motive of learning English, but to preserve his faith in heart and to befit him for the work of Christ,

for which he had devoted himself. In the year 1888 Sept 30th he came forward and asked me to take him into the church. This was done with the name of Henry Luther. The hardships, ignominies, the insult and the loss of money and influence and other difficulties he sustained are many, but need not be described. His mother tried her least to dissuade him, but it was to no purpose. For some six weeks, he was detained at home and the supply of money was with-held. He studies still in the same College and grows gradually in love and grace. We hope and pray to God that he may be the cause of converting many to Christianity. Besides he manifests a real anxiety to convert his own relations and his village people. May God bless and help him in his undertakings.

Another interesting story, which I have to narrate is of a boy of the same village. He belongs to a respectable family, but extremely poor in circumstances. The boy had a precocity precision about him, and besides has had traits very fascinating and attractive. He was very mild, patient and obedient. He joined our Pandoteripoo English High school and his rapid strides of progress was remarkable. In three years time with double the speed he finished his fifth standard studies with perfect accuracy. But during this time unfortunately his father fell sickly and the boy was obliged to give up his studies entirely. He was for three years working hard and with extraordinary patience, experiencing every difficulty and hardship he met in the way. I had seen him regularly to attend my sunday evening meetings. His studiousness and really real anxiety to know the truth of every description will be pleasing to any beyond degree.

Through my advice he appeared to the College Entrance Examination. Though he could not do things to the entire satisfaction, yet the few things he had done with neatness and method induced Dr. Hastings the Principal to take him in the College and to pay Rs 13. on his behalf. The residue he is unable to pay and I try to manage it at present hoping God will be kind and open a way for such poor and needy lad. Besides he has a real turn to Christianity and desires that his own people and Countrymen must soon be Converted and made heirs to the Kingdom of God. He has already asked to become a Church-member. I hope to admit him this time and expect that he will be a great help to our church.

The third and the most interesting incident I have to relate here is almost a miracle, I may without any hesitation say, it is a reply to many an earnest prayer of multitude in different parts of England & America. Also the fact proves beyond doubt that God can exterpate any vice which is considered almost impossible. I know of no means used besides certain Temperance meetings in the very same village Cheruvelan. I was startled one day to hear that a Roman Catholic woman all of a sudden became sensible of the sin of drinking and strongly insisted that her husband an inveterate drunkard should renounce it immediately at any risk or cost. She was lying flat on the ground and refused to stand up. Her husband threatened, reasoned, expostulated, and entreated her, but his efforts were useless. The husband brought the neighbours to persuade her, but in vain. She gave no other

alternative, than her immediate death or his total abstenance from drink. He was struck with this event and promised to give up drinking once for all. She rose up with a beaming face and throbbing heart, praising the Almighty. As a family they were taken into the church. Ever since we find in them a real change. The man is very happy and seems to be a new creature with an angelic face and composed heart. Their conversion brought down upon them many troubles. The other Roman Catholics and the priests treat them cruelly, but our members are very kind to them. We all pray that they may withstand every difficulty and glorify the name of God who is ever able to supply every need.

Three boys of the same village now study in the Pillippalay Training School and have every probability of becoming Christians. Altogether the sum amounts to 13 in that village, including the church-members, candidates for the church, a mission teacher and baptized children. There are people among Roman Catholics and Sivites who though they fear to confess Christ publicly, yet admit the truth & excellency of our religion. We have every reason to hope for the organization of a small church there soon

One most improved feature in our Church is that unpaid independent Christians both males and females are deeply interested in the work of Christ. We pray and thank God to bless this state of things. I conclude this with every hope and confidence in Him, who is the Author of all good

I beg to remain
Your obedient Servant
(Signed) S. Eliatamby.

Tellippally Aug 10/89

Dear Dr Clark

I think you will be interested in this letter from Pastor Eliathamby. He was educated in the Boarding School and he is perhaps the most faithful & successful of all our pastors. I think I never have a talk with him without spiritual profit to myself. If all our native agents were as Christlike as he we should soon see a great change in Jaffna. Do not let this statement be printed for it might do him harm but I wanted to testify to you of my very great esteem for this faithful fellow laborer. The work to which he refers at Sinnavelan is full of promise. I hope it may so develope as to require the organization there of a separate church with a young pastor of its own. The present site and building for the school there have been but lately secured without expense to the Board by the exercise of great self denial on the part of Pastor E. and with the generous help of the Misses Tail

If the catechist who works there could live th

rather than at the station, it would be helpful to the work but also we have no house for him or any suitable one.

Thos S. Smith

Jaffna, July 1889

Recd Sept. 23

Paul, Isaac

Erlaly South Church

The Erlaly South Church is situated about 2½ miles north-east from the Udiville Church. It was separated from the Udiville Church in October 1888 with a membership of forty communicants and twenty eight baptized children. The history of its formation may be of some interest.

Some forty five years ago in this village there were two Batticotta Seminary graduates and two Udiville Female Boarding School graduates. Their residence in this village after their school course for some years was the cause of much civilization among their relatives and by and by some relatives were gradually decreasing their heathen ceremonies and one man named Devasakayam (Divine favour) was converted. In this village Father Spaulding had a Day-school and a Sabbath School under his supervision and now and then conducted Evangelistic work through his catechists. Although there was no very great apparent result the leaven was working and the brother of the first convert entered the Batticotta Training School and was converted there.

The immediate agents of the formation of this Church were the Revd. & Mrs. S. N. Howland and the native staff at Udaville. Some twelve years ago they had the tent at this place for two weeks, resided here day and night, and had house-to-house visitation, selling tracts, magic lantern meetings, moon-light meetings, &c and every thing that they could possibly do to win the hearts of the people. Some weeks after their earnest labour, there were about fourteen (most of them relatives of the first convert) admitted to the Udaville Church, and some children baptized. From that time there were additions to the Church year to year under Rattigs Howland's supervision. Thus the Church numbered forty including the Boarding School Graduates at its separation.

The Pastor and wife were members of the Udaville Church from childhood and were trained in that Sabbath school and children's meeting. They are Graduates of Jaffna College and Udaville Female Boarding School respectively, and we are glad that they have taken up the work of the branch church.

Before concluding we wish to ask the friends who read this to pray that the young pastor and wife be consecrated body soul and spirit to the service of the Lord,

Erlaly South,
July 15. 1889.

Signed / Isaac Paul,
Pastor.

South Erlaly July 15. 1889.
Rec'd Aug. 26.
Acted on Oct. 19

Pentecost Rev. Geo. H.

Glasgow, Feb. 15, 1889,

Rec'd Mar. 11.

India.

194 N Bath St
Glasgow Feby 15

My dear Miss Leach

I am just in receipt of your kind note –

I received a letter the other day from Mr B Fay Mills whom I believe you know in which he told me that he had been invited or requested by the various Mission societies of America to go to India as their representative on an evangelistic mission In that case I would not be

wanted –

Though in the mean time I have been keeping your proposition in mind and also holding it before God

Did you write to Dr Alden about it? and if so did you get any word from him –

I hope God is prospering you – in your good work

Yours truly

[illegible]

Rur Rev. B. H.

Batticotta 247
August-1881

To

The Rev N. G. Clarke D.D

Dear Sir

In the latter part of March 1880 I had a call to go to India and to spend a period of three months there. My wife, two youngest children and myself went to Madras to pay a visit to one of my daughters who has been married to my nephew who is a teacher in the Madras Presidency College. While remaining in India I had the opportunity of visiting Palamcotta, Madura and Tanjore. I have been impressed with the means of Evangelizing found every where. There have been Churches and Missionaries in every town that I visited. The large congregation of Native Christians assembled for worship in Palamcotta Church was a very pleasing sight. The Centenial celebration of the Mission Work was celebrated only a few weeks before I went. The progress of a century has been wonderful. In Tanjore I saw the grave of Mr Schwartz and the Church built by the king of Tanjore for the use of that venerable Missionary. A sabbath was spent in the house of the son of the famous Christian poet called Vathanayaga Shasdri. In the verandah of the house, the family are in the habit of having Lyrical preaching occasionally. I was present at the exercises of the evening and was requested to preach to a congregation of nearly two hundred adults: the people were highly pleased to hear a Jaffna man preach and

listened with great attention. In Madura the famous grand temple of Meenachy presents a wide contrast to the little Church built by Mr Rowlands, the Native Pastor. As the Giant Goliath lay prostrate before David the shepherd boy, so the giant Hindu temple will one day lie prostrate before the faith possessed by the small company of Christians who worship in that small Church. During my stay at Madras I was requested by two Native Pastors to preach in their places of worship. I preached twice to the congregation of Mr Sattianathan and once to the congregation of Mr Rajagopal. When I once gave an account of the Christian work in Jaffna to the congregation of Mr Sattianathan, the members were highly pleased. By the unbounded mercy of God, my family and myself reached our home in Batticotta on the 24th June 1880. Soon after I returned my duties were resumed. When I was in Madras my niece Dollie Scott Sanders, the wife of a Theological Student, died. As she was prepared to die we have no fear of her future state. Since she possessed a sweet disposition, her death has produced deep sorrowful feelings not only on the part of the husband, parents & relatives but on the part of all Christian friends. Since we returned from Madras there have been three cases of death in Batticotta Church. In November 28 a young man of the Jaffna College who joined in April 4. 1880 died of fever. As he was at the house of his heathen parents at the time of death, his body was burned with heathen

ceremony before Christians went. His heathen friends have however testified of a change of character manifested in him since he went to the College and since he became a Christian. The name of this young man is Sivagurru Samuel. Another Christian called John Valu died on the first day of the current year in Kandy. He has been a domestic servant in several Mission families: the particulars of his death are not known. The Church has suffered a severe loss in the death of Mr Joseph Supramanium on the evening of June 25 about two months ago. He joined the Church in July 8-1877. As he belonged to an influential & respectable heathen family, he has met with great opposition from the heathen friends. Soon after he joined the Church his younger brother wrote a very severe letter from Kandy condemning his course in every way. A company of influential men once met him and remonstrated with him on the folly of forsaking the religion of forefathers to embrace a new religion through ignorance and through the enticement of Christians: to whom he replied that he clearly understood the nature of the religion which he newly embraced and the character of the Saviour whom he trusted. A few weeks after he joined the Church his heathen wife deserted him. After a while she joined him again. Living in the midst of the heathen and living with a heathen wife he has felt his daily life to be strictly a life of spiritual conflict. Like Paul

he has fought a good fight, has run the Christian race and has kept up the faith. He has been a praying, humble, consistent Christian to the time of his death. His Christian life has not been useless: through his influence and labors another young man was brought to Christ and another lad was induced to pray. God's ways are not like our ways: it seemed best to him to call him to the heavenly home from this temptations & vexations ~~heavenly~~ earthly home. In the afternoon of June 25th he attended the funeral of a heathen relative. From the funeral house he went to a well to bathe. After he cleaned the clothes he went down to the well to bathe. In attempting to jump out of the well his hold upon the rock probably slipped and he fell against a rock, hurt himself, became senseless and was drowned in the water. The body was in the well next day and an inquest was held over the body. By the importunity of the heathen mother and the control which the heathen friends had over the body, it was burned with heathen ceremonies. At the communions in Dec 1880 & at in July 31 1881 five College Students joined the Church on profession of faith. When we look upon our religious state we cannot avoid seeing that our progress is slow. We need a new impulse from above which alone can meet our wants. Rev E. C. Hastings and family are now in their native country. He will let you know our conditions & wants.

I beg to remain yours affectionately B. H. Rice

Butterworth
Aug. 1881
Oct. 8

Batticotta Church August 2. 1882

To The Rev. N. G. Clark. D. D. Secy. A. B. C. F. M.

Honored Sir:

Since my last communication three valuable members of this church have been called to their rest. One of these called Mr. Robert Veluppillai died of consumption in October 15th 1881. During a few years before his death he was employed as a health officer at the Port of Kayts. In that situation he not only lived a consistent Christian life but was engaged in active labors for the Master. The rest of the Christians in that Port looked upon him as their leader. His place in the vineyard of the Lord can scarcely be filled. As it was Christ for him to live death was certainly gain. His end was very peaceful.

Mr. William Armstrong died of consumption in Madras, where he went for medical aid. Before his death he requested his friend to read the 38th Psalm, & said "I renounce the world" and expired. He was once suspended from the privileges of the church for marrying a heathen wife and allowing heathen ceremony on the occasion. In his after life he has given evidence of real penitence.

Mr. Edward Scott my nephew formerly a member

of this church latterly a member of Kockuville church of the Church Mission died of heart-disease on the 30th of June. His parents and some of the sisters are members of this church. A large circle of Christians bitterly lament his death.

Nine lads have joined the church on profession of faith since the last letter was written; 7 of these were from the Jaffna College and 2 from the English High School. One of the 7 is the son of Mr. Wyman the Magistrate of Kayts. He was baptized in infancy. He is one of those who were interested during the week of prayer. As the teachers and students were fully satisfied of the evidence of genuine piety he was received on public profession ~~the~~ last Sabbath. His case is promising for the future, to human appearances.

P. The week of prayer was a season of special interest to the College students. Many who were careless became thoughtful, confessed their sins, were praying and requested the prayers of others. When meetings were thrown open to others, the time was occupied in an unusual way by expressions of feelings and prayer. The church members were also sensible of their defects and resolved to be more active in labors for the Savior.

During the following vacation a company of the students went to the adjacent islands and

spent the time in visiting from house to house, in meetings, in distributing tracts, and in other evangelical labors. By actual labor they have discovered that laboring for the souls of their countrymen is the happiest work in which they can be engaged. They carried on these labors at their own expense. They have started a school in one of the neighboring islands and are trying to carry it on. They are building a school bungalow.

The amount collected at the annual Thanksgiving held on April 5th. was Rs 170·00.

The annual meeting of the Native Evangelical Society was held in Batticotta church on the first of June. Nearly 800 were present and the meeting was interesting. A musical Concert was conducted in the evening and attended by 2,000 people christians and heathen.

There are three from the heathen who are considered as candidates. Two of them are women and one is a man an invalid. One of these women is a servant of Mr. Cooke's; the other woman is nearly 70 years old. She was a rigid heathen until this old age. Her religious interest was produced by the influence of her nephew who is a christian and by the influence of her daughter and husband who are christians. The interest in the man was awakened

in connection with his sickness.

We greatly rejoice over the fact that Mr. Frank Sanders is coming as a Professor to the Jaffna College.

I Am

Honored Sir

Your Obedt Servant

signed B. Rice.

Batticotta Aug 3, 1882

Prof. Gale

16.

Rev B. H. Rice Batticotta

July 10 1883

Recd Oct 9/83

To

The Rev N. G. Clark D.D

249

Dear Sir

I mentioned in my last letter the special interest manifested during the week of prayer of 1882 among the students of the Jaffna College. The week of prayer this year was also observed in an interesting way but the results were not as encouraging as the previous year. At the different communions held since my last communication six persons joined the Church on profession of faith. Three of these belong to the Jaffna College, one belongs to the English High School and two belong to Christian families. One of the three members of the Jaffna College is the son of the Acting Magistrate of Kaits. His father Mr Wyman is a member of the Batticotta Church. This lad has been interested in the Bible from child-hood. When a company

of Evangelistic workers, with copies of scriptures & religious books for sale were once at Kaits. One of the company inquired from this lad (before he came to the College) what was his choice among the books in their possession, he preferred a copy of Johns gospel and bought it. His interest in the word of God has been continued from that time. He was one of those who were specially interested during the week of prayer in 1882. He joined the Church on 30th July last year. Through the influence of Mr Wyman a sabbath service is conducted at in the courthouse at Kayts. The Christians at Kayts contribute twelve rupees (Rs 12) monthly towards the support of a catechist, laboring at the place. Another one of the six persons who joined the Church is a nephew of Mr Wyman. This lad stayed only a short while in the College. He principally received the knowledge of the truth in the family of Mr Wyman and was led to embrace it. The woman who joined the Church had the early impression of the truth.

in her heathen home at Valang through the influence & labors of Mr Christmas. The interest had grown when she lived in a Christian family and resulted in her being enlisted with the children of God. On the third of December 1882 our last communion of the year was observed. It was a very interesting occasion on account of the following circumstances. Four persons joined the church on profession of faith. One of them was a College student, another was an English High School student, the third was the nephew of Mr Wyman before referred to, and the fourth was the woman referred to. Eight Europeans were present. Four of the eight were of the same family. A Missionary, his wife, his son, his daughter all engaged in Missionary work. One of the remaining three was the last son of the much beloved ~~one of the late~~ Missionary the Late Rev M. D. Sanders. Dr Hastings who had just then returned to his work preached ~~preached~~ in the morning. There was abundant cause for Thanksgiving. The valuable Communion

sett which the sabbath school of the first Congregational Church Norwich Conn was kind enough to get and send for the Batticotta Church was for the first time used. The scenes of the morning were sorrowfully contrasted by those of the afternoon. We were called to consign to the grave the remains of a Christian lad also a member of Jaffna College. He was nearly 20 years old Although it is painful & heartrending to the instructors & others to part with the lad when his prospects were bright & promising yet we have the consolation in the thought that he is among the Redeemed in Heaven. The annual Thanksgiving of the Church was observed on March 15 1883. The meeting was presided by the Rev E. P. Hastings and Mr Frank Sanders was one of the speakers. The meeting was quite interesting The collections, in whole, amounted to Rs 250; the amount collected from village schools was Rs 32 and the amount realized from sale of things was Rs 10. Two Bible women have been employed since Mrs Hastings returned from America.

I beg to remain
yours affectionately
B. H. Rice

To

The Rev. N. G. Clark D. D

Batticotta

July 22-1884

Dear Sir

The week of prayer was spent this year in a more interesting way than the last year. Those who were careless before appeared thoughtful in reference to the interest of their souls. A few Christians appeared quickened. The religious interest among the students of the Jaffna College is manifested in the following ways

1 In the evangelistic work carried on by them on the Islands during their vacation

2 In supporting and superintending a vernacular school in the Island of Eluvatheevu

3 In cheerfully rendering assistance in the several Sunday schools of the Batticotta Station. Twelve persons have joined the Church on profession of faith since my last letter was sent. Nine of these were from the Jaffna College of whom five were from heathen families and four from Christian families; the other three received were women. One of the three is the wife of a teacher in the Jaffna College and the other two are the daughters of Mr Wyman Catheravailpillai the acting Magistrate of Kaits. Mr Catheravailpillai is a

graduate of the late Seminary. He was sometime a teacher in that institution and afterwards was for a while in the service of the Wesleyan Mission He subsequently pursued the study of law and succeeded to pass the required examination and became an advocate. He is now the acting Magistrate of Kaits. He joined the Batticotta Church on profession of faith on January 17-1847. The choice of a heathen wife to please his father was his weakness. He has been very careful to give a religious training to his children. Although he did not send his daughters to the Boarding school, he employed a private teacher to teach them the vernacular and the Bible was made the principal text book. The scriptural truth which is the real spiritual milk appears to have made them intelligent, religious, and truly pious. At a communion held at Kaits in april 20 1884 two of his daughters joined the Church on profession of faith. One of them was afterwards married by Dr Hastings to a Christian young man who is her relation. A young man named Henry Candappu who was suspended from the privileges of the Church a few years ago for marrying a heathen wife was restored to the Church on the 25th January. Our Annual Thanksgiving

was observed on the 25th March. Seventy-five rupees were contributed by the Natives as thank offering Moonlight meetings are held every month in school bungalows for the benefit of the heathen: Some of the meetings have been well attended. The earnest inquiry "What shall I do to be saved" is very rarely heard. The Rev R. C. Hastings and Miss Minnie Truax were united in marriage by Dr Hastings on August 10 1883. The marriage ceremony was conducted in the Batticotta Church at 5 P. M. It was a very pleasant occasion for the following considerations

1 It was the marriage of the son of a Missionary
2 It was the marriage of a man born in Batticotta
3 It was the marriage of a Missionary who has gained the affection of the Christians & others by a faithful work of five years
4 It was an occasion when parents and children were present, and when the Americans and the Natives have mingled their feelings of sympathy and joy together. A young man called Paul Low Christian joined the Batticotta Church on Feb 1-1880. He is now a graduate of the Jaffna College. He met with great opposition from his heathen friends when he joined the Church. He had

to fight a more severe battle in the choice of a Christian wife. We are very thankful that through the grace of the Lord, he decided to marry a Christian wife. The marriage ceremony between him and Miss Mills was conducted in Manipay Church on the 11th inst by Pastor Warren Poor Nathaniel. There was a large and pleasant gathering. While we have reasons to be thankful we have also reasons to be humbled for discouraging & humiliating facts. We greatly deplore for the recent death of four valuable Missionaries who have rendered very useful service in our midst. The Revd Messrs G. C. Smith, C. T. Mills, E. Cope and Dr S. F. Green were once the brightest luminaries that shone in the moral sky of Jaffna. They have left the world not to shine any more upon earth. Their memory is very precious in the hearts of thousands of people in Jaffna. What the earth has lost the heaven has gained. Please pray for us.

I beg to remain
yours most respectfully
B. H. Rice

Received Sept. 6.

Batticotta July 1885.

To

Revd. N. G. Clark D. D.

Dear Sir,

The period of time through which we have passed since I wrote you last has been very peculiar: it has been specially adverse. The greatest financial calamity which has ever visited our Island took place on May 1884, by the suspension of the Oriental Bank. The calamity affected the Mission, the Jaffna College and the Board of Education. Our own Church was not free from sharing the effect of the general depression. It has suffered actual loss by a small amount of fund collected for building a chapel in Araly which was deposited in the Bank. Our peninsula has been visited by two cyclones in the course of 2 months - one occurring on the 16th of October, the other on the 16th of December. The loss of property incurred by the Christians and the heathen was very great. The loss of lives caused by typhoid fever has been noticeable. Four of our own number have fallen victims to the malady. One recovered from an attack of the

Batticotta Jul. 1885

disease. Notwithstanding these adverse circumstances our work has been carried on as usual. We have many reasons to be thankful. Seven persons have joined the church on profession of faith; five from the Jaffna College, one from a Christian family and one from the teachers of the Board of Education.

Our church has been called frequently to lament the death of dear ones and for other causes. Two Sisters and one brother have been suspended from the privileges of the church for unchristian life and conduct. One of the four who have fallen victims to the typhoid fever is my own aunt. She died on the 20th of December. She was born of heathen parents and was brought up in heathenism. She was remarkable for her zeal in the religion of her forefathers. Thirty three years ago her thoughts were first directed to the claims of Christianity by the entreaties and prayers of one of her daughters who was then 9 years old and who has since entered into the rest of the children of God. She made a public profession of her faith by uniting with the Church early in 1852. The heathenism to which she was before strongly attached was renounced from that time. She has lived a consistent Christian life & has been an example to others of meekness obedience

and purity. She passed away quietly and peacefully and her remains were consigned to the grave in the Church yard on the following day. The other one is a big lovely girl who was the charm of a Christian family. Her name is Pak Kiam Henman. Her father is the native head teacher of the Jaffna College. She was much loved not only by the parents but by all the Christians both adults and young. She died at the age of 8. and we have the consolation that She is gone to the Better Land & to the Heavenly Home. The third individual was a member of the Jaffna College. He was the son of Mr. Robert Crossett. In Scholarship he was the chief in his class. To the great disappointment of parents & instructors, he was removed in the midst of his career notwithstanding the highest promise for future usefulness. The other young man died at Batticaloa when he was in the Service of the Govt. as a teacher. The most trying case took place on the 20th of April. You will remember that Mr. Wyman the Magistrate of the Islands has been frequently referred to in several of my former letters. His Son named Cumarasamy a lad of 16 years of age and a member of the Senior Class in the Jaffna College died of tetanus on the 12th of April two months

before his graduation. A Slight wound inflicted on one of his toes by a Splinter was the cause of his painful Sickness and death. He joined the Church on July 30th. 1882. He was distinguished for good attainments and genuine piety. His meek & amiable disposition endeared him to his instructors, School-mates and to all who were acquainted with him. He was the Treasurer of the "Gospel Band" organized in the College for carrying on the evangelical work in the island of Erhwative and earnestly and diligently discharged its duties. The promise of future usefulness was very bright. His Sudden death is very mysterious to us. As he was in an unconscious state during his illness by the effect of medicine his State of mind at the time could not be ascertained. His inner life of piety is manifested by referring to the Journal which he used to keep. In one place it is mentioned March 1883. "New Term Watch Word Vigilance & Piety". In another place - "Regard earth as a place of iniquity. Try to forsake the world and Seek the Lord". In another place. "Observe the Sabbath as holy as I can". "Fix all my thoughts in heaven." "Wed. 21. 1883. I am ready to meet Him at any time he pleases." We have no doubt that

he was prepared to meet his Master and Saviour when the call came. This is a painful blow to the father and we believe that grace has sustained him. May this severe affliction be the means of spiritual blessing to us. Pray for us.

Moonlight meetings are held to proclaim the truth for the heathen. We have succeeded in holding more meetings than usual during the past 3 months. Some of these meetings have been temperance meetings. Work among the women is carried on through two Bible women and Missionary ladies at the Station. At two localities meetings are held on Sunday afternoons alternately for heathen women by the Missionary ladies and Christian women. The Spirit of life must be breathed into the nostrils of our work.

Sd/ B. H. Rice
Pastor.

Ballicotta, July. 1883,

Rec'd Aug. 24.

Batticotta Aug. 1886

To The Rev. N. G. Clark. D. D.

252

Dear Sir,

When I review the events which have transpired in the Batticotta Church since my last letter to you was written I find the interval of time to be a scene of both joyful and sorrowful transactions. I will relate a few of them here. Since the last letter was written nine individuals joined the church on profession of faith – five belongs to the Jaffna College, two belongs to the Eng. High School and two belong to the class of village teachers. The week of prayer was observed profitably in the beginning of the year. Two meetings were held daily one in the early morning and the other at noon. The annual thanksgiving was observed March 30th. It was an interesting meeting as usual and the collection amounted nearly to Rs 200. I mentioned in my last letter that a small fund was raised to erect a new chapel in a village near the Station and that it was deposited in the Oriental Bank. There is a small number of Christians in that village. They usually come to the Station for communion.

Mr. Wiseborne Volk is one of them. He was once a teacher in the old Seminary. He has been an invalid for a long time suffering severely with asthma. As his home is two miles distant from Batticotta Station he scarcely ever attended the Communion usually held at Batticotta. During the latter part of August 1885 he requested me to have a communion service in the village chapel which is very near his house. In compliance to his request we had a meeting on the 23d and communion was administered to twelve Christians who were present. It was a pleasant occasion; Mr. Volk appeared very joyful. He confessed at another time that God was very gracious in prolonging his life and if not for that his perdition would be sure. An old woman in another village called North Araly was interested in religion a few years ago. As she manifested a child-like faith she was received into the Panditeripo church two years ago where her daughter's husband is employed as a catechist. She has lived a consistent Christian life. Her husband made great opposition and teased her in various ways. The woman bore the trials patiently and faithfully served him during his illness. The Christian kindness shown to the man during his helpless state melted his heart and he began to value

the religion of his wife. The conduct of the wife revived his former convictions in favour of Christianity. In the middle of last March the man was very sick and thought that he was near the end of life. He called me and asked me to baptize him. I went & read a few verses from the Scriptures and asked him whether he believed on Christ the lamb of God which taketh away the sins of the world. He replied that his convictions of Christianity were early and he was restrained from making a profession by the fear of relatives. I asked him what kind of burial he preferred to be given to his body if he died. He requested me to give a decent Christian burial and requested his son-in-law who was a heathen to make arrangement for a Christian burial. I baptized the man in compliance with his request. The man is still living though he is very feeble. We do not see anything yet against what he professed. Two women who had been suspended from the privileges of the church for unchristian conduct were restored in April 9th. having confessed their guilt & shown penitence. Four Christian marriages were solemnized in the Batticotta church since I wrote last. Parties concerned in one of these are not members of the church, but are children of Christian

parents. This number is larger than usual. One of these marriages was that of my daughter's. My eldest son was also married July 25th. in Changanai chapel. Mr. Wyman's second daughter was married to his nephew privately in his house at Kaits.

Four Christians and three baptized children died since the last letter was written. One of the baptized children was the only daughter of Mr. Beadle & wife and a promising child. She died on the 24th. of January. Though it was very trying to the parents yet they are reconciled to it in the consolations of the gospel. The other two were children of the same parents. The father named Jacob is a servant in the family of Dr. Hastings. He lost a son and a daughter - the former was a cripple and quite helpless, whose death is in some respects a relief to the family. We humbly hope these children were prepared for death. Among the four adults who died one called Hannah Hallock Mann died in India in December last leaving a husband and children; another one was Muttiah Cooke. He died in Singapore to the greatest grief of his parents and freinds. He was the son of Mr. J. P. Cooke the head-teacher of the English High School - The third was Frank Muttuccumarun who died two months ago on May 25. He joined the church on January 31st. He was a student

of the Eng. High School and lived a very exemplary Christian life. All the heathen neighbors unanimously testify to his upright and christian character. His heathen mother says that when she was anxious about his sickness he comforted her by the hope that he would go to heaven though the sickness should result fatal. The fourth person was Sinnaccutty Hoisington the mother of the Rev. A. L. Hoisington pastor of Codooville church. She staid with her son at Codooville during the last part of her life. Her son says of her "She desired to have died earlier and to have joined her son Marshall Sanders, and her daughter Lucy William Sinnatamby. She was hopeful to the last. Four days before her death she said to Mr. Hoisington that she was anxiously waiting to see her redeemer". She said "He has not yet appeared to me; when I see him I will firmly grasp his feet." We believe that the four have gone to rest. We are very sorry that Mr. Alfred Evarts was excommunicated from our church for having connected himself with the Romish church.

The departure of Messrs. William Hitchcock and Frank Sanders has affected us not only in an educational point of view but also in a religious point of view. Our village work and moonlight meetings are conducted as usual. You know our great

need and we need not remind you of it.

I beg to remain
Yours Respectfully
Sd./ B. H. Rice.

Ottawa, Aug. 13
Recd, Sept. 18.

To Batticotta July 25th. 1888.

The Rev. N. G. Clark D. D.
Secy. A. B. C. F. M.

Dear Sir,

It is nearly two years since I wrote to you. About two months, after I wrote my last letter I suffered badly from the bite of a dog. I was confined to a bed of sickness for a month and was unable to attend to my pastoral duties. By the grace of our Heavenly Father I recovered from the effects of the bite after a month and resumed my duties. As my general health was affected in consequence of the dog bite it was necessary for me to go to India for a change and medical aid. The Batticotta Church was kind enough to allow me a leave of absence for four months. As two of my daughters lived in Madras I went there & remained there a little more than four months. I left Batticotta in the last part of January 1887 & stayed there until the middle of June. When I was in Madras I was much interested in the progress of Christ's Kingdom in that city. In a farewell meeting held in a Wesleyan Church before the departure of a Wesleyan Missionary to England Mr. Baubu a native Pastor in the Service of the Free Church of Scotland Mission said that the Missionaries of the American

Batticotta, Ceylon, Rec'd. Sept. 18.

Board were the first earnest Missionaries who labored for the evangelization of Madras. He said that he distinctly remembered the time when Drs. Scudder & Winslow gave out tamil tracts to people in the Streets from their pockets filled with them & a few of those tracts were still in his possession at that time. I was much interested to learn that the Missionaries of the Am. Board were the pioneers of the Evangelistic work which is going on & progressing in Madras. The meetings of the Christian Conference were held the same week that I arrived in Madras in the Memorial Hall. I attended a few of those meetings.

A monthly meeting was held subsequently & I attended all the meetings except one during the time that I stayed there & in the last meeting I was invited to take part. I was invited to preach three times in a Wesleyan Chapel & twice in the National Church & once to deliver a Missionary address in a Church Mission church. I attended Sunday Services in the churches of a half dozen Protestant denominations. I returned to Batticotta in the last part of June 1887. Ten persons have joined the church since my last letter was written - 9 men & 1 woman, eight from the Jaffna College and two from Christian families. The amount contributed for benevolence by the members of the Batticotta church for 1886 was Rs. 834·78. The Amount Contributed for 1887 was Rs. 1,109 - 02¼ -

A man named Arumugam of Araly whose case is one of interest died on the 28th. of January 1888. His son is a Church member of the Wesleyan Mission - one of his daughters & husband are Church members of our Mission. His wife became a Christian two years ago & united with the church at Panditeripu where her daughter was residing — this she did because of the opposition of her husband. Two years ago the man was very sick & his recovery was considered improbable. He called me at that time & requested me to baptize him & to give him a Christian burial in case that he should die. As his request appeared earnest & sincere I baptized him at the time. He lived several months after that although he was confined to his bed all the time. His faith seemed firm. When I visited him the last time before he died he asked me whether the Saviour would keep him in this state a long time and delay his call. I told him he would come in his own good time & take him to a place where he is. In the course of two weeks the man was called to his heavenly home. His body was buried in the Batticotta Church grave yard with Christian Services. Although some of his friends were very bigoted heathens they yielded to the Mns. in the matter of burial.

On the 9th. inst. Mrs. Caroline Backus died. She was the wife of Azel Backus who was in our Mission Service as a Catechist for many years untill his death. Mr. Backus died in January 1st. 1877. Mrs. Backus remains

were buried in the Church graveyard on the next day. She continued a Church member throughout her life time & appeared Specially in the last moments ~~Specially~~ as prepared to die. She had been connected with the Christian Church more than 56 years. All her children are Christians & one son is a native Pastor connected with the Church mission. She has left behind five children, 23 grand children & 6 six great grand children. There is an increase of religious interest among Christians in general since the Missioners of the Church Missionary Society came to Jaffna. The interest has been still more increased by the labors of Mr. Cheliah Clark the son of Mr. Daniel Clark once a teacher in the Batticotta Seminary - who became an apostate. The Church members are more thoughtful. We see special interest among some of the College Students. A young man who had led a very wicked life has become the subject of a great change. Another young man who belongs to a bigoted heathen family & who has often said that he decided not to become a Christian & has treated religion lightly has lately told me that Christ has changed his rebellious heart. Another young man who still cherishes some doubts appears an honest inquirer. Our women are roused to a sense of duty to their heathen sisters & hold meeting among them.

I beg to remain
yours Respectfully
B. H. Rice

Batticotta July 11th 1875

Rec'd Sept. 11

Batticotta August. 1889.

To The Revd. N. G. Clark. D.D.
Secy. A. B. C. F. M.

Dear Sir,

The interval between my last correspondence and the present is remarkable for the number of deaths which have occurred among the members of this Church. Among the seven cases of death only two were aged people. The other five were young people of great promises for future usefulness.

Mary Kingsbury who died Nov. 6: 1888 was nearly 75 years old & was one of the first Company of girls who entered the Podoville Female Boarding School. Her husband was once a catechist in the Mission. From the time she joined the Church till her death her Christian life has been exemplary. Like Dorcas of old she was full of "good works & alms-deeds" wherever she has been placed. She has been looked upon as a humble, meek and loving mother. She has been known among the people by the name of Periachee - which signifies great mother. The heathen also say that she has gone to heaven. In a meeting held in her Son's house the Sunday before she died she requested the Ktian. Sisters to repeat a Bible verse and in her turn she repeated the following words-

Batticotta Aug 25 1889

"Lay up your treasure in heaven where neither moth nor rust doth corrupt". We trust that She has now gone to that heaven where her treasure has been laid up. Mr. Scott the husband of my eldest Sister died July 15. He had been confined to the bed of Sickness nearly 3. years & was prepared for death. He was unconscious at the time of death. He has left five daughters - one son all church members and 32 grand children. Of the 5 young men who have died two were regular graduates of the Jaffna College and one left it before the course was finished and the fourth died when he was stile a member of the Freshman Class and the fifth was Mr. Samuel Volk the son of Mr. Wiseborn Volk who is stile living and who was once one of the teachers of the late Batticotta Seminary. Mr. Nallatamby Charles died on the first of January 1889. of typhoid fever. He was one of the regular graduates of the J. College and was at the time of death a teacher of the English High School with great promise of future usefulness. He was probably needed for a higher Service in the higher region. He has left a young widow & a daughter to suffer the bereavement. The other young man called Thambiyah James Gunaratn who was also a graduate of Jaffna College died of fever in July at Madura. When he was in the Jaffna College he took a lively interest in the Sunday School work. He has given good Satisfaction to Mr. Jones in his work at Madura

as a teacher of an English School. We have no fear of him who went to a better Society & to the enjoyment of bliss. We deeply sympathize with the broken hearted parents. The other young man called Alfred K. Arumugam died in Singapore on Nov. 11: 1888. A Christian brother who was present with him at the time of his death has written that there was evidence of repentance at the last moment. The fourth young man who died July 17: 1889 - received at the time that he joined the Church in Jan. 27: 1889. the name of William Warren Sivagnu - His Christian life has been consistent & Satisfactory - The young man is from a heathen family in Batticotta. He was in the house of heathen parents when he was attacked with typhoid fever. The impression left by him of his ~~his~~ faith on the minds of parents & relatives is very deep. The prayers uttered by him in behalf of them and the desire expressed by him to go and to be in heaven have made lasting impression on their minds. His body was burned by the heathen relatives & we had a meeting in the house. Mr. Samuel Volk died of cholera on the 4th August. Mr. Buell - the Catechist in Aialy writes as follows:- "Though we consider the Separation of Mr. Samuel Volk by death to be a heavy blow on us yet we rejoice to see that he died a Christian and that death is gain to him. He was very calm to the last moment and expressed a strong desire to be with Jesus his Saviour in heaven -

The decrease of the number of church-members caused by the death of these seven has been compensated by the addition of eight members on profession of faith. Out of the eighty six have come from Xn. families and two from heathen families. Four came from the Jaffna College & four came from Xn. households. Five are male members & three female members. Their names are as follows:- 1. Sinnathurai Solomon Aug. 5-1888. 2. David Volk - Aug. 5. 1888. 3. Frederick Edwards - Jany. 27. 1889. 4. William Warren Sivagnanam - Jan 27. 1889. died July 17-1889. 5. Chothee Daniel Jan-27-1889. 6. Rachel Daniel Jan-27-1889. (Nos. 5 & 6 are both Sisters) 7. Georgianna Jacob - Aug. 11-1889. 8. Karalapillai Robert Aug. 11. 1889.

The record of the death of Mr. Samuel Volk indicates the prevalence of cholera in Araly. There is an excitement in that village connected with Cholera. A heathen man pretends to be inspired & tells that the cholera patients should not take medicine but they should entirely trust the Ammon (goddess) whose favour they must seek by making valuable offerings to her temple. He pretends to have the power of healing & predicting who would fall a victim to the disease and who would not. This claim has given the man considerable influence over the people. This influence has been used to frighten the people & to force them to give offerings to the Ammal's temple. When this conduct of the man was brought to the notice of the Govt. officials, he was arrested and inquiry was made. This has produced a great excitement

among the heathen. The latter suspecting that the Mns. were instrumental in bringing the matter to the notice of the Govt. are highly provoked against the Mns. We trust that the Lord will keep his children and save them from the malice of the heathen. Seven weeks ago an important change took place in this Station - Dr. Hastings having resigned his connection with the Jaffna College Rev. S. W. Howland has become his Successor. We hope the work of the Lord will be prospered.

I remain
yours Respectfully
B. H. Rice

Battacotta Aug. 1889.

Rec'd Oct. 21.

Losses by death

Dr. Strong

Sanders Mr. Frank K.

70. West. Div. Hall.
Yale Theol. Sem.
New Haven,
Nov 1. 1886.

Rev. Dr. N. G. Clark.

Dear Sir:-

I have delayed for some time to send you the account of my expenses on the voyage home from Ceylon. I could not make it out before, owing to the absence of a paper or two, which by mistake I left at home.

I shall forward one to Ceylon also, giving information to the treasurer there, so that he can properly apportion the amount to be paid back by Rev. R. C. Hastings and Miss Leitch. I suppose, however, that the account as a whole can be settled through you.

I am fairly settled now in New Haven, enjoying my work.

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F. K. Sanders in accr. with Jaffna College, Ceylon. for expenses home.

Cash recd June 19, 1886 at Jaffna Rs. 600.00

Ox-bandy with trunks to Kangesanturai	Rs 1.25
Charges on my baggage to Colombo	6.00
" " R. C. Hastings box	2.25
" " Miss Satchi's two boxes	3.75
Wharf + Warehouse Co - Storage + transfer of all (6 pkgs)	9.46
Extra baggage charge on Colombo-London Steamer	5.00
Fees in Colombo and on Steamer	7.50
Boat, carriage &c.	2.00
Jaffna - Matale Coach, + Rest House.	32.00
Railway Fare in Ceylon	5.00
London Steamer	500.00
	574.21

Balance on leaving Ceylon Rs 25.79. changed into gold at rate of 1 £ for Rs 13.80 = £ 1. 17. 3/5.

Railway Fares in England	1 - 10 - 0
Board + Lodging —	1 - 12 - 0
Custom Fees, Transfer Baggage, + Wharfage	2 - 10 - 0
Cabs, Porters, &c.	0 - 8 - 0
Atlantic Steamer + Fees.	12 - 10 - 0
	£ 18 - 10 - 0

Drawn in London - Spencer Bros. —	£ 20 - 0 - 0
Colombo balance —	1 . 17 - 5
Total	21 . 17 . 5
Balance in hand in New York	£ 3 . 7 . 5

over

Cooperage &c, at New York dock	$ 0.75
Ticket to Sackville	3.00
Baggage Transfer & charges	2.00
Paid at Customs on the three boxes I was bringing out for Miss Leitch & R. C. Hastings	15.00
	$ 20.75

allowed in New York for my English silver at rate of $4.80 for 1 £. hence £3 - 7 - 5 = $16.20

Balance due to F. K. Sanders $4.55.

I brought with me six articles of baggage. three of the same belonging to others. Including the duties payable, between four and five pounds will be paid back to the college by them.

Mr. Frank A. Sanders,
Nov. 2, 1886.
A. " 3. "

For Black,
I paid Mrs 14 55/100 & charge
to Mrs Gallagher Memphis Tenn
Hastings, on Cayton — L.W.W.

Mrs. Frank A. Sanders.

Silver Mr. John A.

enough on the [illegible]
a whole stateroom owing to scarcity
of passengers and I enjoyed the
voyage much more on account of it.
I have written Dr. Hastings and
suppose I will hear from him at
Colombo. I am sorry to say
that my outfit needed to be larger
than I at first anticipated and
ran me nearly short of funds so
that I was necessitated to ask
Messrs. Spicer & Bro's to advance
me 5 £ on your account, which
they kindly did. You will
please deduct it and all necessary
cost accruing from my salary.
I hope it will cause you no
trouble. Hoping soon to reach
my destination and begin my
work, I am faithfully your
obedient servant,

John Archer Silver,

Steamship
"Clan Matheson",
Birkenhead, England.
Sept. 11, 1886.
Rec'd Sept 27.

Dr. N. G. Clark,

~~Dear Sir,~~

I reached Liverpool last Sunday morning, Sept. 5, on the "Umbria" after a quick and exceptionally quiet voyage. We left New York on Saturday, Aug. 28, as you may remember the "Umbria" was advertised to leave. I found my ticket at Mr. Kincaid's office as you said I should, and I had no trouble whatever with any thing. On Sunday morning, after going ashore, I stopped with my friends at the Shaftesbury Temperance Hotel in Liverpool (a house which Rev.

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until Monday, because I did not want to travel on Sunday any more than I could help and besides I availed myself of the opportunity and went to Church. Monday, I went down to London and stopped with my friends at Mr. Burr's Hotel on Queen's Square. I at once went to see about my passage for Colombo. I found then that the steamer on which my friends had already engaged their passages to Calcutta did not stop at Colombo. I next tried to secure my passage on one of the steamers of the British India Navigation Company, thinking that as it sailed from London I should not have to return to Liverpool, but they wouldn't give me my passage for 40 £, asking 45 £. Seeing

would take me from London for 40£, I at once turned my attention to this, the Clan Line. I found that it is the only line, so far as I know, which will take me during the busy season for 40£. The most of the other lines would take me for that sum any time not in the busy season, but then they all ask 45£ for the passage. Well, it was only yesterday that I concluded my arrangements to go on this ship, else I should have written you before. It seems to be very nice and I think I shall have a whole stateroom to myself as there are only a few passengers, 26 I believe. I may mention that I was fortunate

John Archer Silver

Jaffna, Ceylon,
October 18, 1886.

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r. N. G. Clark, Rec'd Nov. 30.

Dear Sir,

I arrived in Jaffna
wn on Saturday Oct. 16, by coach and
il from Colombo, and went out that
ternoon to the seaside, where Dr. Hastings
spending this vacation of the College.
en in London, or rather Liverpool, I wrote
u, telling you of my trip that far. I
ft there on Sunday, Sept. 12, and after a
nooth and pleasant voyage arrived in
olombo, Sunday, Oct. 10, Finding noone
eet me in Colombo nor even a letter
lling me what to do, as my letter to Dr.
astings arrived later than I expected it
do, I found my way to the Scotch Presby-
rian Church, where service was being held,
nd after church, I was introduced to the
stor Rev. Joseph Burrah, who kindly took
e to his house, and did everything he
uld for me until I left there. On Monday
telegraphed to Dr. Hastings to know how
et to Jaffna, and on Tuesday I received a

have directed me to do. I certainly believe the call to the work was Providential and I therefore have little fear as to the result knowing that God can use even the weak and unworthy for His work.

Your obedient servant
John Archer Silver.

for the entering class, ~~has~~ which has just been examined, is larger, though I cannot say of higher scholarship, than for some years. Some of the influential natives, however, recognizing the fact that many seek employment in India, for which matriculation is necessary, are pressing affiliation with Madras University, and the subject is now before a committee of the Board of Directors as Dr. Hastings has doubtless informed you. It is not necessary for me to express my opinion in regard to affiliation, as Dr. Hastings has perhaps fully explained both sides of the question to you, any further than to say that I believe there is a principle at stake. Certain it is that the missionaries here regard the system of education in vogue in the Indian Universities with disapprobation. It is a sufficient characterization of it to refer to the recent words of Dr. Miller, principal of the Free Church College in Madras, the Christian College, which is the largest part of the

Rec'd Aug. 6.

Jaffna College, Ceylon,
June 29. 1887.

Dr. N. G. Clark,
1 Somerset St., Boston,

Dear Sir,

Your kind letter of January 26, reached me some time in April, and I would have at once replied had I not thought that I would write more intelligently by waiting a little; for these people are so different from us in their ways of thinking and acting that one is at first liable to misunderstand them. Besides, I thought that by waiting until the vacation of the College, that is, until after its graduation exercises and the entering of a new class, I might write more definitely of it; so you will please excuse my long delay in replying to your letter.

The College term closed on Thursday, June 9, with the regular closing exercises, consisting of a gymnastic exhibition and orations by the graduating class. This class numbered seven, six of whom are, I believe, good Christians and the seventh is not unmindful of Christian truth. We all thought these seven delivered sound, sensible orations, and, from the speeches of many of the influential natives towards the close of the exercises, we gathered that they were well pleased with and proud of the physical, intellectual, moral and religious education which their sons may acquire at Jaffna College. It is my belief that not only is Jaffna College doing good work among the natives but, which is a thing much to be desired and quite necessary before its sphere of usefulness may be much enlarged, many of the higher class of natives seem to realize and appreciate this

fact. For, as you have doubtless many times experienced, it is one thing to do something useful and quite another to get people to appreciate it. This principle has worked much against the college, for, as you know, its number of students has been very small, especially when we remember that it is the highest institution in this province of Jaffna containing some 300000 people, the majority of whom have an intelligent reputation. The fact is the natives have not been and are not yet fully alive to its advantages, coupled with the fact that they all are eager for honors, and degrees and government distinctions and recognition, whereas the government of Ceylon has stolidly refused to officially recognize the work done at any of the institutions in the island, excepting it be that of its own college in Colombo, which however, is mainly attended by Singalese. In one respect, however, the prospects of the

University of Madras. Though having been associated with the University for many years and having now 1700 students under his charge, he is quoted as having said recently that there is no real education in the system. And one who looks into the curriculum of study can well understand his words and his dissatisfaction with the prevailing system of Indian education. It takes a young boy and instead of, by careful and methodical training, drawing out his powers of thought and forming them into habits of action, it pours in upon him and literally floods him with a narrow range of minute facts which he must swallow, though he have not time to digest, and reproduce at the matriculation, the F. A., or the B. A. examination. It crowds out scripture instruction as a thing foreign to the system and though it may be brought in as a side issue and attention called to it by the re-

word of prizes offered for the Classical study, it may be to the detriment of the main course, for it is filled with other studies. Then the subject of discipline is rendered more complicated, for you thus have banded together many boys who either never had or, if they had, have left all their principles behind except the one that will make them aim to pass either by hook or by crook. I grant that there is another side to this question, of which the chief argument is utilitarian, in the shape of "Many must seek employment in India, and for this, matriculation at an Indian University is necessary." There are other arguments that might be mentioned but it may not be in place for me to speak further here as Dr. Hastings will, if he has not already done so, fully inform you. I simply wished to let you hear a voice other than the principals, though I think we both agree in the main on this question. I am quite well and pleased and interested with my work and shall endeavor to do it faithfully and to the best of my ability, looking especially to the religious and moral instruction of these young men. Mr. Wood wishes to be remembered to you. I hope I may have the pleasure of hearing from you in the future. Believe me, sir, yours very sincerely, John Archer Silver.

Silver Mr. Geo. E.

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R

Dear Creek. Md
Nov. 29th 1886

Rev. N. G. Clark
Dear Sir
My Brother John. A. Silver
Who is now, in Batticotta
Jaffna.
Ceylon.
has written me. asking me
to send you a check for
fifty Dollars. which amount
you will please give him
credit for.

Please acknowledge receipt
of said check. which you will
find inclosed with this
letter, Yours Truly
Geo. E. Silver

Smith Rev. Thomas S.

Tillipally Jaffna Oct. 1887.

Rev. L. G. Clark D.D.

My dear sir.

I wrote a semiannual letter in April just before starting for India and copied it in part but failed to take it with me and now it seems hardly worth while to look up and send what was written so long ago.

We started for the Pulney Hills on the 18th of April at 9 P.M. landed at Negapatam at 1 P.M. the 19th took the cars at 8 P.M. same day reached the railway terminus 28 miles from the foot of the ghaut and 40 miles from Kodekanal at 9 A.M. on the 20th. The weather was exceedingly hot and our buggy was behind and so we waited at the travellers bungalo till night when I sent my family on but waited myself till the luggage came in. But for this delay we would have reached Kody Thursday morning having left Tillipally Monday evening. As it was we climbed the ghaut on Saturday only five days from our home — a great contrast this to the old journey by cart for two weeks over bad roads.

We found the Mad. Mission already gathered at Kodi. and received a cordial welcome from them to the New Jaffna House. The house is finely placed on the very spot I picked out in faith for it in 1887. It is well built and well planned and we have great reason to be thankful to Mr. Noyes for the labor of love he has wrought in our behalf. The buildings and premises when fully completed will have cost quite R. 4000. But for the accident which befell the house in building it might have been furnished without an addition of grant but now we shall require 7 or 8 hundred rupees for furnishing it. If the value of $4000 or £400 were taken in rupees that

would yield all that we require. We shall probably also require an annual grant for up keep. The Madura Mission has to have this for their houses tho' those are available for renting 5/6ths of the year. We having but one house and going over only one at a time and therefore each one only once in three or four years need to stay longer and at times we may wish to send over two sets of tenants in one year. Moreover the Madura Houses with a resident agent have the first chance to secure tenants and so it is not likely that we can get much rent for our house and must usually spend more than we receive on the up keep of house and compound. If you will talk with Mr Noyes about these matters he can give you all needed information. ~~and~~

Dr. Fairbank joined us on the 14th May and remained with us during the rest of our stay. Until the Madura missionaries went down we were occupied in attending their mission meeting and in exchanging social attentions with them. After that Dr. F and I began to take longer excursions two or three times each week, collecting ferns birds moses &c and acquiring new stores of strength and vigor. One week we visited Father Chandler at Pulney on the West side of the hills. We climbed down a very steep & rough ghaut on that side and walked nearly to Pulney a tramp of fully 25 miles. We spent two days very pleasantly with them visiting some outstations and seeing a good deal of the work at the station and I was greatly pleased with what I saw. The orphanages especially have

given them a hold on the people that must be very valuable. Aside from what I saw at P. I heard of the Chandler among the people and from all I met in climbing up and down the grand as the aged missionaries who had done that great deed of mercy to poor orphan children and who saved many lives in the famine time. It is a happy thing that Miss Gertrude can be with them and it could be hard to imagine a work more important and interesting than that in which she is engaged. and after all that the parents have suffered in the death of two of their daughters it must be an unspeakable comfort to them to have her with them. In returning from Pulney we took the route by which Mr. F. and his whole family climbed up when they first visited the Pulneys 14 years ago and it was very interesting to hear him recall the incidents of that memorable exploit. The Western ghaut was never before climbed by a missionary family and the feat has never been repeated.

The Madura missionaries in their annual trips spend one eighth of all their time on the hills and so are tempted to devote too much of their attention while there to study and writing and fail I fear to give themselves sufficiently to rest and recreation. In my quadrennial trips I have felt it my duty as well as privilege to lay aside all connection with Jaffna and devote mind and body to the business of recreation in the recreating of bodily health and vigor for another campaign of four years in Jaffna. I was soon able to sleep soundly all night long to eat and digest almost any kind and amount of food and to tramp from 10 to 20 miles per day without great fatigue. I found however that I caught cold more easily and got over

it more tediously than four years ago. Then we remained 4 months in the hills and this time only 2 and I attribute to this cause the fact that the improvement apparently made is not as easily retained now as then. We might have staid longer but hurried home that we might bring Dr. F. with us for a visit to Jaffna before returning to his field.

While on the hills Dr F. & I visited the lower Palneys where Bro Chandler Jr. met us and we spent two days together very pleasantly. As Bro. C. wrote you about this I need not dwell upon it. On my way to Rodi in April I saw something of another part of Bro C's field while waiting at the travellers bungalo for two days till our luggage came on. One of Bro C's catechists met me and Father Chandler's bullock carriage and driver was at my service and so I went round from village to village visiting a number of churches and schools and seeing a good deal of the people in a very pleasant way. On our way home too we stopped for 6 days at Battalagundu and attended the monthly meeting of the native assistants and visited the boarding schools and saw much of the many-sided and most interesting work going on at that station. While at Batt. Dr F. and I took a run to Madura to call on the missionaries there and at Tirumangalam and to meet Dr. Murdoch who was we heard to spend a night at Madura. I had not met Dr. M. since I parted with him at the railway station in Northampton whether I had taken him after spending a day at Mt. Holyoke Seminary and an half hour in the old grave yard at Northampton.

This was in 1866 just as I was graduating at Amherst and Dr. M. had been visiting the Ballantines and the schools and colleges of Amherst. As the secretary of the Jaffna Tract Society and the depositary of the mission I have often had occasion to correspond with Dr. M. and I was very glad of the chance to meet him and talk over a number of matters pertaining to educational and tract work. Three days later Dr. M. shared the same compartment with us in going from Trichinopoly to Tanjore and we had a long talk of three hours while the rest of our company were nodding and sleeping for we were travelling by night. We stopped for a few hours in Trichinopoly to visit the rock and get some pith temples and miniature paintings on tale and ivory and to dine with Mr. Dixon the Wesleyan missionary and at Tanjore we stopped at the rest house over one train and visited Swartz's church and grave and the old fort and the famous Pagoda and the palace and portrait gallery of the native rajah. We reached Neg. Friday night Sept. and then enjoyed the hospitality of Mr. Thompson of the Wesleyan Mission. He had engaged passage for us in a ~~mm~~ diminutive native brig of 65 tons burthen and we embarked Sat P.M. altho the wind was blowing from the S.W. and the prospect was poor for a speedy passage. We were three days in getting over our way over in the teeth of the S.W. monsoon. The whole distance is only about 90 miles and it took us till Tuesday morning to work our way down to Pt. Calimere fully half the way. From off the point we could take a straight course for Jaffna and by sailing very close to the

wind we managed to get in and landed at our own port Rangyentore at 5 P.M. The misery of that voyage tossed about on that tiny craft and exposed to the cruel sun was the only drawback to the pleasures of our healthy trip.

In my two visits to India I have attended two meetings of the Madura Mission. I have also visited ~~seven~~ eight of their stations besides the sanitarium and have toured all over Bro Noyes field and have explored various parts of the Ballalagunda field with and without the guidance of the missionary. I have tried to keep my eyes and ears open and have asked questions and discussed matters fully and freely. I have tried to note every characteristic and suggestive difference and similarity between them and us and between their field and work and ours and I am glad to say that I find no essential difference in aim or method or result. There are differences between the fields and the peoples that compell some difference in immediate aim and method and result ~~but~~ and I believe that any man coming to either field or changing from either to the other would his success measured by the degree in which he observed these differences and ~~accommodated~~ adapted himself to his circumstances and his methods to the material and means at his command. I am glad to testify too that I find no practical difference on the caste question between them and us. I have certainly seen and heard quite as much

of caste distinctions and of the caste spirit in native Christians there as here but they and we as mission bodies and as individuals are equally opposed to caste, equally alert for its repression in every wise way and equally obliged to recognize its existence and yeild to its influence in some degree.

Dr. Fairbanks stay with Jaffna was very brief only 8 days. The news of Mrs Haines death made him feel that he must hasten to the aid of Dr. Bissell who was he then supposed practically alone in Ahmednagar. I took Dr. F. round to all our stations including a call at Karadive and a run through Chavagachery and Varany. We also spent one day in visiting the other missions. He attend a "monthly meeting" and gave the address. a vivid account of his field and the work doing especially among the mahars. He saw something of our schools. met most of our native pastors attended some of our characteristic meetings and saw something of our people. He gave address by interpreter here and at Oodooville & Udupitty giving many of our Christians a more correct & vivid impression of the work among the Mahratte than they could get in any other way. He will doubtless reported his experiences and impressions to you. His coming gratified a long cherished desire of his and ours and was a delightful ending to his sojourn with us which we need not say we very greatly enjoyed from the beginning to the very end "thereof" - as he himself would say.

It is pleasant to be at home again with renewed strength & vigor for hard work. Father Hoisland took good care of the station and Fr. School while I was away. Miss Leitch came over each Sat. P.M. to run the "helping hand" on ~~organ~~ and to teach the lowest caste coolie women to read the Bible, and Bro. Hoisland (S.W.H) acted for me as manager of the Board of Education and Secretary of the Tract Society. Every thing seems to have gone on well while I was away but of course many things were deferred till I should return and I have been very busy since my return in bringing up arrear of work. The teachers of the Fr. Sch. appear to have been faithful - Pastor Christmas and Mr Snell attended to the pastoral work and to evangelistic labors among the heathen. Since coming back we have had three series of moonlight evening meetings and some of the most largely attended and most interesting & successful of these meetings were conducted entirely by my native assistants. The tendency is to depend too much upon the presence of the missionary for success in gathering the people together and holding their attention and when I can not be present I am specially glad to hear that in spite of my absence the meeting was a success. While I was away the ~~cat~~ bible reader or incipient catechist at the station left to enter Jaffna College. He has picked up English in his leisure and seemed determined to go through college. I discouraged him all that I could while here but while I was away I could not control him. He stood high in his class in the Training School and stands fair in

second in his class in College. This incident illustrates the great desire all our agents feel to learn English They feel that they are crippled without it and must have it. It is even more to them than a college education is to a professional man in America. It also shows the value of our vernacular training school in laying a good foundation the very best for a subsequent higher education in English. The men who have been trained both in the Training School and in the college make our most efficient and most valuable men. Graduates of the Training School who have studied some English before entering the T. Sch. will be able hereafter I hope to enter the college two years in advance and graduate from it in three years. The Training School was examined for a grant in February and earned nearly Rs 500 or about 88 per cent of the attainable maximum. It will be examined again in December of this year instead of Feb. of next and hereafter the examination will always come in Dec. This ex. will be the first under the revised code and the upper class (II) will be presented in the VIII th or highest standard and also as candidates for appointment as queens-scholars. All who satisfy the examiners will be classed as queens-scholars and will be examined again in Dec 1882 in the studies of the Vth year of the normal course If they pass in that examination we shall receive Rs 100 for each of the first six provided as many pass. In Dec. 1883 those who pass in 1882 will be examined again and we shall then receive

Rs 150 for each of the first six if there are six who pass this final ordeal. Meanwhile the lower classes will earn grants as usual and when we get fully under this new code if it is fairly administered we shall I hope be able to make the school nearly self supporting but the grant in Dec. of this year which we shall receive and spend next year will be even less than the grant usually earned under the old code. To meet the requirements of the new code we shall hereafter admit a small class of 10 or 12 each year in stead of a large class of 18 to 24 every other year as heretofore. The whole number in the school will increase from about 30 to 40 or 50 but this increase will take place but gradually and we shall not get the full benefit of the liberal provisions of the new code till 1884.

Meanwhile we must have the new building. We have raised in cash and already expended in buying a ~~house~~ adjacent to the mission compound and in digging a well upon it over 500 rupees. I have a subscription for over 600 rs. from the graduates and this I expect to increase to 1000 when we are ready to begin building. The trees standing on the site already bought & paid for will yeild timber worth Rs 200 and the remaining 300 I shall ask the general public to give as soon as we are ready to begin active operations. The $1000 granted from America will not be touched. Till an equal amount has been raised locally

and expended. I want to get the Odoorville Building done and the endowment for that secured and the building deficit if there be one provided for before I turn my ~~efforts~~ activity to this other undertaking

We are very grateful to the Prudential Committee for granting us $8000 in all for Odoorville. In spite of the portentous length my letter is attaining I must add a P about the Odoorville school. I will send you with this a copy of the new ~~code~~ rules of the school which I supposed the Secretary had sent you long since. I had the honor of drafting these rules and they are the fruit of careful observation and study of the subject for several years. In the draft which I presented to the Mission the entrance fee was fixed at Rs. 10.00 and the pupils were all required to clothe themselves. I am not individually responsible for the modifications but I think that the Mission decided wisely in not requiring the pupils to bring their own clothes In yielding this however I would have added Rs. 6 to the tuition fee making it Rs. 30 instead of Rs. 24. This would represent the average annual additional expense of providing clothes. In the Girls Boarding Sch. of the Ch. Mission they required the girls to clothe themselves from 1874 or 5 to 1880 but this year they have gone back to the old method of providing clothes ~~but~~ at the same time adding Rs 6. to the tuition required of each girl They did this at the request of the parents of the girls on the ground that it promoted cleanliness, neatness of appearance and prevented emulation and jealousy & rivalry in dress on the part of the pupils.

It is estimated that Rs 24 annually in tuition with the average

good grant under the new code will meet all the expense of the school including teachers salaries and repairs. If experience proves there to be an underestimate we must then increase the fees by charging the cost of clothing.

In accordance with our pledge to the Prudential Committee we have already admitted two new classes on a self supporting basis. Another class will be admitted in March 1882 and another in March 1883 and then all the classes will be on the new basis though the full complement of five classes will not be in attendance until March 1884.

Because all the pupils are not able to pay even Rs 24 annually for tuition and board we are raising a number of scholarships to yield Rs 12 or Rs. 6. annually but we expect at least half the pupils will not require scholarships. We plan for five classes of 20 each boarders in the school and we propose to raise 25 scholarships of Rs 250 and 25 of Rs. 125 each. Of the former we have 20 already secured and nearly paid up and of the latter 10 or 12 are already pledged. Until the full number required is obtained we can easily secure temporary scholarships in the payment of 30 or 60 rupees towards the tuition of some particular girl as the condition of her admission to the school.

This scholarship endowment fund of Rs 10,000 may be regarded as sure to be realized and invested within two or three years. We would like 5000 more for the general expenses

of the school or to meet unexpected deficiencies in the government grant but we cannot expect to receive her at once unless the Board sends us a large and unexpected gift.

Now I want to say without offence and without appearing ungrateful for what we have received that I think it would not be extravagant or inappropriate if the Prudential Committee or the Womans Board should spend even $10,000 on our buildings which combine school room, recitation rooms dormitories dining kitchen & other accommodation for 100 boarders and 25 day scholars besides a home for two foreign ladies; and should set apart 15,000 or 20,000 or even 25,000 dollars as an endowment in America for the foreign teacher or teachers of this self-supporting female college — the first of its kind in age size and degree of self support among all similar missionary institutions. Would not Mr. Durant or some one like him like to do this good deed and give a name to the building or its endowment fund?

One word with reference to the medical department and I will close. Tho' I am no longer in charge of that department I want to urge you again to send us a missionary physician. We certainly need one doctor more than the Madura mission needs two. We have no foreign physician within our reach Colombo & Madras and Dindigal are the nearest place where we can resort for skillful foreign treatment and all three of these places are remote and inaccessible to us.

We all feel that it would still be little if any short of a cruel wrong to deny us a missionary physician even if we could not provide any part of his support. But it is morally certain that at least one half of the salary of a married man could be recovered at once in the shape of allowances from the government and the Jaffna Friend in Need hospital and from our own Government grant of Rs. 2000 annually for medical work in the vernacular; and if the doctor should be popular we could probably recover after a time the rest of his salary in fees.

Moreover we could then ~~recover~~ retain permanently the medical grant of Rs 2000 annually which we must inevitably give up if we cannot soon have a doctor. ~~Heal~~ If we lose that grant we must give up our medical school and our dispensary and stop the work of educating native doctors and of preparing medical works in the vernacular.

Father & mother Howland cant hold out much longer it is nearly 20 years since they came out the second time and 35 or more since they first came out. Father Hastings will come back almost as old - I have been out 10 years already and must have a change in 3 or 4 5 years more if indeed I can hold out as long as even 3 years more. We need another family right away and why should it not be a missionary physician So let us have Joseph Sanders and let our brethren in Madura wait for Joseph Herrick who will soon complete his medical course and be ready to come out to the Tamul

field. Bro. Sanders the father gave his life for Jaffna
We wanted Charles - and he was turned away
do not deny us Joseph also. As his father's son he
would have a warm welcome from every body here
which he cannot receive in Madura. Every thing would
be in favor of his best success here. If you could send out
a layman uneducated and almost too old for it to be
possible for him to learn the language just "to take
care of his sisters" and pay almost the whole of his salary
surely you ought to send us this educated young physician
born in Jaffna and sure to be interested heartily in
missionary as well as in medical work. I cannot be-
lieve that the Prudential committee will be so unkind
and unwise as to deny our plea.

Please forgive me for writing so long a letter and
forgive me too if I have expressed myself too strongly on
this last point. We have a great desire that Joseph S. should
come here and our native Christians are praying
for his coming and I believe he will come. We pray
you to hasten his coming and to send him with your
approval and blessing.

Very sincerely yours
Chas S Smith

P.S. All as well as usual excepting Miss Agnew who has been quite feeble since her return - is aging rapidly. Miss Townsend has rallied wonderfully and she & the Howlands are sanguine of recovery but I fear it is only a halt in the progress of that most insidious & deceptive of all diseases - Consumption
L.E.S.

P.S. Especially with his self-support & almost assured.

Tillipally. Oct. 1881

Rec^d Dec 23

Tillippally. Jaffna Ceylon
August. 3rd 1882.

To

The Rev. N. G. Clark. D. D.
Secry. of the A. B. C. F. M.
&c &c &c
Boston. U. S. A.

Rev and Dear Sir.

Finding it necessary that I should write you a brief letter respecting the Tillippally church to which I am now a pastor, I beg respectfully to submit you a few lines which I hope will be perused with interest. With regard to the state of the church I am glad to be able to say, with sincere and heartfelt thanks to a good providence, that almost all its members have been preserved in health during the past twelve months. and are doing their christian duties faithfully. The majority of the members read their Bible in concert according to the plan published lately by the Tract Society. The number of the Church members connected with our church is 118 consisting of 69 men and 49 women besides, 63, Children. Four of this number are not resident members, they being away enjoying the privileges of other churches. Six young lads of the Training institution had been

received to the Church membership on profession of faith during the last six months besides 4 infant Baptisms.

As to the growth of benevolence in this Church, I am glad to say that there is increase in this direction from year to year, in comparison with the amount realized in previous years. It is also a pleasure to see that most of the members have begun to give their tithes with gladness. While a few have not as yet felt the enjoyment and value of the blessing accruing in the determined execution of this paramount and important duty according to the requirements of the Bible, although frequent exertions were made to stir them up. However, I hope in the Lord the time is not far distant in which the church of Christ would volunteer to give their all, for the cause of their Master and his Kingdom.

The work of the Sabbath schools has also been carried on well during the year in Eleven different places of this district, both in the morning and the afternoon and the International lessons are taught to the children very profitably. The number of attendance is more than 580 in all the places. The truth of the Bible is strongly impressed in the minds of great many children which will we hope bring fruits while they grow in life.

The Bible work among the heathen is also duly prosecuted

in the country by means of moonlight meetings and by distribution of tracts and portions of Scriptures. Christianity is acknoledged by heathens in general as true religion and still they cling to their old habits and customs fearing men more than God. However the truth ~~got~~ once got hold of one's heart, although disappearing for a great many years, will one day if grace interposes bring the man to a sense of it again and make him feel deeply sorry for having neglected it. I have found it true yesterday at my visit to a certain house near our station where an old man of upwards of 90 years have been confined to bed by sickness. He was formerly a Christian I was given to understand and had entirely forsaken his religion and gone back to heathenism. He is now unable to open his mouth and speak a word as his tongue is glown by sickness. He is quite dumb and can answer the questions only by signs. When I had made known the inexpressible joy and happiness of heaven he wished to enjoy and resolved to be a Christian, holding Jesus as his saviour. He was listening very attentively with tears flowing down his cheeks to the conversation I had with him and showed his sign of faith on Jesus Christ by holding one of his hands by another. I committed him by prayer to the protection of God and to keep him stead-fast

in faith to the last day of his life & left the house with feel-
ings of greatest thankfulness to the Lord - Another case
of conversion is also worthy of observation. An woman of
Earlali south has been received to the church on the
communion day in July last, being found the only
eligible candidates among the four individuals ~~com~~-
presented for examination - Her simple faith and
dependance upon the Lord Jesus was very remarkable
She is a widow of poor circumstances receiving her support
under the care of her grown up daughters, two in number
who pass their days in daily labor - The poor woman is
now endeavouring to bring up her daughters in
the light of the gospel which she is now enjoying.
There is also another family at Earlali consisting of a husband and wife and
the mother of the wife preparing themselves to become members of the church and
we hope they will be taken in the next communion day.
It is also gratifying to see that the class of women about 70 in number taught
weekly under the superintendance of Mrs Smith is improving much in reading
and singing Lyrics &c as well as in the knowledge of God's words - There are
some indications of conversion, especially among the lower caste women
more than the women of higher classes - Some young women of this class are very
willing to become Christians, but sorry to observe they are
much afraid to show any inclination openly for fear
of their parents and relatives as they think it ~~is~~
would be injurious to the prospects of their marriage

This is an alarming evil and cause of hinderance, all over in Jaffna to conversion to Christianity - Yet we hope in the Lord that when the power of the Holy Spirit descends upon the people of this land - Every obstacle in the way of the Gospel will be remedied
In conclusion I beg you, Rev Sir, to remember poor Jaffna in your prayers and to render us all the help you can in the work of saving perishing souls in Jaffna

I beg to remain
Rev and Dear Sir
Your Most Obdt Svt
J. S. Christmas

Oct. 16. Master Christmas has just to night sent me this letter copied for sending. I am sorry he has been so long in getting it ready. He is not very ready in English and wanted I suspect till his son should come home from College for his vacation that he might get him to correct and copy it. This son by the way is now in his senior year and at the head of his class. Last year he carried off all three of the chief prizes in the written examinations of that year viz in Eng. literature Natural Philosophy and Trigonometry. He is also an active & energetic Christian and I

hope he may have it in his heart to enter the ministry in due time. The Hearing arrived on the 13. Oct. at Rutherford — I have been laid aside for a time by a severe attack of acute catarrhal fever and ulceration of the throat but am better again tho my throat is still affected. Mrs. Smith has regained nearly her usual strength and dear little girls are all very well. We have our business meeting tomorrow and as I shall have to send a "semi-annual" in connection with that meeting I will add no more here —

Very sincerely yours

Wm. S. Smith.

Rev. J. S. Christmas —
Tillsbally Reg. 3,
Rec'd Dec. 1.

4 Oct. 16. 1882.

govt grants of the practising school will ultimately meet most of their expense.

Tillipally Aug 12 1882 262

Rev. N. G. Clark

My dear sir,

I must confess myself an incorrigibly bad correspondent I wrote to you on the 25 of May but am copying and forwarding that letter only now. I am very sorry that I did not attend to this at once but it has seemed impossible to get time for writing letters since the Butcher have been away and I have had their ~~work~~ statistics on my hands again.

I have to acknowledge your letter of in reply to my last letter. I wish in the first place to write about the Training School. The Mission authorized me to write out the reasons for not cutting down the grant to this school this year. Next year we can accept the reduction of even more than Rs 200 but this year we shall need quite as much as ever. The Revised educational code of the Ceylon Govt offers liberal aid to registered Training Schools, in the form of Queens scholarships - but the increased grant wh. these will bring us will not be available for this year for the first payments will not be made before March or April 1883. Meanwhile the grant earned in Dec. last ~~was~~ was nearly 100 rupees less than the average grant under the old code since in the transition state the school was ranked merely as an ordinary vernacular school

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Very sincerely yours

Thos. S. Smith.

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Tillsonburg Ont. 3, 4 Oct. 16. 1882.
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and earned only about Rs. 400. Next December the lower classes will earn about the same amount and for each one of the six queens scholars in the upper classes who pass as the examination we shall receive Rs. 100. Each year we may claim the appointment of one queens scholar for ~~each~~ every twenty vernacular & Ang. ver schools under our management and registered as grant-in-aid schools As we have 120 such schools we are entitled to 6 scholarships and each scholarship is tenable for two years. Much will depend upon the severity of the examinations but with 40 boys in the school when the new system comes fully into operation that is from December 1883 we may hope to earn very liberal grant. The maximum grant then will be about Rs. 300 for 20 boys in the preparatory department - Rs. 600 for the 6 junior queens scholars and Rs. 900 for the 6 senior queens scholars. This grant with the receipts from tuition about Rs 300 and the net earnings of the Ind Dept will make the school nearly if not quite independent of Mission aid. Meanwhile with such a prospect in the immediate future you will I am sure grudge the funds necessary to carry us through the transition period of one year, even if we have to spend a little more than the usual grant

In view of the liberal provision which the government has made for the permanent support of the Training School it becomes more than ever a necessity to provide it with a suitable building. After you promised $1000 from America on condition of our raising the same amount here Mr. Ward wrote confirming the grant and authorizing our Treasurer to draw on him for it. Accordingly Mr. Howland drew that sum together with the £160 granted for renewing the So. house at Batticotta and placed it on deposit in Jaffna - There it has remained to this day. Meanwhile I have been raising funds locally. It was first necessary to secure a site and for this purpose I bought a palmyra garden adjacent on the West to our mission compound for about Rs. 600 In this garden were about 120 palmyra trees and of these I felled and sold 80 trees for Rs. 540 reserving the remaining 40 trees for the new building This makes the net cost of the land less than nothing as the remaining trees are worth at least Rs. 150

I have already raised in cash

Subscriptions & donations from sea captains &c in Jaffna	75.00
Sales of old boxes lamps &c	25.00
Special entrance fees required from first classes admitted for this purpose	200.00
Proceeds of lumber sold -	540.00

Total brought up. Rs. 840.00
Value of labor already given by pupils. 160.00
Total already realized Rs. 1000.00

Towards the remaining Rs 2000 required to be raised I hold Subscriptions from teachers under the Board of Education over Rs. 600 subscribed by about ½ of the teachers from whom I expect to receive aid. These subscriptions were given on the occasion of the 20th anniversary of the school. They have not been collected because I did not wish to collect them till ready to begin to build. Now I am ready and shall without a doubt get Rs. 500 this year and as much next year from the more than two hundred teachers connected with the Board of Education. This alone will make up the Rs. 2000 but besides this I confidently to realize at least Rs. 150 this year and as much next year from the labors of the pupils in the Training School devoted to this object.

Of the Rs. 1000 realized I have expended

For land Rs. 600.00
For felling trees & sawing timber 75.00
For making a well 200.00
For a stone bungalo temporarily occupied by the Training School but designed ultimately for the Practising School 10 ~~25~~.00

This bungalo will cost all told about Rs 800 and the

good grants of the practising school will ultimately meet most of their expense.

The Mission have now authorized me to begin the new main building and to collect the local subscriptions and expend them as collected leaving the American grant untouched till the beginning of next year. My estimates based upon the actual cost of similar work at Oxford for the building as I would like to have it amount to Rs. 3500. I have applied to Govt for permission to use the stones of an old Portuguese church - 3 miles away and by having the work diligently under my eye and using the labors of the Jr Sch Boys in vacations I hope to save a considerable sum on the estimate Even if I should over run - I have so planned the building that it can be built in sections and if the friends do not hold out the least needed section a gymnasium and some extra class-rooms can be deferred or entirely given up.

In view of all these facts I hope you will authorize us, after actually collecting another Rs. 1000. to spend the American grant as it may be needed for the completion of the work. It is proposed to call the new building Sandus Hall in memory of the founder and first Principal of the Training School and I hope that Mr. Sandus sons & other relatives & friends may be willing

to give the funds for furnishing the building with all necessary new furniture. This letter I should add in conclusion has been read in Mission Meeting and approved by the Mission as such.

In regard to the Udaipur Building I hope that you and the Prudential Committee will kindly reserve your judgement until we have completed the work and laid a full statement before you. We acknowledge our responsibility for the excess of expenditure over your last grant but we had to finish the school room at least. We have tried to do the work economically and yet thoroughly. We feel sure that the building is none too large and none too good for the requirements of the school. As you say in your last letter Oodaipur needs more than one foreign teacher and for two teachers as the Home is absolutely necessary and so we have decided to finish that too. When the work is all done I will send you a full statement of the entire expenditure with specifications as to size quantity of materials &c. and with the written statement of the best local govt authorities as to the excellence of the work and its cheapness as ~~relative~~ compared with standard market prices for similar work. We shall also make a great effort to raise as much as we can locally for the payment of the debt. Meanwhile we are trying to secure the endowment of scholarships. Three classes have already been admitted on the self-supporting basis and

you will observe that in our estimates for 1883 we have cut down the sum asked for Codorville to Rs. 400. In 1884 I hope we may not require any grant from America for this school. I hope that you will have patience with us and we will pay you all as soon as we can

I am finishing this letter on the 12th of August. At our first communion this year six boys from the Fr. Sch. were admitted to the church and the assistant teacher of the Station girls school. At our last communion one old woman from Erlady was admitted. She is quite uneducated but I have never seen a convert from heathenism who gave more satisfactory evidence of true conversion. A farmer & his wife and her sister are to be admitted d.v. at our next communion and several more adults & youths in that village have decided to live as Christians and will we hope be found fit candidates for admission before long. One young woman who had married a Rom. Cath. husband & had been enticed to join them has come back to us & has been restored to her church fellowship. The Christians of that village are pulling up a stone building for church & school house and are trying to raise Rs. 150 of the expense themselves the Bd of Ed giving the rest

as it is to be school house as well as meeting house
This village is Entirely North and is next to
Entirely South connected with Oodsville station
The work is very encouraging in both these
villages, they are too remote from each other
for them to unite in one church but be-
fore many years I hope we may see separate
churches with native pastors in both of these
villages.

As I finish this letter on the 16th of August, I am
glad to report that most of our circle are well. Miss
Townsend died last night at 6 o'clock and is
to be buried this morning at 8. at Oodsville
I am just starting with my children for the
funeral. As Mrs. L. is expecting confinement
in a few days she cannot go with us.

Very sincerely yours

Thos. S. Wright

Cey Cor Aug. 18, 1887

Tillipally. Sep. 4. 1882.

Rec'd Oct. 14.

Tillipally Sept 4 1882

Dear Dr Clark

I have much pleasure in announcing the birth of another little daughter Aug 29 - Mother & babe are both doing very well We now have 4 little girls Mary Fairbank March 19 1872 -
Emily Maria July 10 1874
Hannah Snell March 13 1878
Abbie Allen (or Fairbank) Aug 29 1882

I dont know that you keep any record of these vital statistics but if you do these will give you the dates

Our circle are all as well as usual The Lindsays & Miss Lyons did not get back in Aug but they have left the hills & hope to get home before the month ends Yours in haste

Jno. C. Lindsay

262

Tellipally Sept 4 1882

To

Rev. R. G. Clark

My dear sir:

I have been authorized by the Mission to prepare a statement of the reasons which we think should lead the Prudential Committee to continue to aid the work of village vernacular education as carried on in connection with the Mission by the Jaffna Board of Education. We feel that the grant should not only be continued but increased from Rs 500 to Rs. 1000 at least, annually. There are several reasons for this which seem to us to have great weight and we wish to lay them before you and through you before the Committee.

In the first place the Government is insisting that its grants are only grants in aid and are not intended to provide wholly for the support of the schools. In the last official reports of the Department of Public Instruction very pointed reference is made to the village schools of the Mission and we are reproached for spending so little upon our schools in addition to the government grants in aid and it is argued that our schools "must fare badly"; that our teachers are as a rule wretchedly paid; and that our buildings

are by no means what they should be. The Govt feel and not unreasonably that it is hardly keeping good faith with them to make their "grants in aid" answer for the entire support of the schools by paring down all expenditure to the lowest possible scale to the great injury of the schools themselves.

Partly with a view to force Mission bodies to larger expenditure the Govt ~~has~~ in the revised educational code which came into effect this year, in various ways have made it next to impossible for us to obtain as liberal grants as we have hitherto. Even under the old code they sought the same result by sending an English Inspector to live in Jaffna and superintend even the vernacular grand examinations and see that they were conducted with increased strictness and severity.

~~Another~~ It must be admitted that there is force in this claim that the govt. grant should be supplemented by expenditure on our part of all that is really needed for the efficient up keep of our schools. It may be that these supplementary funds should be raised locally. They are raised locally to the extent of nearly Rs 1500 annually but this sum is but little more than 7% of the ~~average~~ government grant in aid and it is greatly inadequate to the real

needs of the schools. A good part of this income is from tuition fees in English and Vernacular schools the very schools which least need help. In vernacular schools we cannot collect tuition. The people feel that they have a right to a free elementary vernacular education, that in fact the obligation is on our side since by sending their children they enable us to earn an annual grant from Govt which often seems to them almost fabulously large even when it really is insufficient for the proper up-keep of the school.

We have asked our churches to help in this and they do help a little here and there by supporting a station girls school or building a new bungalo or raising a subscription for the purchase of maps or furniture for special schools. They help also by giving the gratuitous services of the native pastors who are the district committee or local managers of the schools and who devote from 1/3 to 1/2 of their time to caring for the temporal & spiritual interests of the schools. But, while the Christian Community remains only a mere handful among the heathen masses we cannot expect it to support Christian schools for the masses. It is hard enough for it to support churches for the masses for that is what they are really doing. 100 people hear the church bells for every one who comes to

church aid ~~in~~ our congregations might be quadrupled and our church membership trebled without ~~any~~ real necessity for building another church or ordaining another pastor. In this respect all our churches are like poor home-mission churches in which a handful of the poor men in the community have to provide church privileges which would amply suffice for ten times their number. They do this and also support local bible and tract societies and the evangelistic or foreign mission society which sends labourers to the islands. but it is too much to ask or expect that they should do much more than this though they have raised Rs 10,000 for the college Rs. 3000 or more already for Dodowlle and will double this and raise Rs 1000 for the Bamny School. By & By I doubt not they will help the Bd of Edu ~~to~~ but they really cannot do it now at least to any ~~such~~ appreciable extent.

Another reason for increasing instead of diminishing or tirely withholding our aid to the Board of Education is the fact that it is in sore need of largely increased assistance.

The increasing pressure on the part of the government for better buildings more abundant ~~and~~ costly furniture ~~and~~ or more numerous & more highly paid efficient corps of teachers has forced us to anticipate or over draw the

grants of many schools until we now have a floating nominal debt of nearly $20,000 a sum nearly equal to the amount which in theory ought always to be on hand since the grants of each year are in theory kept intact till the beginning of the following year. I call this a nominal debt because it is in one sense off-set by the new grants of the current year which are constantly coming in, and which would keep most of the school in credit if they were at once carried to account ~~at once~~ instead of being kept in a separate account until the opening of the next year

The indebtedness of individual schools to the Board of Ed has been largely increased by the fact that twice within 10 years the Govt has changed the financial year of its department of education carrying it forward ~~in 1872~~ from June to Oct in 1882 and again from October to January in 1880. In each instance we had to support our schools for 15 months with the funds designed for 12 months expenditure and as we could not of course stop expenditure for 3 months or cut down expenditure 25% for the next year we had to anticipate the next grants of nearly all our schools and plunge nearly every account into debt. We are trying to gradually work off this indebtedness by keeping current

expenditure within current income but under the pressure of spirit already described it is hard to do this.

Another and perhaps the most ~~cause~~ argument ~~cause~~ reason for increased expenditure in this work of elementary education is the fact that as the Christian character and influence of the Board of Education & of our Mission ~~management~~ day schools is increasingly felt, there is springing up in some places a strong heathen reaction and opposition. Rival heathen schools under private management have been started in several places. This is sometimes done as a "spite" for the sake of handling the good grants and sometimes it is the work of ~~some~~ "one-head's" whom we have dismissed or who have ~~tried~~ in vain to get employment in our schools ~~and~~ but more often it is distinctly owing to bigotted heathen zeal and assumes the form of bitter rivalry & most unscrupulous efforts to weaken and destroy our schools.

We are compelled to resist this opposition unless we are ready to invite its repetition everywhere by tamely yielding until we are driven wholly out of the very localities where, from a purely missionary point of view, we ought to hold in with all possible tenacity. Every struggle of this kind is almost sure to plunge a school into debt and as these battles are fought for the common weal the debt should be cancelled in part at least with common & Mission funds

This opposition has become the more serious since it has been apparent that some of the govt officials sympathize with it on account of their own agnostic, or anti-missionary feelings; and are only too ready to encourage it by precipitate and unnecessary haste in registering the opposition schools for grants in aid.

Still another reason for helping the Bd of Ed generously in this its time of need is the great value of the work it is doing from a missionary point of view. Since 1872 more than 100 new preaching vernacular schools have been provided for the Mission by the Bd of Education without scarcely any expense even indirectly to the Mission. Besides these 100 new schools opened, nearly every bungalo of the old mission schools has been rebuilt. At least 75 entirely new centers of Christian influence have thus been created with but little if any cost to the Mission. The new buildings thus secured without expense as preaching stations are much superior to any we used to have or could ever have to build if left to provide for ourselves.

The number of teachers is now more than 200 and all but about 50 of these are church members or nominal Christians while most of the rest are merely pupil teachers. Practically every school has at least one Christian teacher and with only 3 or 4 exceptions every bungalo is open to us

for religious use. In these two or three cases special
exceptions are made & the schools entirely secularized
in order to bring them under our guidance & so these
have thus developed into better appointed schools. In one of
these we have already introduced a Christian teacher
and in the rest we gladly bide our time for securing complete ca
The teachers connected with these schools contribute over
Rs 1500 annually towards the support of the native
churches. Nearly 50 of the school bungalows are used for
stated preaching services every sunday forenoon and more
than 100 are used for ~~sunday~~ afternoon ~~prea~~ sunday schools.
In view of all these reasons we trust the Credentials Com
will cheerfully sanction an annual grant-in-aid from
the Mission to the Board of Education of at least
Rs. 1000 instead of the Rs. 500 hitherto allowed but not in
cluded in the appropriation for 1882. Very profitable use
could be made of more than twice this amount and even
then the grant from the Mission would be but 1/10 of the
grant from the government; ~~but and very~~ expe of Mission money spent
in this way would bring in ~~at least 10 to expense~~ many times its value in increased
good grants and ~~many times that value~~ in increased
Christian character and evangelistic work in the schools
aided; but we we dare not ask even for what we feel
is sorely needed and ~~limit ourselves to~~ we only ask for what we feel must
be had in order to prevent disastrous results. Hoping for your sympathy & aid I am on behalf of the Mission
yours &c J. Chmutt Manager of Bd

Tellipally Sep. 4. 1882.
Rec'd Oct. 14.

B. I. Steamer Mecca enroute for Calcutta
Dec. 27 1882.

Dear Dr. Clark

Very likely Mr. Hoagland has informed you that R. C. Hastings and I were to go or had gone to Calcutta to attend the Decennial Conference of all protestant Missions in India and Ceylon. This line of steamers offend free return fares to all missionaries attending the Conference and as both Mr. H. and I needed the change and the expense would not be very great the Mission voted to send both of us. We left home on the 14th and reached Madras on the evening of the 18th. We had expected to leave Madras on the 21st and this steamer which would in that case have reached Calcutta on the 28 or to have taken a through steamer of the same line on the 24 to reach Calcutta on the 28 the opening day of the Conference. To our great regret both steamers were delayed in starting and when it became evident that the through steamer would not leave Madras till the 26th or 27th we decided to come on this coasting steamer which will probably reach Cal. on the 30th.

Mr. Hastings and I met Mr Chandler and Jones of the Madura Mission on our way from Neg. to Madras and we all reached the Mission House in Madras together and spent three days together very pleasantly in going about the city shopping calling and sightseeing in one "jolly

company" of good fellowship. When it became evident that the steamships would make us tardy at Cal. we parted company. Messrs Chandler and Hastings decided to go by rail meeting the extra expense from their own funds of course. I did not feel physically fit for the hardships of a 5 days railway journey of over 1800 miles and so did not undertake it and Mr. Jones decided to keep me company. I am getting rested and am growing stronger daily and if Hastings has return tickets to offer me I may exchange tickets with him at Cal. and ~~or~~ return by rail through Ahmednaggar and Bombay. thus visiting Father Fairbank on the way home.

In returning I shall not be pressed for time and can take the journey by easy stages and avoid less tax upon my strength. We have two members of the Amer. Bapt. Telugu Mission and one member of the Canadian Bapt. Telugu mission with us as fellow pilgrims to Calcutta and we are having pleasant fellowship with them.

We are very sorry to lose nearly half the Conference but the delay is one of those disappointments which come from the Father's hand for some wise reason doubtless however unnecessary they may seem to us. Mr. Robert Hume and one of the native pastors are to represent the Mahrattee Mission and Dr. Chester of Dindigul may also attend so that our Board will probably be represented by 6 missionaries & 1 pastor.

London Mission Bowanipore Calcutta
Jan 3rd 1882 —

Dear Dr. C.

I add a line in haste to say that the Missionary Conference closes today the Board has been represented by 6 of its foreign missionaries viz Rob. Hume Chandler Jr. Jones Chester Hastings Jr & myself. As each day passes Hastings & I are impressed more and more with the progress which we have made in Jaffna, with the ~~[illegible]~~ cause for thankfulness on our part that we are free from many of the obstacles and hindrances which still fetter & thwart the efforts of missions in India and with the importance of pushing on our work until Jaffna becomes a really Christian land. What the Sandwich islands were and are to the masses of entirely unevangelized men who have no organized religions & social systems to oppose Christianity & so accept it with comparative readiness that Jaffna is bound to be to the organized heathen civilizations of Asia. It is the experimental garden in which the great problem of supplanting an elaborate and deeply rooted pagan religion & civilization by a pure Christianity ought to be and is to be first solved with complete success. It ought to be because all the conditions are so favorable and results already attained justify the

confident expectation that it will be. The meetings have been full of interest. I will send you a set of the Daily Witness which contains the report of the mission. I will also see that a copy of the official report is ordered for the library at the Mission rooms.

We have decided to exchange tickets with Mr. Hastings and return by rail via Benares Allahabad Ahmednagger Sholapur. We do to Madras. I can thereby for about £15. or 20 of extra expense see a good deal of Central & Northern India and make a long detour and visit to Dr. Farbard & the Mahratha Mission. Hume goes by steamer to Madras & Madura and then to Jaffna and he will by the time he gets back to Ahmednagger have seen something of nearly all the important missions of India.

I must close with cordial wishes of a happy new year

As ever faithfully yrs

Geo Smith

PS. We are all very sorry to hear that you have been

Calcutta, Jan. 3, 1883.
Rec'd. Feb. 9.

Tillipally Jaffna April 8-30 1883.

Dear Sir;

I wrote you on my way to Calcutta and ought to have written after my return but have been quite overwhelmed with work. The Am. Bd. was represented by six ordained foreign missionaries and one native pastor in the Conference. Mr. Jones & I reached Cal. on the third day of the Conf. Mr. Hastings and doubtless others have described the conference itself and I need not dwell upon its details. I scarcely need assure you that it was a most interesting week of meetings. It was well planned and judiciously carried out. The papers were brief and to the point the discussions animated and full of suggestion. The entertainment was generous and efficient & it left nothing to be desired. The missionaries were, as a rule, grouped about the various denominational centers of Cal. without regard to nationality. The Americans were the stronger more aggressive and impressive element in the Conference. No charge was made and no payment accepted from the missionaries for entertainment; all the expense being met by private hospitality and a public subscription raised in & about Calcutta to the amount Rs. 3000 or more.

I realized at Cal. as never before how small a corner of the world Jaffna is. The chairman of the Conf, Sir Henry Ramsay, told me that he had never heard of Jaffna. Many of

I finish copying this - May 3 - We are all well now at Tilly. Our letters to you & mother were blurred & hopelessly illegible for many years & I wrote both to you & mother to give full again in detail.

H. Stanton

of the missionaries were equally ignorant of our very existence. This ignorance did not seem wonderful as I compared the almost microscopic proportions of our territory & population with the vast areas and myriad multitudes with which nearly every mission in India has to deal. Looking at comparative size only, Jaffna seems to have received its full share of attention but the results attained and progress made here, fully justify the thorough tillage which this garden spot has received.

As the various departments of mission-work ~~were~~ eg. the Higher Education, the training of a Native Agency, the work among Women, Self support and self propagation in the Native Church, the development of a ~~Nat~~ Christian literature in the vernacular, were taken up by the Conference I was deeply impressed by the fact that in almost every direction we are so much in advance of most missions in India that it is difficult to reason from one to the other excepting as results here may be quoted to show what may be hoped for in India in the course of time. The great obstacles in India seem to be (1) Child marriage and the inaccessibility of women; (2) Caste as a religious system holding despotic sway over the whole land and (3) The secular, not to say irreligious, drift of higher education. Now all three of these are practically if not absolutely non-existent in Jaffna (1) Not even

the heathen in Jaffna believe in or practice child marriage and perpetual widow-hood and the women of all classes are not shut up in zenanas but are free and accessible to Christian effort to a degree that seemed almost incredible to all Indian missionaries to whom I described it. (2) Tho' caste as a matter of social pride and ambition still exists with us, we know nothing of that rigid system of spiritual tyranny, wh., under the name of caste, holds despotic sway in India over all the respectable ~~cats~~ classes of the people; and under which the vast out-caste populations, from which the recruits of Christianity have thus far been chiefly drawn, are ground down in terrible degradation. (3) Finally Higher Education ~~in with us~~ is neither secular nor irreligious in tendency with us, but it is one of our most fruitful forms of evangelistic agency.

So also in the matter of self support and self propagation we are far in advance of most missions in India

These differences are the appropriate results of the peculiar advantages which Jaffna has enjoyed in its restricted territory, its dense homogeneous high-caste population, its familiarity with Christianity induced by a twice repeated wholesale conversion to nominal Christianity under the Portuguese and the Dutch, and the high percentage of men and means sent here as missionaries since our mission was established in 1816.

The natural advantages here are so great, and the draft upon the resources of the Christian Church needed for the maintenance of this thorough cultivation of this "little corner" is so small, speaking comparatively, and the progress already made is so remarkable and so full of promise for the future, that I maintain that the very insignificance and minuteness of this field is a reason for the disproportionate effort expended upon it. Such thorough garden culture is not practicable on the vast plains of India. It is both practicable and resultful here and in the interest of India itself as a guarder to final complete success there we are bound to work out here with the ad-mint vigor the as yet unsolved problem of transforming a genuine civilized <u>hindu population</u> into a cultivated Christian community. I say civilized hindu population for the out-caste hordes of Tinnevelly and Ongole where Mandy has had its chief success in India are not hindus in race or religion but merely demon & fetish worshipping descendants of the aboriginal inhabitants of India and the same is true of the Karens as compared with the Burmans. "Doubtless no where in India is there a community of respectable Hindus so permeated with the in-

influence of Christianity as is Jaffna; but, after all, how much remains to be accomplished even here. In our own mission field in a population of 160,000 we have only 13 churches with 1000 members; and for every rupee raised here for Christian work thousands of rupees are still squandered in idol worship and temple building. The faith in idolatry is shaken in many minds but I fear the bulk of the people are still very far from believing the truth or even from really rejecting heathenism. The principal adherents and patrons of heathenism — the women of Jaffna — are still, I fear, as a rule, sincere and bigoted idolaters neither knowing nor loving the light of truth. I do not believe that even in Jaffna hinduism will give place to Christianity without a great struggle.

There is much to encourage us in the progress already made but we have only cut a little clearing here and there in the dense forest and redeemed a patch from the barren desert and much remains to be done before the whole jungle can be cleared up and all the wilderness become a fruitful field."

Leaving Calcutta on the 4th of Jan at 9 P.M. I reached Benares at 3 o'clock the next afternoon and spent 24 hours in seeing the sights of that "head-centre" of Hinduism. Reaching Allahabad that evening I stayed there till Monday evening the guest of the Rob

P.S. Miss L's letter to Newman forwards this printed in character of our Jaffna Female Education Society.

combs of the Am. Bob. Bds. From thence I made a brief excursion to Agra and Delhi to see the Taj and other places famous in the history of India, but I had neither time nor money for visiting Cawnpore Lucknow Jaypore Umritsur Lahore Peshwar and other places beyond, the missionaries laboring in all those places ~~urged~~ had kindly invited me to come and see them if I could.

At Alahabad many of the Christians are in European employ and the women affect a European style of dress that did not impress me pleasantly. The native pastor at Mr Bob combs station is a fine man. The church pay a part of his salary and the rest of his living he gets from the press of which he is superintendent. The native Christians seemed to be greatly lacking in self support and self propogation and destitute of such methods and appliances as systematic tithing, annual harvest thank-offerings, the daily hand-full of rice, female prayer meetings, youths associations, and home missionary societies such as we have in nearly all our churches in Jaffna.

The immense territory assigned to each missionary quite startled me. One man told me that tho he devoted to itinerating much the greater part of his time he could not make the round ~~of his~~ of the principal towns and villages of his field even once in three years. It is remarkable that such scattered labors bear any per-

ceptable fruit. I had a glimpse at Allahabad of the Zenana Mission in wh. 12 or more young ladies mostly Eurasians have a home while engaged in Zenana work in the city.

But the best of my trip was of course the visit at Ahmednaggar & Wadali. Dr. Fairbank came to Ca to meet me. Miss Katie J. I had not seen since my wedding in 1871 and little Mary just the age of my third daughter. Frozah, I had of course never seen; while the Bissells the Humes, both at Ahmednagar & Bombay, the Ballantines and the Hardings were all old acquaintances whom I had not seen for many years. Then too there were so many places of which I had often heard as associated with events in the family history of the Ballantines and the Fairbanks and with interesting crises in the history of the Mission, and I had so charming a cicerone in Dr. Fairbank, and all seemed so pleased to see me, and welcomed me so kindly, and the work educational and evangelistic was so interesting and suggestive with its points of likeness and unlikeness to our own work, that every waking hour was crowded with keen enjoyment and I could hardly sleep at night from excess of pleasurable excitement. Two of the five days of my visit were devoted to a flying trip to Wadali with Dr F. who took me to one of his village churches on the way and showed me all that could be seen of the Wadali station in so brief a stay. Not the least interesting of the things I saw was the famous garden that does so much for the Drs family

My wife is as fond of gardening as her father; and I had to look intently and bring away a vivid mental picture of all I saw, with a big bundle of seeds and cuttings and any number of valuable hints and suggestions for our garden at Tillipally. In all the rural districts of the Marathi field the paucity of laborers both foreign and native is very striking. Each of the two cities Ahmednagar and Sholapur might well be made, it seemed to me, the center of a distinct mission or mission district as large as the Madura mission with as many stations and missionaries and agents as are to be found in that flourishing mission. ~~and~~ ~~Each~~ Each missionary would still have as large and populous a field as most of the Madura missionaries have. Each one could ~~could~~ then work his field as thoroughly as the average Madura missionary does his and with as good results. Mr. Smith's school in Ah. is interesting but it takes his whole time and it seems hardly legitimate work for a missionary. Such a school, to be valuable as a mission agency, should be decidedly and directly evangelistic in influence & results: but, at present its very existence depends ~~depends~~ on its income from the pupils, directly as fees and indirectly as a govt. grant in aid according to the results of an annual examination. Now a single conversion among the Brahmin pupils also make up 400 or more of its membership

would destroy the pecuniary resources of the school for a year or more. How can this fact fail to influence the active and immediate evangelistic force of the school? In order that it may no longer be a house divided against itself such a school should be assured that all crippling losses of ordinary income, caused by conversions among its pupils would be at once made good from the Mission treasury. If the battle were fought out on this line a few times the community would get used to the phenomenon of conversions in a high Eng. school and would at length send their children to it in spite of the danger of their becoming Christians. This it seems to me is the great lack in nearly all the higher mission schools of India — the lack of a Christian atmosphere and of converting power in the schools. Most of the native teachers are bigotted heathen, ~~teachers~~ who come to their work every day with the mark of the beast on their foreheads and who can but foster an anti christian spirit among the pupils. In this point there is a world wide difference between the so called Christian Eng schools & colleges of India and our own Christian College of Jaffna.*

The work in Bombay interested me least of all and made one more thankful than ever that ours is not a city mission. The Congregation at Sholapur is a fine one and many adult hindus have been of coming regularly to

* If you will talk with Mr. Warnock on this subject you will get light on his views of Indian Mission policy.

the regular Sabbath services in the Mission church was novel and interesting to me. Here adult heathen won't come habitually to church, unless in Mission employ, until they are ready to commit themselves as Christian inquirers. The touring in the cold season in the Marathi field must be very delightful work & it attracted me more than any thing else tho I did not of course have any chance to see it or share in it. I wanted to visit the London Mission in Belary and the Am. Ref. mission at Vellore & Arcot but could not take the time as I had to get back by the first of Feb. There are many other things I would like to write of, but I must stop some where and before stopping I cannot refer briefly to matters at home.

The Tallipally Church had one communion season while I was gone at which 6 new members were received. One of them is a young pariah girl married recently to a Christian of the same caste from Cordovai, who learned the mason's trade while working on the new building for the Female Sem. at O., and is now head mason in charge of building Sanders' Hall. Before marrying he boarded in the Training School, and the Training School boys work cheerfully under him learning the masons trade while helping to build our new school building. The entire income of the church for 1882

was 605 rupees of which all but Rs 35 came from resident native members. There are no wealthy men in this church and $\frac{2}{3}$ of its 100 & odd members are minors or females but it has over 50 names on its list of regular monthly subscribers. The largest monthly payment is Rs 3.60 (the pastor) and the smallest 10 cts - a poor women aided by the church as one of "the church poor." Nearly all the members pay one tenth of all their income into the treasury of the church. I dont believe there are many churches in New Eng. even that do more according to their ability. This year the church has undertaken the enlargement of its meeting house. Tho still large enough for the ordinary Sabbath congregation it is so small that none of the large Mission gatherings can be held ~~here~~ tho this is a very central and important station. There is now a cost of entry at the north end of the church and by extending the main walls so as to include this a sufficient enlargement can be effected at a cost of about Rs 500. The church has undertaken to raise ½ of this sum and has asked the Mission to procure the rest from the Prudential Committee as a special grant. Of the Rs 250 raised by the church nearly 100 is the gift of the Youths Christian Association connected with the Seminary School. The church usually pays Rs. 13 each year to its

sexton or janitor but this year the Jr. Sch. boys take turns in serving as sexton that the money thus saved by the church may be devoted to the building.

The annual govt examinations of the training and practising schools took place in December just before I left for Calcutta and the two departments of the practising & preparatory school earned some ~~about~~ Rs. 400. We had then only first year or junior queens scholars and as they all passed we received Rs. 600 for them. This gives us about Rs. 1000 from government towards the support of the school in 1883. We shall get about Rs. 200 in fees from the boys but we shall need nearly 1000 rupees more from the Mission. Next December we shall for the first time have our full complement of four classes under the provisions of the revised educational code and as we shall then surely earn at least Rs. 1500 in grants from government we shall then be able to make a considerable reduction in our estimates for the next year.

The new bungalo for the practising school was completed last year, excepting the laying of the tile floor. It has cost about Rs. 1000 including a complete new set of furniture costing about Rs. 140.

More than half this sum has been met by

good grants to this school. The balance is at present charged to the Training School new building but will be met in part by a credit for the value of the materials of the old building — to be used in Sanders Hall, and in part from the grants to be earned by the practising school next December.

The New Building for the Training School, to be called Sanders Hall, was begun last year, about Rs. 800 being spent upon this. For this sum the walls were carried up to the level of the floor, adding Rs. 300 and large purchases were made of timber & tiles lime &c for the whole building. The gross expenditure thus far has been for land Rs. 600 — for well & bungalo for Prep. Dept & Backing School Rs. 1000 for Sanders Hall Rs. 800 or Rs. 2500 in all: against this we have received from govt grant about Rs. 530 from sales of timber cut from the new compound Rs. 540 from local donations subscriptions &c in money & materials 730

1800

This leaves a net debit of Rs 800 or so but we have good subscriptions for Rs. 800 payable in the course of this year and we hope to secure still more, besides the proceeds of the Rs 1000 granted by the Prudential Committee. It seems very desirable to push the work to completion this year

and peculiarly entitled by their connection & long & arduous & useful activity to a share of this year's grant. But eleven tryos not yet finished & only 20 boys in the school. Hence we have well worthy of a share, & sent to make good men & women.

as it may become necessary for me to visit America next year, after 13 years of service, on account of my own and Mrs. Smith's health and in order to take home our children the eldest of whom is already 11 years old. The work on Sanders Hall is now going on, slowly, in term time, when all the boys work in or for the building 2 hours daily, under the direction of 2 masons and 2 carpenters, and more rapidly in vacations when the best of the boys are retained to work steadily with a larger force of trained artizans. The gift of trees for fuel, and of stone from the ruins of the old Dutch Church at Myllitty within the limits of this station, have enabled me to burn a fine kiln and make about 6000 bushels of lime at half the usual retail price. By these devices the work is done very inexpensively and our scanty resources are made to yield us a remarkably good building. The boys work from 5.40 to 6.40 A.M and from 5 to 6 P.M, and the afternoon hour is a free gift to the building. It would interest you greatly to see them as busy as bees digging foundations, bringing mortar & stones handling the hammer the trowel & the plum line, dressing coral stone for the facings of windows & doors with

the adzi & the plane, making school furniture, binding books, mounting maps, watering the flower gardens, running the jig saws for making fret work for sale, manufacturing ink for the day scholars &c &c as busy as a swarm of bees each in his appointed place at the appointed hour. Tamil lads are usually so ashamed to work with their own hands that I consider it very important to train them to believe in the dignity of labor, to educate their fingers and their eyes and impart to them some knowledge & skill that may some time be of great practical value to them. It helps them too to get a little money for buying textbooks stationery &c.

Tho I have written so much I must add the course of study of the Training School that you may see do not neglect study for work.

~~Freshman Class~~ Entrance Examination.

The catechism & New Test Scripture History
Arithmetic through Simple & Comp. Proportion
Geography through Asia. English Alphabet & Tamil Grammar Pop. First Book

Freshman Year = Std VII

Arithmetic through — Geography — Asia & Europe, Tam. Gram Pt II, — Ceylon History, outlines —

review of N. T. Scripture History & the whole of O. T. ditto including the period between O. T. & N. T. English, according to previous attainments.

Candidates (for Queen Scholarships) = Std VII — Harmony of the Gospels & Acts — or sometimes only the first — Algebra — with review of Arith. for Grad Ex. — Geography, General Review with begining of Physical Geography — Physiology — Teacher's Manual — Tamil Classics — Eastern History in detail — English according to ability to make progress in it. Actual practice in teaching.

Junior Queen's Scholars — Acts completed & Romans — Moral Science — Church History begun — Algebra & Geometry — Physical Geography — Universal History, Principal events in outline — Normal exercises & actual teaching — Tamil Classics and review of Grad. & English.

Senior Queen's Scholars — Hebrews — with selections from Prophetic writings — Ch. Hist. completed, Abridgement or outlines of systematic theology — lectures in mental philosophy — Universal History in more detail — Natural Philosophy — Geometry — simple lectures on Astronomy — Simple lectures on Sanscrit studying its connection with Tamil — Tam. Classics with exercises in composing Tam. verse — English — Normal training & actual teaching — Rhetorical exercises through the year — Graduates and 2nd Class Govt Certificate

Exp. is taught as a foreign class, by a native intelligent Christian who has of before been a teacher, & is well acquainted with the vernacular & Scripture

Ellyapally June 28 1883.

Rev N. G. Clark DD

My dear sir

I very much regret the great delay in finishing and forwarding this report. I did not receive the reports from which it was compiled till February and March and I have been so busy since then and much of the time so far from well that it seemed impossible to make much progress on it till the vacation of the Training School at the end of May. This I know is not a sufficient excuse but it is all I have to offer. I hope it may not be altogether too late for use in compiling the annual report. In order to have it reach you at the earliest possible date I send it to Bombay to be forwarded by Mr. Ballantine.

Yours in haste

Jno. T. Smith

Ft Cycally, June 28. 1883.

Rec'd Aug. 13.

Tillipally Jaffna June 29 1883.

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To the acting foreign Secretary

My dear sir:

I beg to hand you herewith the letter of Pastor Christmas of the Tillipally Church. Mr. Christmas is a very faithful pastor. He is less scholarly than some of the other pastors but he is an effective preacher happy in the use of illustration dramatic in manner and full of fire and earnestness. His life is consistent with his preaching and his influence is enforced by that of his wife who is in every way worthy of him while in education culture and attractiveness she is if any thing his superior. In this respect Mr. Christmas has the advantage of several of his fellow pastors whose wives are anything but helpmeets to them in their pastoral office.

I wish to acknowledge the receipt of Dr. Clerks letter of Mar. 24. I dont know that I need to write at length in regard to the change in the Board of Education. The "Annual Letter" contains a brief statement of the reasons for the change. Personally it is a great relief to me. It was evident that there was need of a local sense of responsibility for the financial status of each school. Under the old arrangement each local committee the (native pastor) pressed the central Executive Com. in order to get the usual votes for the schools

of his own district without regard to the actual state of the funds of his schools. It was often very difficult for the Central Com. to resist this pressure. Now each missionary is the responsible manager for the schools of his field and can is compelled to keep within the actual resources of each school. It is hoped too that by localizing responsibility and power greater local interest may be developed and more local help be obtained. It is a step backwards as regards organized central management of educational affairs by the natives but the power of the local native committee is probably greater under the new arrangement than under the old. I very much regret the dissolution of the old central committee on one account viz because that Com. was a school in which our native brethren were receiving valuable training in the training of financial responsibility and in the exercise of central authority and the general direction of affairs. There is no point in wh. our native brethren need training more than in this. The lesson I have learned from my connection with the native Ecc Com of the Bd of Ed as Manager for nine years is that the native Christians are not yet up to the management of financial affairs or the proper discharge of financial responsibilities. They have very little power of self control & self denial in these matters. Still they made great improvement year by year and I did not have to veto the money order of the Ecc Com. nearly as often in the later as in the earlier years of my management.

The Bd of Ed regards missionaries as mere members instead of only Managers and has so acted. I only do what the Prudential Committee of the Board has authorized me to do.

I feel that the Missionaries are over zealous in their desire to help the Christians & that this has led them to assume too much responsibility & to do too much for them. Yours truly, etc.

Tillipeally, June 29. 1883.
Rec'd Aug. 18.

Tillipally Jaffna Ceylon August 1883

Rev. J. O. Means

My dear sir:

I beg to acknowledge with thanks your kind letter of June 12th and tho Dr. Clark will probably be at his old post before this reaches Boston I will address myself this time to you. The news of revivals on Turkey and in Zululand is very cheering. I am sure that our turn will come and I pray that it may not be delayed by lack of faith or work on our part. I grieve to hear of Dr. Clark's repeated illness. I infer that it must be the return of old pulmonary weakness. I have great sympathy for all who suffer in that way for I suppose I am more likely to ~~suffer~~ from that weakness than from any other.

I am eager to learn the full result of the Constantinople Conference. Our native pastors have never given us trouble. They are only too ready to yield to a decided expression of missionary opinion. Still my experience with the committee of the Native Board of Education showed me the natives when they think they have full power are not afraid to vote against the advice of a missionary superior and to hold out in that vote against ~~every~~ thing but an absolute veto. The great hindrance to objection to the transfer of authority over funds to the natives is their inability to realize financial responsibility and to be firm in keeping with the resources placed ~~at~~ their command. This is not a weakness peculiar to natives as I have found out by painful personal experience but it is a universal characteristic of our native brethren and it

is certainly a great obstacle to their progress in assuming responsibility for the expenditure of foreign funds unless the home committee are prepared to increase their appropriations and cheerfully accept the situation when they are overdrawn. Native as the Samels all carry their carelessness in money matters into their private affairs. They keep no correct accounts are always in debt even tho they may have debtors too and never know accurately what is the real state of their own accounts. I am painfully aware that I am not the one to reproach them on this score but that does not alter the facts of the case.

My object in writing now however is not to discuss this matter but to inform you that the Mission has given me leave to ask leave of the Prudential Committee to visit America next year with my family of course.

We have now been out here 12 years having sailed from N.Y. May 10 1811 and landed in Jaffa July 4 of the same year, and before we can get back to America we shall have been away more than 13 years. We had hoped to stay on here till 1885 or 1886 but feel constrained to plan a return for next year for the following reasons (1) Young Hostland & I ought not to be away together if it can be helped, and I must go next year if I am to go and return before

he goes. He came out in '73 and Mrs. H. health is such that they cannot hope to remain out more than 12 years if they can do that even. (2) My wife and I both need the change. Dr. Elder of Madras says she ought to go home and receive skillful treatment <u>now</u> and her front teeth are going away so that she sadly needs the care of a good dentist. I have no sound teeth left except my front ones and with every year of longer delay my chances for permanent benefit from a visit to America will decrease. (3) Our eldest daughter is already 11 years old and will be 12 and the next 9½ before we can hope to get away; and both of them ought to be in America tho their health is remarkably good out here. (4) Mr. Smith's grandmother Mrs Fairbank by whom she was brought up as an only daughter and who is now over 85 years old has been living on for years in the hope of seeing her and her children before her departure. Now she has been stricken with paralysis and if she should continue to rally and not pass away before next year it would be a strong motive to my wife to go next year rather than later.

Still we are not prepared to say that <u>we</u> must go home next year. If Mrs. Fairbank should pass away before then and Mrs Howland should become worse and we do not get worse and if Mrs Howlands will

take our Mary home we will gladly stay till 1885 or 6 and let the young Howlands go in our stead next year. At all events all the brethren agree with us in the opinion that they or we must go next year. Will you kindly lay the matter before the Committee and get them to grant their permission for one member of this mission to visit America next year.

You will rejoice with us that the happy marriage of R. C. Hastings has added another family to our mission force. The Secretary S. V. H. has doubtless informed you of our arrangement to have the new family take Ud. Station with the boarding school while the Howlands go to Charagadiny for the present.

The probability that I shall leave next year has constrained us to push forward the repair of the Church at Filigally trusting to the willingness of the Committee to grant Rs 125 towards the expense, the church raising as much more themselves. The church have actually raised over Rs. 200 and have promises for Rs 50 more to be paid before the close of the year. The Mission has advanced Rs. 200 and the work is well on towards completion. I trust it will all be finished before you get this letter. The Native Xians have many of them

given generously and worked hard to raise this sum, about 50 per cent of their usual annual contribution, without decreasing at all their usual contributions. Several have given more than they seemed really able to give. Our young girl has given a whole month's salary a poor family have given quite as much in proportion - A prominent member has conducted the whole affair gratuitously saving the necessity of much hired superintendence. All the leading workmen give one or more days work and all the laborers 4/00 of their wages.

As the need of a larger church was real and as the church will itself cost more than ½ the expense I hope the Com will cheerfully confirm the action of the Mission in granting $125 to the Tilly Church for this object.

Sanders Hall the new building for the Training School is also well on towards completion - Two new buildings were required one for the Practising or preparatory school and one for the L. Sch. proper. The former was finished all but the permanent floor last year and of the nearly Rs. 1000 cost it and more than half was locally raised. The land for both buildings cost nearly Rs. 600 and of that the Mission had to give less than Rs. 100 - for I got the rest from the natives and others here and from the

proceed of timber trees felled on the new compound which was then made to more than half pay for itself. About Rs 1500 in all has been realized already locally and of the Rs. 500 still to be raised to fulfill our pledge the greater part if not the whole will be paid before the end of this year. The graduates of the school it should be remembered are not wealthy nor highly paid men. They come for the most part from families without property and most of them are still teachers of vernacular schools with salaries of from 3 to 12 rupees per month. Nearly all however have given or are giving a whole month's wages to Sanders Hall - a standard of giving to which few of the graduates of the old Seminary came up in giving for the endowment of the Jaffna College. Every pupil or nearly every one now in the School has subscribed Rs. 5. and many of them are working out their subscriptions on the building, as carpenters masons stone masons carbis &c. They give 3 hours per week in turn time besides the regular task of 1 hour work daily in the Industrial Department; and in the vacation they work for a daily wage of from 16 to 24 cents of which they give for fund ¼ to the building and the rest comes themselves. By employing the labor of the pupils

I am getting the work done at a very low rate of expenditure. Moreover the government have given over to us the old Dulah mines at Melitty an old parish church 3 miles from here. It costs less than ⅓ the usual cost of cut coral stones to remove the stone from that building and this has also greatly decreased the cost of lime. Moreover funny here with the work right under my daily inspection I get much more out of the same cost of workmen than I could at Cuddalore

In Dec next the school will earn its first full grant under the new code and I hope it will get enough to meet all but Rs 300 or so of the expenses for next year. This year however we shall over-run heavily as our expenses are on the new scale while the grant of last year was a transitions grant and tho' nearly twice as large as any ever earned before it was scarcely half of what we ought to get next December if all goes well.

I have been a great sufferer from boils on all parts of my body sometimes nearly a dozen at a time this year but otherwise I have been fairly well. Mrs. S is pretty well for her and the children, all but the baby, are wonderfully well & hearty. The baby was very sick with dysentery early in the year and is now suffering pretty

from an eruption covering her whole head forehead & neck.
At such times we long for Dr. Green or some worthy successor to him but we have done what we could and must leave ourselves and our little ones in the hands of the great physician who can guide our unskilled healers with a wisdom beyond their own.
I am glad indeed however that the responsibility of having deprived us of a necessary physician does not lie at my door.

Very sincerely yours
Thos. S. Smith.

Tillsbally Aug. 1883.
Rec'd Oct. 8.

Salem, Oregon,
April 18 1884.

Rec'd July 28-1884

Dear Dr. C.

There is just room for a line to go with this note to Messrs Chapin & Hutchins and send into it to you. It is not an official letter ~~but~~ and official paper would be too heavy.

I ought to have written you long ago - but have been very busy and until recently quite in suspence as to the future. Now we have decided to stay on till March or April 85.

Mrs. Fairbanks death seems very sufficient motive for leaving the place. My father's removal was a sad surprise & disappointment but we learned here in the doing of urgent duty, that my wife wanted very much to

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left home in April 83. The Lord orders these events and we have tried to commit ourselves to his guidance

We have been comforted in our sorrow by the birth of our first son Allen Fairbank - May 30 - The lad and his mother are doing well and I trust that next March it will be safe to start for America. If possible we want to go via Bombay that Mrs. S. and the children may visit her birth place & sailor home and see her father & sister and all the dear personal friends of her girlhood in that Indian circle

We had that to do in our way out again but since my father death we feel that we must not put it off lest we miss the other father too - Hope to send you more report very soon - faithfully yrs Th. S. Smith

Ichipatty January 12 1885

Rev. N. G. Clark D.D.

My dear sir.

At a late meeting of the Mission at Battiwotta on the 8th of Dec., in view of the approaching departure of Mr. S. N. Howland for America his work was distributed among his colleagues as follows. Mr. R. C. Hastings was chosen Treasurer & Mr. J. S. Smith, Secretary, the theological class was assigned to Mr. E. P. Hastings at Battiwotta and Mr R. C. Hastings was requested to take charge of Chavagachery station the continuing to reside at Ichipatty. In order to relieve Dr. Hastings and with a view to some changes in the management of the Morning Star (news paper) Mr. J. S. Smith was requested to take charge of the Star and he was also made depositary and superintendant of the Medical Department. The Misses Leitch were appointed to take charge of the Oloville Female Bd. Sch and were requested to remove to O and occupy the East wing of the new school building.

It is possible that Mr. Howland may have annoted these arangements to you but I find no copy in the book of any letter from him to you of later date than Dec. 6th

My daughters are to go to Madura to be students in the Mary Allen Seminary with our sisters. I will write you soon about them.

The Misses L. removed to O. at once and are taking hold of their new work with their wonted zeal. They retain their special connection with Manippay and Panditirippo stations and will visit them as often as possible, but Mr. W. W. Howland is the missionary "in ~~official~~ charge" of those stations. You will doubtless hear fully from the ladies themselves in regard to these changes.

At a meeting of the Mission at Uduppitty on the 18th of December the auditors made their report on the Treasurer's accounts and the treasury was formally transferred to Mr. R C. Hastings. Mr. Hastings has the copy of Mr. Howlands letter to Mr. Ward inclosing the balance sheet and summary of account with the Treas. A. B C F M. but we can find no copy of the longer letter giving details of expenditure and explaining items which is usually addressed by the Secretary to the Sec. A B C F M.

Probably Mr. Howland wrote it in the last days of his stay after transferring the books to me and failed to leave a copy with any one. It is possible that he may have taken the data with him for writing the letter on the way home.

At that meeting it was also voted that the Prudential Committee be requested to allow one half of Dr. Hastings salary for 1885 as a Mission grant and this request I beg to acknowledge with thanks had

already been granted in anticipation of our request.

I wish to acknowledge also the receipts of three communications from Dr. Alden to Mr. Howland viz (1) one of Nov. 6 in re of our request for a doctor which is a letter almost identical with one from Dr. Clark on the same subject dated Sept. (2) one letter of Nov. 8 forwarding the appropriations for 1885 and (3) a note of Nov. 11 inclosing the "Recommendations" of the Prudential Committee

We desire to thank the Prudential Committee for accepting our estimates without reduction - a mark of confidence in us most grateful to us all. The "recommendations" embody principles which we have long tried to abide by in our relations to the P. C. and to the churches under our care.

The Mission kindly allowed me to accompany my daughters to Colombo as it was impossible to complete their outfit here and it would be a great comfort to them and to us. We left Jaffna in the S.S. Lisendik on Dec 26 and reached Colombo Sunday morning Dec 28th. While in Colombo the Howlands were the guests of Mr. A. M. Ferguson C.M.S. the sr. editor of the Ceylon Observer while ~~the~~ Smiths stopped with Mr. John Ferguson the nephew & colleague of ~~the~~ M.F. Mr. J.F. called at the missionary rooms last April with a line of introduction from me as you may remember. The homes of these warm hearted Christian laymen are always open to missionary guests and their generous hospitality

to members of our mission is worthy of grateful remembrance to say nothing of the gift out right to the mission of two copies of the daily edition of their paper for the whole period in which they have had charge of it viz 30 years or more. (The subs. price is Rs. 42 annually for 1 copy)

The Manora the newest and best of the British India line was advertised for the 2nd of January but it arrived from Madras on the 1st and sailed at 8 P.M. of the same day. I parted with my dear girls when they were already well under way glad that I could commit them to such wise and loving friends as the Howlands have always been to them.

Mrs. Howland was very ill on the day of sailing but managed to get on board tho in evident pain and weakness. Dr. Rigoney spoke very encouragingly of her case when I called on him before returning to Jaffna saying that skillful surgery and a bracing climate would soon restore her health.

I remained in Colombo over the Sabbath and then returned by the land route as the steamer would have been much more expensive Leaving Col at 2 P.M. Tuesday Jan 6th I spent the night with the Horsleys (Miss Mary Kendall) at Kandy, then came on by rail to Matale 16 miles on Wed morning and taking the coach at 2 P.M that day travelled night & day till I reached Jaffna Friday at 8 P.M. after an absence of just 2 weeks. We are all as well as usual. Faithfully yours Th. S. Smith

Tellipallay, Jan. 12, 85.
Rec'd. Feb. 24.

Tellapally February 4th 1885

Rev W. G. Clark D.D. Sec of the A.B.C.F.M.

My dear sir;

I have no letter to acknowledge as received from you since I last wrote on the 14th of Jan-

On the 15th of January we held a business meeting at Ootoorville and made our appropriations for 1885. We deferred fixing the salaries of the teachers of the boarding schools until the income from govt. grants for each of those schools is known as it will be about the middle of this month. I will try to send you a detailed statement of the appropriations as soon as they are completed. We have appropriated very nearly the whole sum granted for evangelistic work. We added one rupee to the monthly salary of a native preacher who had had no increase for five years though meanwhile two or three children had been born to him, and another rupee to the monthly stipend of one of the last theological class who has just been married. Much to our chagrin we found that we could not vote any other additions to present wages the same increase was richly deserved and greatly needed in several instances. We have dismissed one old and disabled colporteur who had been in service for 30 years or more with a final gratuity of Rs. 5 per month for 6 months (½ of his wages).

and have taken up a new man in his stead on Rs 8. per month. We have lost one biblewoman and gained a mother. Mr. Snell our senior licensed preacher who lives at Lilipally and works the outstation of Erlarly some 3 miles away has at his own request been reduced from 24 to 12 rupees on the ground that he must devote a part of his time to the care of the property of his widowed daughter and his non resident sons and son-in-law. He will remain in charge of the Erlarly group of Christians who will pay ½ of his wages and so take an advanced step towards colonization and self support. Owing to the hard times, caused by the bank failure the cyclone and the hurricane with consequent total loss of winter grain-crops in many places, we cannot press our churches generally to take similar steps towards self propogation at other out stations this year as we did last year; but they will all hold their own excepting at Elcan in the Chavagachery field where the total ruin of their crops forced that little community of self supporting Christians (farmers and traders) to fall back from Rs 7. per month raised locally in 1884 to Rs 5. raised in 1883. We greatly regret that we did not ask for at least Rs 300 more this year for our native assistants. We greatly need to spend as

much as that increments to a few very worthy and needy men and in the employment of at least two new agents. We do not wish to waste even one rupee in needless expenditure and we are more than ready to push the support of preachers at outstations onto their local congregations as rapidly as possible but we feel that the money saved in this way should be spent in developing and bringing forward new or newer outstations that give promise of becoming the centers of new village churches in the course of time.

"Money makes the mare go" even the evangelistic mission any more, as is abundantly ~~illustrated~~ shown by the success of our missionaries at Manuppay who are able to spend nearly as much from their own resources (especially since relieved from their former contribution towards their own salaries) upon the work at their own station as the whole sum appropriated by the mission to that station; and the mission of course cannot discuss its appropriations on account of their private generosity. We might not approve of all their ways of spending money in extra stipends for special work or the employment of additional agents at private expense or the lavish giving of presents and prizes but ~~and~~ we know and gladly testify that they work very hard themselves, and we often long for more money to spend ourselves in ways that we believe would show speedy results; and we as

sometimes tempted to feel that some others get much less recognition for equally hard and faithful labor and the exercise of ~~far~~ greater self denial though the amount spent from private resources must inevitably be much less.

"The annual meeting of the pastors and delegates of our 13 churches was held with the church at Lillipally during my absence in Colombo. The chief statistics of the past year are 93 additions by "profession", 18 by letter – net gain after deducting dismissals excommunications and deaths 71 – total membership Dec 31st 1889. Total contributions from native sources Rs 5900 or Rs 500 less than last year, owing to the hard times.

The delay in the payments of the funds locked up in the vaults of the defunct "O.B.C." is causing us great embarrassment. We dislike to realize at a sacrifice of 25% or more when by waiting we are sure of 90% at least but with a large balance of current account and all our fixed deposits put temporarily beyond our reach and the interest on all fixed deposits for one year utterly lost, we certainly need a wider margin of temporary indebtedness to Bros. Ward than he seems disposed to allow us. Our balance sheet last December shows that we are not getting into debt as individuals and are not so untrustworthy as the Bro's scanty remittances would imply that he considers us to be! Lord not for our good

name of our Mission or of the American Board that we should be compelled to overdraw our account with the Arbuthnots our agents for the present but we cant help it if we are to continue to carry on the work of the Mission. We are pinching down expenditure of every kind as we never have before but we pray that until our deposits with the C.B.C. have been recovered we may have the patient and generous consideration of the Prudential Committee and that Treasurer may trust us more and pinch us less at least for the rest of this year!

We are all in usual health. "A class of 10 I think graduated from Udupitty G.B.S. on Jan. . a class of six from the Training School on Jan 29 and a class will graduate from Oodville on the 13th inst. A new class of 12 has been admitted to the Training School, chosen from over 30 candidates. The annual public examination of the College comes off to-morrow, but "Commencement" does not come till June.

The week of prayer bore fruit in special interest at several of the stations and we hope that permanent good may result."

The coach may come any minute and this is the latest chance that can catch the steamer at Colombo on the 7th inst and so I will close & copy the concluding paragraphs.

Faithfully yours

Thos S Smith
Secretary.

Tillipally, Feb. 4, 1885.

Rec'd Mar. 9.

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Tellipally Jaffna April 12 — 1885

Rev. W. G. Clark D.D.

My dear sir;

I beg to acknowledge your favors of Feb. 7 and Feb 9 addressed to Mr. S. W. Howland. In the former you write of estimates for 1886 and in the latter you complain most justly of the extraordinary delay in the sending of our annual report for 1883. I am myself solely to be blamed for that, and I have already written you all that can fairly be said in extenuation of my fault and will not repeat it. In justice to myself I will say however that had you received the statistical summary sent about the middle of the year you would have had the chief facts before you. Two important letters besides the one to you and 3 postal cards were all sent together and not one of them ever reached its destination. At all events I am sure that I shall never err in like manner again. I hope to send you with this the annual "tabular view" for 1884. It has been slow and difficult work getting all the required information. It does not appear that the tabular view has been sent for several years since Mr. Hastings ceased to be secretary in 1881. If that had been sent last year you would have had the gist of our history for 1883 before you.

I found only 2 blank forms for the Tabular View in the Montanya Almira on taking possession of it and would like to have a new supply sent out at once.

All the members of our mission are now at their stations again and our boarding schools are all in session each of them ~~each of them~~ having graduated one class and admitted another since the opening of the year.

We are greatly straitened for funds. Mr. Ward refused to honor two of the charges authorized as we fully believed by your letters last year viz the charge for Oodnville Fem. Boarding School of the ~~interest~~ deficiency of income caused by the loss of interest of the scholarship fund invested in the defunct O. B. C. and the charge for Jaffna College of the amount of interest on the American Endowment which we understood you to mention as available for the support of its foreign teachers

The former charge was based on your letter to Mr. W. W. Howland. We understood it as a full authorization but it is now evident that our proper course would have been to have made a formal request to the Prudential Committee for the sum needed.

We cannot understand why the Am. Endow-

ment of the College does not yield its estimated income. The deficiency is peculiarly trying at the present time when the local endowment is wholly unproductive. The local income is all needed for the support of native teachers and other local expenses but in ordinary times a part of it might be devoted as in 1883 to making good a deficit in the income from America but it is hard indeed to adjust matters with a simultaneous deficit in both forms of income.

We feel that we raise so much money locally for educational pastoral and evangelistic work that the ~~little~~ little (comparatively speaking) which we still need and ask from America might well be granted to us with generous alacrity. We feel too that Mr. Ward has scarcely realized how much embarrassment the failure of the bank has caused us. Just before the suspension a large part of the Govt grants for schools had come in and had been placed in the bank as usual for safety until it should be needed to pay our expenses for the month then closing. This entire sum nine thousand Rs. 3000 has been beyond our reach for nearly a year. It represents more than our usual margin of current cash balance at the bank and

unpaid bills in the Treasurer's drawer, and ever since it was locked up we have had to live from hand to mouth in the most trying way. There will always be some accounts temporarily overdrawn such as the printer & binder and shipments but usually our margin of cash in the current bank-acct & unpaid bills is sufficient to keep us from embarrassment from such temporary debts to the Mission Treasurer. But in the temporary loss of this usual margin these debts become very harassing. We are trying to collect them as rapidly as possible but in these hard times we cannot but show our debtors some of the leniency which we crave for ourselves. I doubt whether our missionaries have ever kept more carefully within their own personal allowances that during last year. and this blank sheet shows but one personal debt.

The Quarterly Mission meeting was held on the 10th of April but I will write again of that and send before long.

All the members of our circle are in their usual health. I have been delayed in copying this letter and it is now the 25th of April.

With Christian love I am faithfully yours Mrs. S. Smith

Rec'd June 24

Jellpally April 23 1885

Rev. N. G. Clark D.D.

My dear sir;

The quarterly business meeting of the Mission was held at Batticotta on Friday the 10th of April all of the brethren keep present.

We completed our appropriations for 1884 by voting the salaries of the teachers of the Boarding Schools and I send you herewith a detailed statement of all our appropriations for the year.

I have given them in full detail and have noted in the margin at the left the amounts raised locally for the various objects. These figures are in most instances exactly and in all cases approximately correct.

It has cost me a good deal of labor to get these figures together and has involved much delay so that as I now write it is the 19th of May. but I think you will be interested in the view thus given of what our people are doing to support their own Christian institutions.

There has been great progress in self support since I came out in 1871 We all desire to push on in this direction as rapidly as possible

but it is well to remember that too rapid reduction of the mission grants in aid will retard rather that ~~further~~ promote progress in self support. Eg. I have little doubt that if the grant of Rs. 1000 annually for college ver. schools had been kept up to the present time our schools and our station congregations and our work generally would be much farther on than it now is on the way to self support, and ~~more than Rs. 2000~~ the total of sums annually raised locally would be this have been more than Rs 2000 larger than it now is. I feel that it is especially important that there should be no reduction in the total amount given for evangelistic work for many years to come - if we are to have healthy growth and extension and we greatly need increased means for the development female primary education the building of chapels & pastors & preachers houses.

We ask for so little comparatively speaking and we do so much unless that we feel that ~~over elaborate~~ should not be cut down except from the direct necessity for crippling retrenchment every where.

P.S. We have arrived in-town May 15. Yours in haste
The mother & babe are doing well and all the other members of the mission are in usual health
Thos. Smith
T.S.

Allahabad, April 29th 1883.
Rec'd June 2

Chilipally Jaffna Ceylon May 22 1885

My dear Dr:

The past six months have been a period of unusual growth to the church at this station. 6 of the 10 members admitted last year joined us in December. I was absent during the wk. of Prayer but my absence seemed to make but little difference in the faithfulness and spiritual profit with which the wk. was observed. I think it is observed with great faithfulness by all our churches. Indeed it is our one annual season of united protracted effort for spiritual awakening. Several of our Xian sch. teachers were much quickened this year and the Sunday evening prayermeeting has been more interesting and better attended this year than ever before since I came to Chilipally. At our communion in Mar., 10 were admitted on profession, 9 from the Training School and one a young farmer the brother of one of our Christian women whose husband also is one of the independent Christians connected with this church. This young farmer was very decided in his testimony that it was quite possible even for a tobacco gardener, who, of all cultivators, must irrigate most regularly, to keep his garden prosperous and keep the Sabbath too. There are many more in the Training School who desire admission to the Church if I would ask for admission if encouraged to do so but our

I am appalled at the length of this letter and fear you will feel overwhelmed with perhaps my well meant attempt to write a good letter. Did I even turn in my last letter so long that I was ashamed to send it? Rev. Dr. Scudder was here for a few days. Mr. Chas. Scudder was married on the 13th of May to Miss Ellen S. Clark of Ceylon. Mr. Scudder will be at home in a few weeks. Yours in haste

H. Smith

D. Scudder

letters to be addressed to my care at Jaffna

church Committee is wisely conservative and defers admission until there is very decided and satisfactory evidence of real conversion. It should be stated that the standard is not as high at Manipay and Navaly and some among us are not a little anxious at the numbers of mere school children who are being admitted so freely at that station.

The state of feeling in the Training Institution is good. The pupils all attend four prayer meetings each week viz a 30 minute meeting on Sunday evening when church members and non church members meet in separate rooms - and 20 minute meeting Thursday evening when all the pupils meet together both of these meetings being conducted by students, tho a teacher usually is present. A general prayer meeting conducted by a teacher on Sat. evening and the church prayer meeting on Sunday evening besides the Friday afternoon meeting for a lecture and the study of the Sunday school lessons. These meetings with the sunday morning sermon and the sunday afternoon mission school at some one of the out-lying 12 school bungalows for the older pupils, and the lesson in

Pilgrims Progress or in the catechism called "Sweet Saboi of Divine Truth," for the younger ones and one or two moonlight meetings in the villages each month constitute the purely-cal Christian culture of the school but of course they also have their morning & evening private devotions — 15 minutes for silent reading and prayer each pupil at his own desk for we cant provide closets for so many — the morning and evening school prayers and the daily bible lesson to which is devoted 1 hour of silent study each evening and 30 minutes of recitation the next morning from 7.10 to 8 oclock. The course of bible study is very thorough and is as follows — for the 6th Standard or sub-freshmen New Test. Scripd. History.

7th Standard or Freshmen O. Test. Scripture History.

8th Stand. or Candidates Harmony of the Gospels & Acts of Apostles

1st Year Jr. Sch. Proper or Junior Queens Scholars — Church History, Selected Epistles ~~The Acts of the Apostles~~ and Moral Science (Wayland)

2nd Year Jr. Sch. or Senior Queens Scholars — Companion to the Bible Selected Epistles and Brief Abstract of Theology — All this in the vernacular with memory lessons prepared in vacations comprising the 1st, 2nd, 8th, 23rd, 25th, 19th, 51st, 90th, 91st & 103rd psalms, the 53rd & 55th Isaiah

5th Matt. 14th & 15th John, 8th & 12th Romans. 13th 1st Cor. 5th Gal. 1st and 4th James. all of which are thoroughly memorized during the vacations of the whole course, each vacation being followed by prize examinations on the ~~not~~ passages assigned for that vacation on the first day of each term. Do you know of any high sch. normal school or College in America that has a more comprehensive and thorough course of bible and kindred studies than this? This thorough study of the bible naturally results in conversions and in the formation of a type of Christian character remarkably intelligent and sturdy for school-boy experience. Of the ten who graduated in Jan 1884 all were ch. members and active consistent Christians and so were all but one of the 6 who graduated in Jan. 1885. Of the classes now in School all but one of the 6 seniors, of the 10 juniors 4 are ch. members and 4 more candidates for admission at the next communion; of the 14 "Candidates" 4 are church members; of the 14 freshmen, 3; and of the 6th Slet or ~~sub~~ freshmen only 1 are as yet members of the church — or 17 out of 50 in all

I think you will be interested in these statistics as showing the thoroughly Christian and Christianizing character and influence of this Institution comprising a Training Practising and Industrial Scho

1884 was on many account a memorable year in the history of this Institution. In January it graduated its first class of queens scholars or normal students already equipped with a second class government certificate. These were ten who passed all the examinations and the first six of them were called queens-scholars and had earned for the school R 100 each in their Junior and R 150 each in their Senior Sch. Sch examinations. The same month the school received its first completed grant-in-aid for the three departments viz Rs 1400 for the Training - Rs 522.50 for the Practising - Rs 50 for the Industrial schools and Rs 95 for its pupil teacher a total of Rs 2067.50 in all.

In April the School completed the first 25 years of its existence but the event was not celebrated till a later date. In June we were honored by a visit from the Governor Sir Arthur Gordon who formally opened Sanders Hall which was used for the first time for presenting an address to him and showing him some of the work of the school. He went all over Sanders Hall and inspected the 2nd Dept.

In August a fourfold celebration was held in one day. A public examination of all the classes in the Training and Middle Practising Schools was held simultaneously in the church and the practising school room from 10.30 A.M. till 2.30 P.M. Then an exhibi

tion of the Ind Dept. was held from 4 to 8 P.M. in a space enclosed by wire netting just at the end of the church where over 40 pupils worked for over half an hour at the various processes of the following industries viz. Carpentry, Ironwork, Masonry Bookbinding - Mat-mounting & printing with the papyrograph. Then at 5 o'clock Sanders Hall was dedicated. The exercises consisting of a brief address by the principal a dedicatory prayer by Father Kenland and the singing of an original dedicatory lyric written by Mr Jeremiah the head master of the school.

Finally in the evening at seven o'clock a large audience gathered in the church to celebrate the 25 anniversary of the founding of the school. Pastor S. John the former head-master of the school - the first graduate or alumnus to attain to that position read a paper in regard to the success of the school in training men.

Mr. Snell an authority in Tamil literature read a paper on the good work accomplished by this and similar schools in developing and improving vernacular literature Mr. Jeremiah the present headmaster read a paper on the present state, scope and aim of the school and on its needs for the future. The Principal then made a financial statement ~~concerning~~ Sanders Hall, gave some

account of its origin and of the difficulties encountered in collecting funds for it, and closed with a tribute to the first principal of the School Rev M. D. Sanders

Mr. Frank Sanders, Dr. Hastings, Mr Rigg (the chairman of the Wesleyan Mission) and quite a number of outsiders native gentlemen connected with the three missions in Jaffna then made brief remarks of congratulation approval and reminiscence and at 10.00 P.M. the exercises of that eventful day were ended by singing the doxology, ~~with~~ the benediction by Dr. Hastings.

The growth of the school in the last seven years is quite remarkable. I came here in 1878 but the growth of the school or rather its sudden expansion of the school dates chiefly from its registration as a Government mixed Training School, immediately after the Revised Educational Code providing for such schools came into effect in 1880. That feature of the Revised Code was one that I had for years been urging upon the Department of Public Instruction as an arrangement greatly needed as a means to providing well-trained teachers for vernacular schools.

The school now has about 130 pupils all-told, 50 of whom are boarders 20 middles-school day-scholars and 60 day scholars in the Primary Practising Department.

In 1877 it had 25 boarders and no day scholars. There were then only two classes. Now there are 5 classes of boarders besides the 5 standards of the Primary Department, while about 70 pupils are registered for the Industrial School. The income from tuition fees was 34 rupees in 1877 and 394 rs. in 1884. The govt grant was Rs 477 in '77 and Rs 2067.50 in '84. The total cost of the school was Rs 1861 in '77 and Rs. 3348 in '84 but the net cost to the mission has fallen from Rs 1289 in '77 to less than Rs 750 in 1884. and probably will not exceed Rs 500 in 1885. The standing of the school in the community has been proportionately improved. Formerly the pupils came almost exclusively from heathen people to poor or too indifferent to send their sons to English schools. No Christians would send their boys to it. but now pupils crowd in from English schools and Christian families. Formerly many pupils dropped out soon after admission to the school. Now it is very rarely that any leave the school unless expelled or "dropped" until the full course is completed

Sandes Hall was not used as a school room till the beginning of this term and even now the bed rooms up stairs are not done so that we can use them nor the work room nor the gymnasium and it will cost at least Rs 800 to complete the building.

You will be interested in the following brief summary of receipts and expenditures from the beginning till now. The expenditures include about 600 rupees paid for land and Rs 1000 paid for the bungalo for the Bachelors school but do not include 500 rupees worth of furniture paid for from the government grant of last year. The receipts include 500 rupees worth of palmyra timber sold from the compound itself reducing the net cost of that (some 3 acres) to Rs. 100; some Rs 500 from the sons and other near relatives of Mr. Sanders; Rs. 100 from Dr Green and some 300 odd rupees collected by my father just before his death from a few personal friends of his; also net proceeds of the boys labor in the 2nd Department for three years and proceeds of sale of ~~trees~~, stones, timber &c - not needed for the work itself. The amount of actual local donations in money material and labor is more than Rs. 2500.

	Receipts -		Expenditures -	
1879	Rs. 295.63		Rs. 443.91 }	buying land
1880	471.00	Sales of timber mostly.	218.73 }	
1881	309.96		175.75	Digging well -
1882	2630 21 {	250.21 Local. 2380.00 Proceeds of grant of $1000 from Bach. Com -	1307.52 {	Chiefly Backing Sch. Bungalo & all foundations of Sanders
1883	1391.34		3759.37	Walls & Roof
1884	1924.66		1363.88	Plastering & finishing
Totals -	Rs. 7022.80		Rs. 7469.16.	

The deficit I was able to assume temporarily with some private funds in my hands for a time. There are still over Rs 400 of unpaid subscriptions on my list but how much of them I can collect I cannot undertake to say perhaps 2/3 or so -

The $1000 were granted on the condition that I raised locally at least Rs. 2000 I have raised at least Rs 2500 of actual gifts, and enough otherwise with help from American friends as stated above to make a total of Rs. 4642.80 and I hope to bring this up to a round Rs 5000. We greatly need and I do think I have fairly earned a small supplementary grant from home and I shall ask the board so to authorize a request for $300 more but this is not a request for that aid. I will send you with this a ground plan of the building and a photo. taken by Mr. Sanders while it was yet unfinished and a printed account of the school and the building prepared for local use in collecting funds, none of which I think have ever been sent to you.

The Industrial Department is proving both useful and profitable. It gives the boys a valuable training in neatness diligence & thoroughness and in manual dexterity; teaches them to observe carefully and imitate exactly the model set before them. It trains them not to be ashamed of manual labor and equips them with enough practical knowledge of some handicraft to be of possible use to them in future life. It also enables them to meet a part of the expenses of their own education instead of depending wholly on their parents and on the charitable funds of the school. The industrial grant from the govt is a mere trifle

Rs 5. annually for each pupil under 20 who can show a record of 3 hours daily labor at some one craft for 100 days during the year; but the department is already self supporting and if it were only properly equipped with machinery it could easily earn a good deal more. A good turning lathe costing ~~at~~ least $50.00 a small forge costing perhaps $20; a self inking treadle printing machine large enough to print post-quarto or four pages at a time of a 12 mo. text book, costing perhaps $200; a ruling machine to rule paper for copy books of wh. our schools require some 10,000 annually costing $40 or $50; a cutting machine worth $100 and a standing press $75 both for the book-bindery, would all be exceedingly useful. I already know of a ruling machine and a standing press which can be acquired second-hand the former from the printers and the latter from the binders at Mainpuri without cash expenditure, by crediting the values of the same to their accounts with the Mission and charging to the Ind. School, if the latter could only afford the charge. Are there not benevolent people in America who give nothing to the Board who would gladly aid an industrial enterprise like this if the facts could be laid before them? Such an enterprise is far more difficult and means much more here than it would in England or America where the artizan is not as

here born to social inferiority and his art branded as for him alone, and where all manual labor and especially any handicraft is despised by nearly all who have been educated at all. In such a country an Industrial School is an important agency for breaking down caste, elevating labor and teaching the respectable poor to work with their own hands and never be ashamed. I feel that all this is genuine missionary work of an important kind bearing closely on that problem of the future, the self-supporting status of the native Christian community.

Evangelistic work has been carried on at this station with much earnestness since the rains stopped and the new year began. We have not been hindered here by any outbreak of small-pox or fever as at Udaipur and Shangchow. I described the moonlight evening meetings in a previous letter. We held 12 of them at as many different points within the limits of this station during the last moon. Some of them were very largely attended and were full of interest. We do not find them bearing fruit in immediate conversions yet but we do find that most of our accessions from the adult heathen are first awakened and attracted in these meetings; and I believe more strongly than ever that if properly used and

followed up they will prove to be the most effective agency for awakening and converting this people.

The work at the outstation Eilanly North is very promising. Two men and three women in that congregation are accepted candidates for admission to the church probably at the next communion and many more are fully convinced of the truth but do not yet give satisfactory evidence of spiritual faith or change of heart. I think the time is ripe in that village for the organization of a regular congregation of nominal Christians,—men and women who are ready to formally reject heathenism, promise to attend church, keep the Sabbath and put themselves fully under Christian influence instruction and training, but I dont like to introduce such an innovation without the formal sanction of the Mission and the Ecclesiastical Body. I think I have written before of Abraham a Christian farmer in that village, the husband of the bible-woman Isabella. He was long kept back from confessing Christ by the fear that he could not keep the Sabbath and thrive as a gardener dependent on regular irrigation. He finally came out last year and now he has persuaded his three non-Christian irrigation partners to join with him in refraining from

the vanity vanities of this mission are as Sisyphus. I am aware that it was merely an accidental or unintended shot

Sunday irrigation. This has been the practical difficulty with our Christian farmers heretofore. They are not as a rule in groups so that they can be each other's partners, but have to accept their near at neighbors or partners in ownership of a tract well, as their partners in irrigation, each of the four gardens being watered every other day and all four manning the well together two treading the sweep, 1 drawing the water and the fourth turning the channels. Of course, to keep the Sabbath, the Sunday morning garden must be watered late Sat Night, and the Sunday evening garden very early Monday morning and unless the four are of one mind it goes hard indeed with the single Christian in the quadrette. Abraham's success in solving the difficulty so nicely is very encouraging and I hope it may end in the conversion of all three of his partners.

A separate church ought to be organized at Erlarly North without delay. The work is in charge of Mr. Thomas Snell a licensed preacher living at Fillipally - a man of property and of great influence socially in the community. Since the death of a son and a son in law, he has had so much business to attend to that he could not work all the while as a mission agent and so of his own accord

? relinquished ½ of his salary from Jan. 1st. He still preaches to the Early Congregation, attends their Friday P.M. & Sunday evening meetings, looks after 4 schools in that region, arranges for the moonlight evening meetings in that district and devotes 2 days each week to evangelistic & pastoral work there; and this seems a fair equivalent for the wages he receives. Of the 12 supes the Filipally ch. pays 4 and may pay more. It would perhaps be better to have a man living there and devoting his whole time to the work; but ½ of Mr. Sells time is more valuable than the whole time of an ordinary catechist. There are 30 members in this church who would naturally form the Early Church. The chief obstacle to this step is the financial weakness of the parent church. It is with difficulty that they make the two ends of the year meet even now and they fear that it would be quite impossible to do it after sending off a colony comprising nearly ⅓ of all the present members. Still I hope that they may find faith and courage for the act ere long.

The Early chapel is the school house. It was just rebuilding as a chapel when the cyclone came. The new roof was resting on 8 stone pillars and the intervening walls of unburnt brick were to be built up as soon as the money could be raised when the cyclone pro-

treated the building snapping off all the pillars like so many pipe-stems. I have advanced money from the funds of other schools and the building has been put up again at a cost of 100 rupees and 50 more are needed to finish it. For the original new building one Christian woman, the bible woman Isabella, gave the site ¼ of an acre, and the Christians gave 1 month's income as an extra donation raising over 100 rupees and I added 100 from the school grant. Now we need help. We have done what we could but the Mission has no funds for such emergencies tho we certainly ought to have.

I send you with this a letter from my wife concerning the work among the women at this station. The statistics refer to this station only.

In the last annual report of the W. B. M. mention is made of the work at all the other stations and of all the other ladies but the work among the women at this station was as fully reported in the annual report for 1883 as that at any station in the field. In quoting the account of the bible women & their work under the direction of Mrs Smith from our Mission report for 1882 the whole is assigned to Miss Leitch in so many words in the Life and Light for 1883. The work is not done for human recognition or reward but "him to

[illegible] if [illegible] and [illegible] "[illegible] female [illegible] to [illegible] [illegible] 1883

Tellipally Jaffna June 3rd 1885.

Rev. N. G. Clark D.D.,

My dear sir;

At a special meeting of the Mission on the 13th of May we voted to ask the Prudential Committee to allow Messrs S. W. Howland and G. W. Leitch to raise an endowment for Codoville Female Boarding School of five thousand dollars ($5000) the same to be safely invested in America and the interest to be remitted annually or at more frequent intervals to Ceylon to be used in meeting contingent deficiencies in the local accounts of the schools it being understood of course that all contributions to this fund should be additional to donors' usual gifts to the ~~board~~ American Board.

This vote requires some explanation. When we undertook to go along without further aid from America for Codoville school we made a careful estimate of the probable local resources of the school under the revised Educational Code and the new constitution of the school. The latter provided for an annual fee of Rs 24 for each pupil this sum being made up in some cases by the income of the scholarships raised or to be raised

locally for the endowment of the school. We still expect to secure the local scholarship endowment but the scholarships only help the pupils to whom they are assigned to meet the requirement of Rs 24 annual tuition fee, they do not meet the deficiency in income from fees caused by the failure of some pupils to pay what they had agreed to. They help the school by enabling us to admit desirable pupils who could not otherwise meet our terms but they do not directly augment the income of the school

We estimated the income from fees for 100 boarders at Rs. 2500 annually or Rs. 25 per pupil including the entrance fees and the extra fees of the few preparatory students but we have thus far succeeded in collecting only some Rs 20 per pupil in the school taking the average for the past three years. The deficiences are caused by delay in payment, deductions for absences and failure in some cases to insist on the payment of the fees. It sometimes would involve loss on the whole to the school to insist on the fee: ~~i.e.~~ if we insisted the pupil would be taken away ~~after~~ being with us ½ or ⅔ of the year and then we should lose the good-

grant for that pupil as well as the fee; while by remitting the fee we get the grant amounting it may be to 5 or even 10 times that sum.

In short we find that we ~~greatly~~ ~~need~~ must expect & provide for an annual deficit in the income from fees.

Again the income from Govt. grants has not come up to our estimate the ~~maximum~~ grant obtainable on each standard is fixed by the Code and it ranges from Rs. 20 in Std IV to Rs. 45 in standards VII & VIII the average for the five standards being Rs. 35. and we estimated ~~the amount~~ that would probably be earned at Rs. 27 and in fact we have earned this amount for <u>each pupil examined</u> But in the practical working of the new system we find that not more than 3/4 of the pupils in the school can be presented for the grant examination each year the rest are usually ineligible from having already been examined in the day schools in the standard in which they have to be classified upon entering the boarding school Other still are ill or absent at the time of the grant examination or are ineligible from previous irregularity in attendance These causes have

Kept us from earning our estimated grants ~~and~~ and they throw unexpected difficulties in the way of self support.

We estimated, for a school of 100 boarders, Rs 2500 from fees and Rs 2700 from Govt grant a total of Rs 5200 estimated annual income. The expenses we estimated at Rs 5000 for 100 pupils — or an average expense of Rs 50 per pupil including salaries of native teachers; but in fact, for the past three years, the cost per pupil has been nearly Rs 60 (sixty rupees) and even this has been exceeded when severe storms or unusual droughts have affected the rice crop here or in India or Burmah whence much of our rice comes.

If we can secure, as we ~~early~~ shall, a local scholarship endowment of Rs. 10,000 and can also have a foreign general endowment fund of $5000 we shall be more assured of "making the ends meet" each year without embarrassing retrenchments or deficiencies or repeated requests for aid. Messrs Scites and Kenland think that they can raise funds for this object without decreasing at all the annual income of the Board or diverting funds that would otherwise reach the general treasury and we earnestly hope that the Prud. Com will grant them the requested authorization.

I view the duplicate original copies of this enlargement and authorization

Philipsburg Pa June 3, 1885.

Ellipally July 16 1885

Rev. W. G. Clark D.D.

Sec. A. B. C. F. M.

Dear Dr. Clark

Your favor of May 21st reached me on the 7th of July.

It seems to me that you cannot be aware of the extent to which our native churches have already been intrusted with financial responsibility altho' it is true that we have not deemed it expedient to associate them with us in the formal mission votes by which the grants from the Prudential Committee are appropriated.

1 All the funds raised by the churches themselves are expended entirely at their discretion with the single exception that so long as the Mission continues to aid a church its pastors salary is not to be increased or diminished without the consent of the missionary. This is to keep the churches from increasing a pastors salary too freely before assuming his entire support. The total sum of money thus raised appropriated and spent exclusively by the churches quite independently of the mission is more than equal to the entire sum appropriated by the Mission to evangelistic work.

2. The churches thro' their native Evangelical or home missionary Society have the entire and exclusive control of the field occupied by that society namely the three large islands of Velany Delft and Ringeratu. No missionary is allowed to be officer Committee nor member even in that society. They raise their own funds engage and pay their own agents and conduct their own affair just as they themselves please the Missionary only engaging to supply helpers and where themselves the same when necessary. The history of this enterprise and its present status do not testify to the fitness of the native churches for increased financial responsibility.

3. The disposal of all the grants in aid from government to our schools amounting to nearly Rs 20,000 annually is practically in the hands of our native brethren. These funds were formerly appropriated by one central committee composed of seven natives and two missionaries. The missionaries could not attend the meeting of the Committee and were restricted to the written expression of their opinion on the various items of business on the docket of each meeting. It was the moral inability of the native committee to keep from appropriating and allowing to be spent more money than was really available for many indeed most of the 140 schools under their care that fretted away the

greater part of the generous balance in hand of the govt. grant for one whole year with which the Board of Education began its work in 1871, and compelled at length the reorganization of the Board on the basis of local Committees at each station with a missionary chairman and Manager who could be trusted by the Government and by the Mission to keep the expenditure of each school within the sum available for its support. My experience as Manager for nearly 10 years of that powerful Central Executive Committee and for the past 3 years of the local committee at this station has satisfied me that we must move slowly in intrusting the native churches with financial responsibility. They are always eager to increase expenditure on the slightest increase of resources and very reluctant to apply the knife even when retrenchment has become absolutely necessary and will rarely do it without pressure of the most decided word from the missionary manager

4. In the Committees of the local Bible and Tract Societies the native brethren of the three missions in Jaffna are associated with the American and English missionaries on terms of entire equality in numbers and in the power to vote and all the funds foreign and native of these two societies are in the control of

third committees. This is appropriate because these funds are chiefly local and are in good part the donations of the native Christians themselves and they are not their own salaries but even in the Committee of the Bible Society in which natives are overwhelmingly in the majority the power to revise or alter the recommendations or votes of the Business Committee composed equally of natives and foreigners is with-held because we have found that it will not do to trust to natives without great caution the power to pass "money votes," they are so deficient in the sense of responsibility for its exercise.

5. The local endowments of Jaffna College amounting to over R 13,000 are in the control of a Board of Directors in which natives have a decided majority. The president Dr. Hastings holds the vouchers and has been able thus far to control & guide to his satisfaction the votes of the Directors who need indeed but meet a year. Do you think it would be well to pass the American Endowment also over to their control? We the Missionaries would decidedly prefer to have it kept out of native hands.

6 Although we have not associated our native brethren with us in the mission vote by which we appropriate the grants of the Prudential Committee we do consult them in regard to the location of our agents and often

in regard to their pay they are free as individuals and as churches to tell us their wishes and to ask for what they feel to be necessary for themselves or their work and we are doing all that we can to train them practically in the use without abuse of trust funds for benevolent work but we hope that long before there shall cease to be American Missionaries in Jaffna the native churches will have become entirely independent of foreign aid and while there are missionaries here we feel decidedly that they and they alone should control and be ultimately responsible for the proper expenditure of the grants in aid from the American Board. is our Mission should be a sort of Prudential Committee to be trusted by the churches but not directly controlled by them.

7 We feel a degree of perplexity as to how far you would have us surrender to the native churches our responsibility for the proper use of the grants from home by "passing over to them" "the determination of salaries."
Our native brethren are too intelligent and self respecting perhaps I should even say self asserting to enjoy a merely nominal share in the determining power and yet they are too lacking in self control and self denial to
x be trusted with the real control of the foreign grants. It will be unwise to attempt to divide the responsibility We missionaries could not continue to be responsible without retaining the

right to veto unwise votes; that right would have to be exercised and its exercise would lead to misunderstanding and ill-will. We have tried it in the Board of Education and we know by experience how it works.

8 We prefer our own system of entirely separated spheres of entire responsibility for our native brethren and ourselves. What I have written ~~with~~ shows you how well developed that system already is, how we have entirely independent native churches, an entirely independent Home Missionary Society and College and practically independent Bible and Tract Societies and local Educational Committees. Are not these enough for the present at least? Is it wise to push a measure which the judgement of your missionaries does not approve? We wish to be frank with you and to do only what is best for the churches and for the Board. We wish you could come and see us as we are. We are closely packed together in a very restricted field our native brethren and ourselves. They are vastly nearer to us in their social condition and in culture and education than are the native Christians of your Indian Missions to their missionaries, and we are less liable to Lord over them consciously or unconsciously. I would not reflect on the methods of our missionary colleagues in India

for very likely their methods would be ours were we in their place, but certainly we treat our native brethren & sisters and encourage them to treat us with a politeness deference and truly-equal-brotherliness that amazes amuses and I fear sometimes disgusts our occasional visitors from India and China who see our intercourse with the servants and helpers whom we take with us in our visits over there. In a word our relations to our people are less patriarchal and more fraternal because it is fitting that they should be so.

Now is it not altogether probable ~~that that~~ if you could come and see us and go in and out among us and our churches and see for your-selves what we and they are and how we work together, that you would feel that our organization and our methods are very good for us and that it were a pity to interfere with their natural developement and growth.

The other matter to which you refer is one on which we can hardly say much. If you talk with the Hoylands you will understand some of the difficulties connected with it. Do not for one moment think that we are jealous of the ladies to whom you refer. The lamb ~~ase~~ of money in mission work is not always an unmixed good. As the money

is thais or is sent to them we cannot ask them to share it with us; nor do we see how even you or the Prudential Committee can insist on that. That sort of thing must come from an inward impulse and be the welling over of a true and deep and all embracing altruism like the Master's own We all have need of more of it and we will not judge them but pray that their sympathies may be enlarged until every station becomes as dear to them as the one they call their own and it becomes a pleasure to them to bring all their greater resources and lay them "at the apostles feet" to be used where most needed for the good of all!

Miss Winnie Leitch is still absent at Nuwara Eliya. We do not get very good reports of her health. The elder sister too is working quite too hard. They seem incapable of taking care to let their moderations be know and will I fear persist in over working by spurts till nature gives way and they have to go home. Mr. & Mrs Howland seem rather feeble but the rest of our circle are about as well as usual.

We had our communion last Sabbath and admitted 8 on profession of faith 1 young farmer and 6 boys from the school that makes 17 additions at this station this

Faithfully yours Mrs. S. Smith.

Tillipally, July 16. / 85.
Rec'd Aug. 24.

Ahlepally July 28 1885

Rev. W. G. Clark D.D.

Secretary of the A.B.C.F.M.

My dear Dr. Clark;

At the quarterly meeting of the Mission held at this station on the 14th of July the estimates of our Mission for 1886 were made out. Three days later I was laid aside by a sharp attack of acute bronchitis and am only now getting able to resume my usual duties. I am sorry for the consequent delay but trust the estimates will reach you before they are needed after all.

I will give you the estimates first and then give our reasons for asking a little more than last year for certain departments of our work. I trust these reasons will be found so satisfactory that you will not deny our request for a total sum somewhat in excess of the sum previously named for our Mission. I indicate under each head the amounts, in round numbers, which will probably be raised locally that you may compare these amounts with what we ask from you. You will take note that for the support of preachers & pastors of organized churches we raise locally Rs. 4440 and ask you for Rs. 660 for home missionary or exclusively evangelistic work we raise Rs 3042 and ask for Rs 5600 while the proportion for the two com-

bined is Rs 7782 raised locally against Rs. 7260 asked from home. Naturally the progress towards entire self-support has been much greater in educational work where we raise Rs. 32,200 locally and ask for only Rs 2600 from home. Again combining the two forms of mission work evangelistic and educational but of course leaving out of account the salaries of the missionaries and miscellaneous secular items we find that we hope to raise Rs 39,982 locally and ask you to send us only Rs 9860 ie we propose to raise about 4 rupees ourselves for every 1 we ask from you for Ev. & Ed. work

Estimates for 1886 for A. C. M. Copied.

Missionaries Salaries				
Rev. W. W. Howland & wife		$1125.00		
Rev. E. P. Hastings do do		1125.00		
Rev. E. W. Howland do		1125.00		
Rev. R. C. Hastings wife & 1 child		1210.00		
Miss M. & M. W. Leitch together		1125.00		
Miss S. R. Howland		500.00		
Miss K. E. Hastings		500.00		$6710.00
Evangelistic Work	Estimated Local Income			
Native Pastors & Preachers				
8 wholly self supporting pastors	Rates 3420.00			
Aided Churches — Alamattu	240.00	60.00		
Karathiri	144.00	108.00		
Sangany	216.00	132.00		
Velanp	120.00	180.00		
Erlady South	180.00	60.00		
Erlady North	120.00	120.00	660.00	
Native Assistants — Ordinlle 4	540.00	480.00		
Manippay 4 agents	528.00	840.00		
Panditerpo 2 do — Gen. Bible Colporteur	216.00	408.00		
Batticotta 9 do	1482.00	996.00		
Tillipally 5 do	180.00	732.00		
Udupitty 6 do	36.00	972.00		
Chavaghcherry 5 do	60.00	900.00		
Reserves		272.00	5600.00	
	7482.00			

Totals — Missionaries Salaries —	7482.00			$6710.00
Brot forward for Evangelistic Work —			6260.00	
Bible Women — Batticotta	36.00	00.00		
Odoonile 5 women —	36.00	200.00		
Manippay 5 do —	36.00	225.00		
Panditerippo 2 "	0.00	125.00		
Tillipally 7 "	132.00	250.00		
Charagachery	60.00	100.00		
Udupitty	0.00	100.00	1000.00	
Educational				
Jaffna College —	4000.00	.....		
Odoonile Female Boarding Sch —	4500.00	.....		
Tillipally Training & Boarding Sch —	2500.00	500.00		
Udupitty Girls Bdng. School	1200.00	500.00		
Theological Class —	.....	800.00		
Girls Day Schools	2500.00	800.00		
Boys & Mixed day schools	17500.00	.....	2600.00	
	39982.00			
Miscellaneous — Repairs —		1000.00		
Medical Department		500.00		
Publications —		400.00		
Travelling Preaching —	400.00			
Business	200.00			
Health	600.00	1200.00		
Minor Items & Library	125.00	..		
Stationery	70.00			
Contingent	75.00			
Postage	110.00	380.00	3480.00	
Total Estimates besides Salaries of Missionaries —		13340.00	13340.00	
13,340 ÷ 2.40 =				$5558.00
Total estimates in U. S. Currency —				$12268.00
Sum assigned	$11000.00			
Excess —	1268.00			
Of this ½ of Dr. H's salary —	562.50			
Exchange is now 25% = possible maximum	222.00			
Real excess over assigned limit —	483.50			

Total Evangelistic 7782

Total Educational 32,200

Detailed Explanation of certain items in the Estimates.

1. It is assumed that Mr. J. S. Smith and family will leave for America early in the year and that Mr. J. W. Howland and wife and Miss S. R Howland will return.

2. The whole of Dr. Hastings salary is charged to the Board. We infer from Dr. Clarks remittances in behalf of the College that the income of the American Endowment fund will only suffice to meet the salaries of the two young men and the expense of getting them out and sending them home once in four years or so. We see no other way than for the Board to pay the whole salary of Dr. Hastings for the present at least. He is doing the full work of a resident missionary in charge of a station besides what he does for the College. As has been often mentioned he has the largest, most populous and important station in our field including five organized churches and nine out-stations. He has charge also of the theological Class. In part return for the time and strength which he gives to the College as its president, his colleagues the young tutors in the College do what they can to help him in caring for the station by attending moonlight and other meetings and leading the evangelistic efforts of the students

Batticotta, the station and the College cannot get along without at least one missionary and two

college tutors and until the income of the American Endowment can be sent out here in such measure as to meet more than the salaries and travelling allowance of the two tutors the American Board ought to pay the full salary of its missionary at Batticotta even tho he is also president of the college. The Mission receives ~~an~~ more than a full equivalent in the missionary work done by the tutors of the college and in the good work the college is doing in training young men so that they only need three years of professional study to become fairly well equipped for the ministry, and in the influence and reputation of the College as practically a part of the American Mission. All the local resources of the College are needed for its strictly local expenses. and the support of all the foreign teachers must come from America.

3. You will observe that we ask more than last year for the support of native pastors and preachers, but the increase is simply to enable us to start three new churches. The Velany church is not new but the Nat. Ev. Society have just transferred it to our care assuming instead the support of ~~one of~~ our catechist on the island of Ninative. This was done that the work of that society might remain strictly evangelistic, and in the belief that

a native pastor might be more easily secured for the Velamy Church if it were placed in precisely the same relation to the Mission in which the other churches stand. The churches at Erlarly South and Erlarly North have not yet been actually organized but steps are taking to that end and by the beginning of the new year we hope to see each of them in working order with a pastor of its own. Each will start off with a membership of over 30 and with every promise of rapid growth. For the present the Mission is asked to pay ½ of the pastors salary at Velamy and Erlarly North and ¼ at Erlarly South.

We had hoped to reduce the estimates for Karadiri and Sangany churches but the extreme hardness of the times is especially crippling to these out station churches where but few of the members have fixed salaries to depend upon. It is very difficult at Sangany to keep the church up to its old amount so many of its members have suffered severe losses, and at Karadiri the church is still struggling to complete its new meeting house.

4 Under the head of native assistants we have asked for 188 rupees more than last year but we have not asked for one rupee more than is urgently needed and we earnestly pray that ~~asks me~~ no reduction be made here

5 We have added Rs100 to our estimate for bible women. No department of our work is more interesting or more full of promise We would like the whole of the addition 100 rupees at their one station of Telipally. It would be our policy to increase expenditure under this head as rapidly as suitable labourers can be obtained

6 For Educational work we have added Rs. 100 for the Theological Class. The increased expense of living makes this addition necessary it does not contemplate or provide for any increase in the size of the class.

7 We have doubled our estimate for the "Med. Dept." it is for the purchase of medicines and the employment of a trustworthy native physician trained by Dr. Green to care for the mission families and for the boarding schools. The Medical Government Grant has now been entirely with-held, tho the Govt stands ready to give us Rs1000 annually as soon as we have a Missionary physician, and we have no funds for the support of our medical attendant. Our salaries are subsistence allowances for ordinary expenses & do not provide for medical attendance. If we can have a missionary physician we can still get along with the Rs. 500 for which we now ask but even if we dont have one we must have a native medical attendant and we cannot get on with less than Rs. 500 annually for this object. We cut as close

here would savor of personal cruelty to us as individuals but still if the knife must be applied come where please apply it here rather than elsewhere.

In conclusion allow me to call your attention once more to the large amounts raised locally under nearly every head. These local resources have been largely developed by your generous aid. The developement is still going on indeed in many directions it is but ~~but~~ well begun and your continued steady and generous aid will be most helpful indeed is most necessary to the continuous and rapid growth in self help which we wish to see. We feel that we ask so little and raise so much that we are asking you to make a most promising investment where the returns will be certain and early and large.

We know very well that we ask and get more than our share measuring by territory or population, but this is our security. We are so small that we can be easily satisfied and our little garden plot may well be tilled as the larger farms cannot be. Thorough tillage is practicable here and should be carried out as an experiment in the interests of the larger fields as well, in order that the result here may become a pledge of the final complete success that is to be won everywhere. And now we must leave the result with you. May God guide you in the trying duty appertaining his gifts & May he multiply

Rev. Geo. S. Smith,
Killipally, Sept. 28, 1885
In behalf of
Mr. Hariharam
Secretary to your
Church Committee
Madras Secondary
Stations

5

Tellipally Jaffna Ceylon July 30th 1885

Rev N. G. Clark D.D.

Secretary of the ABCFM.

My dear Dr Clark

At an adjourned meeting of the Mission at Batticotta on the 17th of July after careful consideration of the merits of each request, the following contingent estimates were voted. These items were not omitted from the regular estimates from any oversight or from any lack of unanimity in approving them but because without them the ordinary estimates already exceeded the limit provisionally named for our mission. They are now forwarded to you with the unanimous and hearty approval of the mission and with the understanding that if approved by the Prudential Committee they are to additional to the ordinary appropriation and will be sent to us whenever and in so far as funds are sent in to the Rooms for these particular objects. As they are heartily approved by the Mission and are such as will at once commend themselves to the P. C. as in every way worthy of their approval, we shall so far assume that approval, as to ask our friends at home to add to their usual contributions to the Board some

special gifts to these objects. This we take to be the purport of a second circular from the Rooms in regard to these contingent or supplementary estimates and appropriations. I would call your attention to the fact that in every instance it is proposed to raise locally a sum equal to that wh. we ask from America.

These contingent estimates are

1st " Rs. 200 for Tillipally Church to enable it to complete the work on the extension of its meeting house and to reflor the whole house, an equal amount to be raised by the church itself

2nd " Rs. 100 for Erlady North in the Tillipally field one half of this sum to meet ½ of the expense of rebuilding the chapel blown down in the Cyclone of last October and the rest to meet ½ of the cost of a compound for the parsonage. A new church is to be organized in this village before the end of this year. (See my semiannual letter for a fuller account of this enterprise.)

3rd " Rs 400 to meet one half of the expense of the thorough reconstruction of the roof of Mampay church building, long in need of repair and seriously injured in the cyclone, the other half of the expense to be met by the church itself. This is the second in size of all

our meeting houses, Batticotta being the first. It is larger than is yet needed for the regular congregation but is very useful for the great annual gatherings of all our Christians in May and October at the chief central stations in turn.

4. Rs. 150 toward the building of a chapel or small meeting house at the important outstation of Elsan in the Charaguchemy field. This is a very important and interesting out-station. There have been perhaps more ~~more~~ conversions of adult heathen here than any where else in our field. We hope to see a church organized there next year. They have used the Sch. House for a church but it was destroyed in the cyclone and in rebuilding they wish to provide themselves with a fairly suitable meeting house. The Christians at this outstation already pay 1/3 of their catechists salary.

Believing that each one of these objects will at once secure your heartly sympathy we commend them all to you for your sanction and approval and as far and fast as possible your practical aid.

At the same meeting it was voted that the Bm. Com. be asked to send out a new missionary & wife to our aid. We think the reasons for this request are obvious. The senior member of our Mission Mr. W. W. Howland came out in 1846 and is 67 years old. He and his wife are

very feeble and may give out any day, tho still accomplishing much valuable work. It is nearly 25 years since they visited America and their children at home urge their return Even if they remain they feel unable to retain the charge of a station much longer. Mr. E P Hastings the next in age and time of service joined the mission 6 months after Mr. Howland and is two years younger. He is still comparatively vigorous and we anticipate for him many years of service still; but, with increasing years and infirmities the tenure of service must become less certain and the need for relief may be unexpectedly near. I stand next with my ~~service~~ nine then 14 years of service and my urgent need for a visit to America next year. I hope to return to the work, but, going home after so long an absence and with impaired health, and a family of 5 children 3 of whom must be provided with homes before we can return I do not feel that the date or even the fact of our return can be regarded as at all certain. Under the circumstances we feel it to be important that we have a reinforcement as soon as the right man can be found We have three Mission houses unoccupied now, and at least two of them Manzoney and Chav. should be filled. The Howlands should come home to Sh on their return unless needed at Adamville before then. If the new man can come with the Howlands all the better. We pray that the Lord may point out the man & incline him to come & you to send him if it be his will. Very cordially yours Chas S Smith. Sec. of the A.C.

Millipedly, July 30, 1883.

Rec'd Sept. 7.

Telipally Aug 1st 1885.

To Rev. N. G. Clark D.D.
Sec. of A.B.C.F.M.

My dear Dr Clark

I hope you have long ere this communicated with my sister Mrs M. E. Smith of Winchester New Hampshire in regard to our daughters Mamie & Willie and sent her the allowance to which they are entitled for this year. If you have not will you not kindly do so at once. I dont know just how much is allowed in these days. I have an impression that some times $1.00 and sometimes $.125 are allowed, the latter if the children have to pay their board. My daughters are not in any boarding school but my step mother & sister are not able to give them their board so that I presume they will cost us about as much as tho they were in a boarding school. I leave the arrangement for the one year before our return to your wise and generous discretion.

We sent them home and stayed behind from no preference of our own but because it seemed to be the right thing to do in the interests of the work

I write now also with the approval of the Mission to ask leave of the Prudential Com- to visit America with my family early next year We hope to go via Ahmednagar for a good visit with my wifes Father Reichers as you kindly gave us permission to do when we were expecting to return last year.

We would like to wait till the Hollands actually get back but this last sharp attack of bronchitis warns me that I may be holding on out here too long and that I ought to have a summer in America before encountering a winter there. I never did more work nor so much preaching as in the first half of this year but this attack has weakened me a good deal and I evidently need a thorough change.

Hoping to hear from you soon I am,

very cordially yours

Wm J. Smith

Tellipally Jaffna Ceylon
October 22 1885

Rev N G Clark D.D.
Secretary of the A.B.C.F.M.

My dear sir:

In reply to your favor of July 31 containing the refusal of the Prudential Committee to approve of our effort to raise $5000 in America for the endowment of Oodoomlie Female Boarding School, I need hardly say that I greatly regret the decision and quite fail to see the justice of it. In making the request we distinctly agreed that every donor should be warned not to give to this object anything that he might other wise give to the Board; and it was our expectation to secure the fund quite out-side the limits of the Board's usual constituency. I fail to see how funds collected from such sources on such conditions "would largely come out of donations that would otherwise come into the Board" as you say. Your assertion seems like a gratuitous assumption that our agents would not abide by their own conditions in collecting funds, ~~Nor I do I think~~ that funds collected on the proposed conditions can fairly be likened to "little foxes which spoil the vines."

Why should the Prudential Committee wish to prevent us from getting for a very worthy object funds which would never come to the Board?

We do not feel that "the good name of the Seminary" would be injured by perfecting its means of self-support. We have not "gone back on our honorable record in this respect" nor do we intend to do so. We only wish to guard against "going back" in any probable contingency of loss of ordinary income.

We cannot prevent cyclones, or epidemics, or the willful plucking of pupils by inspectors or careless examination-panbe among the girls on the grand examination day; we can only try to provide an endowment fund the interest of which may be used when needed to make good such deficits in our ordinary income as may occasionally occur.

There has been no falling off in the standard of the school and every effort will be made to enforce "the payment of tuition term by term in advance". You appear to have overlooked the explanation which I gave of the peculiar difficulties in the way to the strict enforcement of that rule in every case. It is easy to write "Just bring the matter right up to a sound paying basis in this way" but the practical question is What is "a sound paying

basis" in certain emergencies of not infrequent occurrence. Let me illustrate by an actual example. The grant examination comes in Feb. In order to be presented in that examination any pupil must have attended the school during nine out of the 12 previous months and must have received at least 100 full attendance marks. The average grant earned by such pupil may be Rs 30. the tuition fee for the year is Rs. 24. of which perhaps only Rs. 18 or Rs. 12 comes from the girl the rest ~~being~~ carning from a scholarship. A girl attended the school and paid her fees the first and second terms but was so irregular from illness or other cause that at the beginning of the 3rd term she had only 6 months of actual attendance to claim. She came back the third term without her fee promising to pay it in a month or two. If on this account she is sent home for ~~even~~ one month or (if the third term begins near the close of a month of which the first ~~two~~ two weeks have been vacation time) for one week even, she cannot be presented in the grant examination not having made 9 months attendance; and she ought not to be absent one day even, after so much previous irregularity if she is to be properly prepared to pass in that examination and earn the full grant. or even the average amount Rs. 30. If we limit the

girl and wait we shall get the grant Rs. 30 and probably ultimately the tuition too Rs. 8 or 6, or 4 as the case may be; but, if we insist that the tuition be paid strictly in advance and send the girl home we lose the tuition and the grant too. Which course would you recommend as tending to provide "a sound paying basis" for the support of the school?

If we send the girl home she and her father will be angry and and instead of coming back with the fee and an apology she will probably enter the Wesleyan boarding school at a reduced rate of tuition fee.

The fact is you fail to appreciate the difficulties arising from the comparative indifference to female education which is characteristic of all Hindus, which makes too many parents eager for a pretext for keeping their girls at home whenever they want their help at home, and reluctant to pay even a nominal tuition fee and indifferent to their attainments in studies.

Here, far more than in America, the chief end of woman is to get married and education is valued 1st because an educated girl can make a better match 2nd because it costs less to pay our full fees of Rs 24 annually than

than to keep the girl at home and dress and feed her properly, 3rd because it is a great relief from care and responsibility to have a daughter ~~under~~ guarded and trained in the safe seclusion of a boarding school during the critical years of maiden-hood and ~~early~~ incipient woman-hood, and only 4th from any real desire for a ~~great~~ thorough education as in itself a desirable good.

These facts must be faced and taken into account in considering the best method of conducting such a school. They can not be disposed of by the one inflexible rule that every repe of tuition must be paid at the beginning of every term or the pupil sent home in disgrace. They afford a reason for patient continuance in well-doing, for patience even with the kind schools which admit pupils at lower rates, for we should evince that the girls need not go without an education even if they do go away from us to get it. They are a reason for your trusting us and believing that we, being on the spot, can best judge what is practicable and what should be attempted in each particular case, and thus they are a reason too for approving and aiding our plans and efforts for endowing the school.

We cannot agree to decide from this effort. We felt so sure of your approval and sympathy that we assumed that they would not be withheld and acted according writing to number of personal friends. We hope that these appeals ~~which~~ will yet bear sufficient fruit. We shall certainly pray that God may set upon them the seal of his approval and "cause enlargement and deliverance to arise to us from another place" but we would fain have the joyful that "they are come to the kingdom for such a time as this."

We are very glad that we can tell you too that half of the amount which we wished to secure as a general endowment fund has already been obtained in Ceylon through the efforts of Miss Winnie Leitch. I presume she has written you of her stopping in Colombo on her way home from Kandy and Nuwar Eliya in order to collect funds for the Odoville Endowment. and of her remarkable success in that city and in several other places in the central and Southern provinces of the island. It is a harvest that even she can never expect to reap again. Other missions naturally feel that

they have the first and strongest claim to local contributions from the districts which they occupy. They have tolerated and even aided this one appeal, made under circumstances so novel and interesting that they could not well oppose it; but we cannot expect or presume to ask often for help from most of them whose generous gifts have made up this handsome sum of Rs 5000- This very fact enhances the value of this timely aid. The rest of the Rs 5000 ~~for~~ which we planned to secure is sure to come from Ceylon or America We hope you will acquiesce in the inevitable and give us your approval while you may! Now that we are raising Rs 15,000 locally of which more than Rs 11,000 has already been secured your study will not object to our seeing ~~enough~~ from America on the conditions named before enough to ~~bring~~ the general endowment fund up to the limit of Rs. 10,000 wh. we feel to be the lowest sum that will meet the needs of the school. A vigorous effort will now be made to secure at the earliest possible date from the people of Jaffna the 3 or 4 thousand rupees still needed to bring

the scholarship foundation up to Rs 10,000.
This fund of course only helps the school indirectly by helping the more needy pupils to pay their fees but this indirect aid is quite as necessary as the direct aid to be derived from the general fund, if orphans and the children of the poorer Christians are to have any share in the benefits of Oodamille.
I have written you a long letter but I felt that I could hardly do less than tell you what you ought to know and what I am sure can hardly fail to interest you and the Prudential Committee too.
We earnestly desire your and their hearty approval and co-operation in all that we are trying to do for the welfare of this school.

Very sincerely yours
Thos S Smith
Secretary.

Copy for

Tillipally Jaffna 1885

Rev N. G. Clark D.D.

My dear Sir;

The past six months have been a season of quiet progress at this station. Till July 18 I was able to attend more meetings and preach more frequently than ever before but from that date I was laid up for nearly two months with a severe attack of bronchitis and for more than a month I could not even leave the house. I am glad to say that I am nearly well again now tho my throat is still some-what affected and I have not yet ventured to resume speaking in the night air in open bungalos.

I think Pastor Christmas reported the admission of 8 new members to this church in June making 17 additions in the first half of the ~~cha~~ calendar year. We had another communion in Sept., but there were no admissions from a cause so characteristic of the way in which much of the native pastors need to be kept up to their work that I will describe it in detail. On the last sunday before I was taken ill I helped the pastor to organize a class of inquirers or candidates for admission to the church at the next communion and arranged to have them meet the pastor immediately after the preaching service each sunday. Then for 6 weeks I was unable

to attend meeting and when, two weeks later still, we met to decide who should be admitted at the next communion it came out that the pastor had not called the candidates together even once in the 8 weeks that had passed since I helped him to form them into a class. His excuse was "Oh I forgot it." The Ch. Com then decided to defer all admissions till the next communion season. I am happy to add that the pastor has met the class regularly ever since, and we hope to admit enough at the next communion to bring the tatal for the year up to 25 at least. J.

Last Sunday I preached at Erlarly and administered the communion to 20 christians living in that village admitting to the church one old woman who has been a candidate for many months. After the meeting the christians drew up a letter to the parent church at the station asking to be allowed to form a separate church. They have already elected a young man for the pastorate and will call him as soon as the station church has consented to their request. They have already raised and spent on their chapel more than twice the 50 rupees asked from the Prudential Committee and are now raising 50 rupees towards the purchase of a site for the parsonage. They hope to begin from the first of January paying one half of their pastors salary which will probably be Rs. 20 per month. They are for the most part very poor people and it will be too

easy task to raise the ten rupees. This will be the first colony from the church at this station.

I have been impressed during the past three months with the strength that heathenism still has in this land. There is a great Kanthaswamy temple at Navittapuram one mile north from this station. It is connected with the famous sacred spring in the sea shore one mile west from the temple. This spring is covered by the sea at flood tide, but the ebb lays bare a basin three feet in diameter and two feet deep filled to the brim with water as sweet and soft and fresh as can be found in any well in Jaffna and pouring out such a stream that the whole sea for rods around is little more than brackish. The heathen say that this spring is the water of the sacred Ganges bubbling up again for their healing; and they have made it the sacred bathing place for all Jaffna. Thousands resort to the temple and the spring throughout the year, especially on Friday the most sacred of the days of the week to Hindus. Several wealthy educated men drive out 12 miles from Jaffna town every Friday morning to bathe in the spring and worship at the temple bringing with them a weekly offering. At the time of the annual festival in August the number of visitors increases more than an hundred fold. There is an almost constant stream of pilgrims there for nearly three weeks passing our compound at all hours of the day and till long past midnight; and when the festival culminates in the ~~in the~~ special bathing day, great num-

bers flock to the spring and all day long the sea surrounding it is black with a throng of eager bathers of all ages and both sexes (each in a single scanty garment) jostling each other in an indiscriminate crowd as they vainly try to wash away their sins. During the festival at the temple, every night has its special spectacle each ending in a procession of the swami round the temple grounds riding on the back of some one of his especial "vahanams" or vehicle, (the same Sanscrit root from which wagon comes) the peacock, the horse, the rad-ke ~~and~~ preceded and accompanied by a brilliant display of fireworks, nautch dances, and recitals by famous ~~singers~~ with various instrumental accompaniments of lewd mythological songs. Each night's entertainment is given by some individual of family or caste, as the goldsmiths, or the blacksmiths, of some one village club together to give the ~~show~~. The average expense for each night is not less than 150 or 200 rupees and sometimes a single spectacle costs 500 rupees and the income to the temple from the offerings of the crowd is so great that the managers are becoming notoriously rich

"Probably the number of those who attend these festivals from sincere religious motives is not increasing but the wealth and popularity and attracting power of the larger temples certainly is, and the change of motive from a desire to propitiate the deity and secure his favor

to a vain delight in a brilliant spectacle or a vile itching for lewd sights and sounds and ears is scarcely a gain for Christianity.

"This temple is only one of at least a dozen of nearly equal size and wealth and popularity in Jaffna, each one of which has some special attraction and holds an annual festival; and these festivals are held at different times of the year that they need not interfere with each other but may afford a succession of attractive fetes to the people and a constant source of income to the proprietors and priests.

These temples are thus popular and prosperous because the great mass of the people are still heathen and are well content to remain such and look upon the Christians as ~~too~~ ~~are~~ insignificant a minority ~~to be~~ taken into account, ~~or~~ ever likely to amount to anything worth mending. As we go about the villages or travel along the roads we meet hundreds of heathen to one Christian (the Christian can be recognized at once by his appearance and his look of friendly recognition of the missionary). We have 1200 church members in over 160,000 inhabitants and of the 1200 less than ~~one~~ one third are independent adults ~~make~~ supporting themselves by other means than teaching and preaching or rendering personal service to the

missionaries. There are probably more Christians among the fishermen than among any other class of laboring men and yet not one in a 1000 of the fishermen of Jaffna is a Protestant Christian. The proportion among farmers is probably smaller still if we count as farmers only those who actually live by farming. Only one out of several thousands of Brahmins has as yet become and remained a christian. Not one of the hundreds of wealthy Tamil chetties or professional traders who have almost exclusive possession of the commerce of the province has ever become a christian, altho within 8 years they have built a costly temple covering the roof of the central shrine with the beaten gold of more than a thousand British sovereigns: not more than one or two goldsmiths or workers in brass or blacksmiths or carpenters, not even one musician and only a very few weavers have ever become christians in all Jaffna among the many hundreds of each of these classes in the community.

These facts should be kept in mind and allowed due weight in considering the question whether it would be wise or even right to force our native churches when scarcely able to support their own pastors to assume in a single "year or two" the entire burden of evangelizing the whole community.

Our educational institutions are fast becoming self supporting under the present liberal system of grants in aid from Government to our schools; this same system has largely, tho indirectly, promoted the growth of our churches in self support. Our churches are taking root and growing strong at the various centers or stations and the percentage of growth will compare favorably with that of the churches in other similar fields. Our Christians are giving with a liberality quite equal to that of the best churches at home. They are almost wholly self supporting and are cheerfully assuming every year more and more of the burden and responsibility and privilege of self propagation as well; but, if their progress in this is not to be checked and the evangelization ie the discipling of conversion of the whole people is not to sadly and quite needless-ly ~~hindered~~ and delayed the central churches ~~must~~ must still have liberal help in the planting of new churches by colonization at the out-stations as rapidly as possible. ie. as fast as the central church can throw off a vigorous colony which shall begin with the payment of one half of its pastors salary, without losing its own power of entire self support, it should be encouraged to do so by the standing offer of one half the funds needed for the developement of ~~every~~ this new local center of growth for Christianity in the land, conditioned of course on steady progress

towards self support at each new center thus occupied. I think the missionaries of all three of the Protestant missions working in Jaffna are of one mind in believing that this is the true way to christianize Jaffna as speedily and thoroughly as possible — viz. to plant each teacher in a Christian home of his own close to the school, that he and his wife may begin at once to evangelize as well as to teach, and, as soon as possible, to make him a reader or catechist or put a catechist beside him and keep before ~~before~~ catechist and teacher and pupils and people the development of a christian church in that village as the chief aim of all our labors there. The Government now restricts the application of its grants to the salaries of teachers and furniture and apparatus for the school, and we must have help from abroad in order to properly subordinate the educational to the evangelistic influence of our school work in the way just now indicated. If, instead of withdrawing its grant for village schools as it did nearly 10 years ago, the Govt. had continued to give us Rs1000 annually to be spent with another Rs1000 raised locally in planting teachers and readers and catechists ~~as f~~ in Christian homes in the villages occupied by our schools, I believe we should now have ~~had~~ 20 churches and 2000 members on our rolls instead of 13 churches and 1200 members as we have today.

I send you also a report of work among the women from the pen of my wife which you may pass over if you like to the Sec. of the Woman's Board. Very truly yours

Hiram Smith.

Jaffna, Sept. 1885.

Tillipally Jaffna Dec 16 1885

Rev. N. G. Clark D.D.

My dear sir,

In your letter of Aug 7th you say "The Committee feel so very strongly that we have spent as much on Ceylon as we are justified in doing by the demands of other fields. We would not let the work suffer but we feel that we must draw in our appropriations and throw the responsibility more and more on the people. Good progress has been made in that direction and but little more is needed for the entire independence of of your mission of all help from the Board beyond the salaries of the few missionaries who may remain to have general care of it. There is nothing that does people so much good as to have responsibilities thrown upon them and to assume them generously and lovingly in the name of the Master. I trust that you brethren will keep this thought in mind. It will be a great triumph for missions if you become independent of all aid from abroad beyond your own salaries. The Mission of the C. M. S. at Sierra Leone became independent years ago. Our Sandwich Islands became independent and next in order is Ceylon. Please hurry it up and perhaps next year or the year after you may float the flag of independence".

I have quoted the whole passage that all who read

the letter may know exactly what your proposal or suggestion is. It seems impossible that it can have been seriously made and yet so weighty a suggestion ought not to to made in thoughtlessness or ignorance.

I need not assure you that this mission is heartily in favor of "throwing the responsibility (pecuniary and other) more and more on the people". You admit that "good progress has been made in that direction. We shall be glad indeed to "float the flag of independence" over evangelized Jaffna but we cannot agree with you that "but little more is needed for the entire independence of the mission of all help from the Board beyond the salaries of the missionaries."

What are the facts in the case? The 13 churches with 1200 members among a population of 160,000 are already giving as a rule 1/10 of their income in charity and manage with difficulty to raise about Rs.6000 for all the departments of Church work. The Board gives this year Rs.6670 for evangelistic Rs.2500 for educational and over Rs.3000 for miscellaneous Mission expenses besides the salaries of the missionaries; and yet you say "but little more is needed for the churches to assume the whole" ie Rs.18,000 are only a little more than Rs.6000. Our churches are already giving with a liberality quite equal to that of the churches wh. support this Board. How are they to treble their donations in one or two years

We cannot get the money elsewhere for we have not one English resident within the limits of our field, and we cannot invade the territory of other societies with requests for stated annual contributions to our work. Even our brethren of Madura ~~would~~ do not like to have us ask for help in a place of common resort for people from all parts of So. India like the Pulney Hills.

If we were not already pushing steadily and successful towards entire self support, pressure might be justifiable. Our printed reports published once in 5 years show good progress.

	1868	1873	1878	1884.
No of Chhs -	10	12	13	13
No of Members -	515	601	886	1118
Total gifts -	R1927	2876	5580	6530

The progress towards self support in educational work has been even more rapid but I will not dwell on that now as evangelistic effort is of course the supreme object and the best test of all missionary work.

These figures show neither unfruitfulness nor such slowness of growth as to justify abandonment of the field, as virtually proposed by you.

We are now ready for an important forward movement in the formation of churches at several of our

out-stations. At no less than 7 of these out stations there are from 20 to 30 Christians with from one to half a dozen schools really belonging to that out station. At 7 of our out stations the local native Christians or the station church is already paying a part of the salary of the catechist or preacher in charge. Five of the members of our last theological class are now married and ready for settlement as pastors, and they ought to be ordained speedily over new station churches. At two of the out-stations Erlarly North on Telepally and Erlarly South in Ordonille steps have already been taken for the speedy organization of churches and while I have been writing this letter a request has come in from the native Christians at Varany that a separate church may be formed there. In all these of these cases the withdrawal of these out-station members will weaken for a time the pecuniary resources of the station church so that the latter must increase its own contributions per member by 10/00 at least at once to make good the loss thus incurred. The members of the new churches will also have to give much more than they have hitherto in order to raise half of their pastors salary. The other half must be met by the mission. They will also try to raise one half the money needed to provide a parsonage but must have help for the other half. Even if this involves a temporary increase in gover

appropriations to evangelistic work in our field the increase will be but temporary in the case of each new enterprise for each new church will from the first press towards self support as rapidly as possible. At some of the outstations now a new dwelling house will be needed at others a meeting house must be built, or the school bungalo adapted to church uses. We only ask that the P.C. should recognize the importance of such enterprises and give us adequate help in carrying them out. There could be no better investment of money and it will be a great mistake to with-hold the help needed at this critical time in the developement of our evangelistic and church planting work. If this work is adequately pushed and helped there is every reason to expect that our printed report in 1888 will show 20 churches with 2000 members giving 10,000 rupees per year, and this with but very little if any increase in the appropriation of the Board for our evangelistic work.

You say "you must ~~with~~ draw in your appropriations" certainly, but surely not until Jaffna has become evangelized ie discipled or Christianized and you can transfer the completion of the work to a home missionary society able to prosecute it with vigor, wisdom and success.

You allude to the Sandwich Islands but are you not aware that we do not ask for ~~anything~~ half of the lavish generosity which was bestowed upon that field

The average population of the Sandwich Islands for the 40 years of the work of the Board there was not more than 100,000 or less than 2/3 of the population of our field. For that time 75 male missionaries clerical & lay were sent out there against 28 to Jaffna in 45 years and during the last 25 years we have secured only five new male missionaries while we have lost 9. Consider too the immense difference in the nature of the two fields. As the S. I. idolatry was given up before the missionaries arrived there was no elaborate heathen civilization literature and religion to contend with and supplant. There had not been a twice repeated presentation and forced acceptance of a false mercenary form of Christianity as here by the Portuguese and the Dutch. Hinduism with its rigid system of social and religious caste, its plausible and conscience benumbing doctrine of the transmigration of souls, its ancient and corrupting literature, its modern refinement of idolatry into a sort of Monotheistic worship and its intense conservatism, presents very different obstacles to the Christianizing process from those presented by the rude fetish worship (itself rejected) the ignorant unlettered barbarism and social chaos of the Sandwich Islands; Still the work of the Board was not considered finished there nor were its appropriations drawn in until one fourth part of the entire population had be-

come members of the church; and there were resident there as leading members of the churches ~~over~~ 100 adult children and grand-children of the American missionaries, while the number of missionaries ~~there~~ in that field and wholly supported by the Board was if I am not mistaken ~~more than~~ nearly double the force which we have had for the last 25 years.

The statistics given in my last letter have shown you how utterly different is the situation here, and how much still remains to be done here before Jaffna can be considered ripe for the withdrawal of foreign help in the work of its complete Christianization if I may coin a word.

But however strong the argument from what remains to be done ~~that~~ the argument from what has been accomplished is stronger still. In spite of all that remains to be accomplished here, Christianity has made vastly greater progress here than any where in India. The remarkable successes of the C.M.S. in Tinnevelly & of the Baptists among the Telegus and the Karens prove rather than dispute the truth of this statement for in those cases the converts have not come from "pucka" hinduism but from fetish and demon worshipping outcastes or members of the lowest menial castes or classes of the community. Of course there have been conversions of "caste people" but only comparatively a few, and these in becoming Christians

have become outcastes themselves and have been cut off and cast out from their own community. The whole attitude of Hinduism toward Christianity is so utterly different in India that Jaffna missionaries and Jaffna Christians feel the difference very keenly on going to India. I felt it at Calcutta Allahabad & Bombay no less than at Madras and Madura. Every-where in India Christianity is still outside the exclusive circle of respectable Hindu society. It is still the pariah religion. There may be friendliness of a certain sort and even patronage and a secret conviction of the worthlessness of the heathen religion but children of respectable Hindus are as a rule taught in "caste schools" to which low caste children even the Christians are not allowed to come; and they are not found as a rule in the Mission Boarding Schools unless there may be a few orphans or foundlings here and there.
The missionaries and their assistants do not find before them an open door into every house with a friendly welcome and a respectful hearing and a willingness to be taught to read the bible in any such completeness as we do here in Jaffna Mr. & Mrs Capron were much impressed with the difference when visiting Jaffna some 20 years ago. Mr. Hurd coming here from Madras said it seemed like coming to a Christian land. The strictest heathen of Madras call all Jaffna heathen, "Christians" for having broken caste

by friendly intercourse with their Christian relatives and friends. At the missionary conferences at Bangalore and Calcutta many Indian missionaries would hardly believe our statements that we have the children of respectable Hindu parents in our boarding schools. Dr. Phillips of Midnapore when here last year declared that caste in the proper sense of that term was evidently non-existent in Jaffna. Tho he could see that there was family pride and social exclusiveness among our Christians to a regrettable extent.

This great advance here in the disintegration of hinduism taken in connection with the immense work yet to be done even here before Jaffna becomes really Christian is a strong reason for pressing the work in this field with undiminished vigor. ~~Rather~~ Let effort be concentrated with redoubled energy of men and means where a more serious breach ~~xx~~ has been made in the strong defences of Hinduism than has been effected any where else.

The very minuteness of our field is another reason for effort and expenditure here on a scale that would be quite impossible in a larger field. It is entirely practicable here. The great missions will scarcely feel the difference, if you give us all we ask.

The entire annual cost of this mission is only about 2½ percent of the entire annual expenditure of the Board

The expenditure here for objects other than the salaries of missionaries is only 1½ per cent of your entire expenditure, while the margin between what you willingly grant and what we feel to be urgently needed – a matter say of not more than Rs 2000 or so annually would be not more than 1/5 of one percent of your entire expenditure. The scale of expenditure here is already so much grated that it seems a pity to mar the effectiveness of that more liberal scale by refusing such slight increase as is needed to secure the very best results.

This concession of the people of Jaffna would be of immense benefit to ~~the~~ all missions in India as demonstrating the certainty of final success every where, and as providing additional resources in men and money from Jaffna for the work in India.

The remarkable homogeneousness of the population of Jaffna, their good social status, their peculiarly enterprising character, the high average of intelligence and wealth among them, their willingness to go any where and do any thing for a living, are all points of interest in this field justifying for it a some-what exceptional treatment.

And yet it can hardly be said that we are ma
exceptional requests. Having received 5 male
missionaries (including Mr. Beloth an "and. mission
and lost nine old ones in the past 23 years
now ask for one more. We also ask that the offe
made to other missions of as much from home
for new work as can be raised locally for that ob
be continued to us; also, in our evangelistic wo
and more particularly in the planting of new chur
at our outstations. Finally we ask that we may
not be threatened again with the sudden withdra
al of all aid from home until some approach
has been made to the state of things at the Sand-
wich islands when aid was withdrawn from them
or at least till our churches have increased in numbers
and in membership and in spiritual force,
that they are evidently able to undertake the
entire responsibility of completing the evangele-
gation of Jaffna

Very sincerely yours

Thos Scull Smith

Secretary.

P.S. In the great pressure of work I have written this letter & signed it bit by bit for some weeks and now as I send it I fear it may be too late to affect this year's appropriations which of course have been made some time since We have been much interested in the accounts of the meeting of the Board and we pray that the churches may really move forward this year to a more adequate support of the work

I hope to get off in January with my family for India reaching Ahmednagar about February 1st and to sail from Bombay about the middle of March. I want to go about the field a little with Dr Fairbank and other brethren of that field and it will be too hot to do that after the 2nd week in February At the same time I would rather not reach England before nearly the first of May - and I must not fail to reach Amherst for the 20th anniversary & 4th reunion of my college class in June. Stimpson Harris Ladd Chamberlain Powell Ryder Blanchard and many others of my class at Andover too

a reunion that class

Yours very truly W. T. Smith

Rev. W. T. Smith.
Secretary. Dec. 28th 1885.
Received Jan. 25th 1886.
Answered Jan. 29th 1886.
Inquire as to the expense of a similar

Tellipally Jaffna January 6 1886

Rev. N. G. Clark D.D. Sect.

My dear sir:

I beg to acknowledge your favor of November 11th written by Mr. R. C. Hastings who has passed it over to me as I am elect Secretary the office for the new year and having been chosen yd.

My letter protest in Oct. & Nov. will have prepared you to hear that we are sadly disappointed at the great reduction in the appropriations for 1886. Had it been a Providential necessity or a part of a general and absolutely avoidable retrenchment it would have been easier to bear, but we hear of that even contingent appropriations have been freely granted in other fields while we have been heavily reduced from our carefully made estimates of what was absolutely necessary for our ordinary work.

The great fall in the value of the rupee makes the reduction doubly severe. It should be remembered that exchange is allowed us only on our salaries and personal allowances while all the appropriations for mission work as such are reckoned in rupees. The depreciation

or available for settlement over new and promising churches at several of our outstations.

That you may see how the matter strikes any one really acquainted with the nature and needs of our field I will quote a few sentences from a letter just received by Dr. Harding from Mr. Bates formerly a member of this mission. These units-

"I was grieved as well as surprised at the way the Ceylon Mission was represented in the reports and addresses" (at the late Annual Meeting). The Secretaries seem to think that you are soon to finish up the work there and no more men are to be needed for it the native churches are to carry it on and they (i.e. the Com.) are to turn to the Continent. Certainly I should be glad if Jaffna could become a Christian country tomorrow so that you could all move over to Madura at once but some-how I have had an idea that Jaffna was to be a central point for India where the future generations of missionaries should be the presidents and professors of colleges and a theological seminary which would send out Christian Famil's for Christianizing India. My policy would be to double your numbers at once and then quadruple it so that the people of Jaffna might see that we Christians in America were thor-

oughly in earnest in wishing them to become Christians. Then let your College and your Training School and your female seminaries double their numbers at once if they could and so I should hope to see Jaffna like the Sandwich Islands by the

The Secretaries representation of the case make one think that they regard Jaffna as of little account. xx I fear that the impression of such sentiments by the Secretaries will be to decrease the interest in Jaffna and so turn away attention and prayers from your field.

In a previous letter you say you would not have the work suffer and I humbly entreat you to consider this disinterested and intelligent opinion of our real need and of the importance of pushing the work here onward vigorously to a really satisfactory conclusion.

The annual meeting of our Ecclesiastical Body was held at Batticcotta ~~on the 31st of Dec. At a special meeting of the body on the previous day~~ and four of the last theological class ~~of Theologues~~ who have now been tested by over 2 years of evangelistic training, were examined and licensed to preach. We had hoped to see them soon settled as pastors of new churches at our out-stations, but alas it is very doubtful now whether the needed ~~funds~~ grant in aid of one half the pastors

salary can be provided by the Mission for more than one of the four.

The number of additions ~~from~~ by ~~profession~~ conversion of faults during the year was 109, the largest accession for many years but the deaths excommunications and removal to other fields reduce the net gain to 54. ~~If all the churches had been as there at Ordinville and Ellipally we should have had a truly goodly increase~~ At Ellipally all but 3 of the 24 received came from the Training Institution but at Ordinville more than one half of the 44 came from the villages the fruit of a real revival season among the relatives and neighbors of the members of that church.

The contributions have fallen off as I intimated on a previous page by about 400 rupees.

Very sincerely yours
Thos Smith.

P.S. Jan 25. I have been delayed in copying this letter. We have had our meeting and I will try to write of that in a day or two. We leave tomorrow D.V. in the Chanda for Negapatam proceed to Madras Shiloh Ahmednagar &c and sail from Bombay in the Belgravia on the 7th of March.

Ellipally Jan. 6 1882
Rec'd Mar. 6.

Ahmednagar Feb. 4 1886.

Dear Dr Clark

We left Jaffna on the 26th of Jan I was unable to accomplish quite all that I wished to before leaving but the chance for getting over to India by a steam-ship at this season of the year when the North East monsoon is still blowing is so rare and so precious that we could not safely refuse to await arrival of Dr. Harlings to my successor in the secretary shop and will report the appropriations for the new year. This I may allude to them before I close this letter.

We reached Neg. on the 27. took the train that night for Madras reached Madras at night the next day rested there till the next Tuesday, completing outfit and making some purchases for the Mission in Jaffna Sabbath, the train again at 5 P.M. Tuesday Feb. 2 we reached Ahmednagar Thursday morning. We had intended to stop 2 days with the Hardings at Sholapore but finding that they had the whooping cough in their family we passed by with a brief greeting from the parents at the station. I am thankful to say that Mrs. S. & the little ones as well as myself bore the journey very well. We find the climate very different here, as my wife told her father we had no idea Ahmednagar was so near the north pole. It did seem as if we should

freze during the last stage of the journey last night the
will wrapped up in rugs and blankets.
I to tired time and I must stop
Yours faithfully
A. S. Smith

Ahmednagar, Feb. 4, '86
Recd. Mar. 6.

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Ahmednagar Feb. 18 1886

Dear Dr. Clark

Your letter of Dec. 18 in reply to my semi-annual and in which you also acknowledge my letter of Oct 22nd written as Mission Secretary in regard to Miss Leitch's success in raising funds for Codoorville was forwarded to me from Jaffna and reached me last week while I was still ill with the fever. It is true that I wrote strongly of the Committee's treatment of our request concerning Codoorville It was treatment that seemed to us incapable of fair defense but God in his providence has been pleased to grant us even more than they refused to allow us to seek in America and we would not cherish resentment. I wrote more warmly than was becoming under the circumstances and I would offer frankly this expression of my regret for having done so. We dont doubt the sincerity of the Committee's intentions even tho our requests are refused when we believe that they ought to have been granted. Another letter of later date than Oct 22 laid before you even more fully the reasons as they appear to us for not cutting

We wrongly could not cut down our expenditures for evangelistic work if Mr. Hoisington's request is granted we did what we did for the same reasons given in O.C.

down your appropriations for evangelistic work in our field as ruthlessly as you did and a still later letter written after the reduced appropriations were received has shown you how disastrously the reduction must work and has conveyed our earnest request to have our estimates granted as asked ~~and~~ or at least to have exchange allowed on what you did grant. I do hope then repeated appeals have not been in vain and that you have not persisted in your determination to cut us down. Our hearts are very heavy in Jaffna over these repeated failures on our part to secure the approval and co-operation of the Bud Com in our conduct of the Mission work. It seems to us whom God has put in immediate charge of the work that it has reached a most interesting important and encouraging stage of its developement when a wise but very moderate liberality would yield speedy and most valuable results in the formation of new churches and new centers of evangelization. We really asked but very little less than has been granted to many a single missionary in other missions and we pledged an additional local refee for every extra one granted from home. How you can have the heart to refuse How you dare take the responsibility of refusing such a request under such circumstances passes our comprehension. But as before we can only say We are in Gods hands & we rest our appeal with him May he be better to us than all our fears. Sincerely yours H. S. Harvey

Tinnevelly, Feb. 18, '86

Rev. Dr. Barr

Ahmednagar Feb 18 1886

Dr. Clark

I have already written you briefly in reply to your letter of Dec 18th wh. I shall forward to the brethren in Jaffna. I add a line now to report my recovery nearly complete from the sharp attack of fever wh prostrated me after my arrival here. I think it was partly owing to the reaction from the strain under which I had been working for many weeks before leaving Jaffna.

The Doctor's rather heroic treatment seems to have been effectual in breaking up and driving away the fever but I am still rather weak and am suffering from the regular of the quinine cure 4 doses daily of 6 grains each for 3 days was rather stiff work & my head rings yet as soon as I attempt to write or read more than a few minutes at a time. My wife who was also ill & suffered much more pain than I is also substantially well again. We still hope to get out to Wadala and I shall try to get to some villages and to get a look at some other stations. I need not assure you

advanced loans business on but turns in the Months of May.

Yours sincerely
Geo. Ward Mills

that we have been very tenderly treated here
I am bringing home with me a graduate of
the Nanny School who acts as a servant in caring
for the children and who is to receive as opportunity
offers at home training in various industrial & artistic
employments that will be useful in our Industrial
School in Jaffna. His Excellency Gov. Gordon has
kindly given Rs 75 towards the expense of taking
him to America I have secured as much more
from others and the Ind Sch may be able to spare
something. The Mission approve my action but of
course it is at my own responsibility presumably that
I do it. We need one servant constantly with so
many little ones & we hope to secure also the
aid of an English Nurse proceeding from Bombay
to England. It was the unusual care and lifting
of the children after leaving their nurse in Jaf-
na more than any other thing that broke my
wife down and made her so ill after getting here.
Father Fairbank is away at Wadale for 3 days
just now but we expect him back tomorrow.
On Sunday D.V. he is to baptize our baby
"Thomas Herbert" D.V. and next week we
hope to visit Wadale. We shall have good company in
the Gates, Dr Bryll & Mr. Hotchkiss. We shall probably stay
in Eng. for a time to rest & to let the season get a little more

Tinnevelly, Oct. 18 '86
Rec'd Mar. 22 '87

Tulipally Oct 6 1885

Dear Dr Clark

Pastor Christmas brought me this letter yesterday. I supposed it had been sent you long ago but it seems he got his son to copy it and then both father and son forgot it and it lay for weeks with his sons papers and in the presence of many other duties I too quite forgot to enquire again for it and we thought it was sent to you.

I have to acknowledge the kind courtesy received from you at ...

Yours
C Forrest

Worcester 26 Apr. 86

Rev A. G. Clark, D.D.

Dear Sir,

This letter was sent last October, but Mr Smith did not address it properly & so it has been returned through the "Dead Letter Office". At Pastor Christmas' request I start it once more hoping that it may reach you in safety.

Yours truly
R B Hastings

" R. C. Hastings, Udny Petty, Apr. 26, 86,

Rec'd June 1, 86.

a condition that the Dr. forbids public speaking and indeed bids one talk as little as possible with any one. It is trying to be tongue tied after three long years of separation but it is good to be with dear friends even if only to look and listen. It is very pleasant to find my father held in such loving remembrance in this church and among the people of this town and to learn from so many a cordial welcome for his sake.

As to Jaffna College we want a man to succeed Sanders but we want to have definite arrangements from the outset for the payment of the salary of two young men & ½ the salary of Dr. Hastings from the income of the American fund promptly & regularly. One asset of the College has been taken off the Mission Ledger at Mr. Ward's urgent insistence but what harm it did to give this accommodation to the College I could never see. If the salaries of the foreign professors or teachers were promptly and regularly remitted from America

Winchester Va. Mayt 1st 1886

To
Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.

My dear Dr. Clark,

Your kind letter of April 23rd was forwarded to me from New York and reached me in due time. We left N. at 3.40 Friday P.M. and spent the night at New Haven stopping at the Hotel Connecticut near the station as I had received no reply to my telegram to Henry Fairbank and had heard nothing from Mrs Hearne. It seemed best to break the journey for the baby's sake and that we might meet Henry F. & Mrs Hearne. The baby was very ill with dysentery induced by teething all the way from Liverpool. Dr. Sanders prescribed for him in New York and advised our getting it into the country as quickly as possible. It was a great deal between New Y. & New Haven but had a good night & endured the next days journey remarkably well. We called in the family physician as soon as we reached Winchester and under his watchful skillful nursing it has begun to

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get well in a few weeks.

My throat which was very bad in Bombay gave me but little trouble on the voyage but I caught cold in New York and since getting here have had quite a sharp touch of bronchitis. The irritation is less this morning and will I hope be much better in a few days. Since our arrival 3 of the children have come down with the chicken pox but neither of them is having it severely and we have great reason for gratitude that it did not break out while we were still journeying.

We are with my (step) mother & sister Mary with whom Mamie & Willie our daughters have had a delightful home since we sent them home with the Rowlands last year. They have all given us a very cordial welcome and we are pleasantly situated and shall stop here for a time but neither my mother nor sister are able to meet the expense of entertaining us indefinitely and it is still doubtful whether Mother can

somewhat shattered health to take into her family for some months such a family of little children. I shall want to know before long what I may expect for subsistence allowance while at home and then in a few weeks we may hope to see our way more clearly as to our future movements. I want to attend the Andover anniversaries and to take my wife with me if we can arrange to leave the children here and if this proves practicable I shall hope to see you early in June. We shall also spend Commencement week at Amherst where my class is to celebrate the 20th anniversary of our graduation in '66. Later in the season we shall probable go west to my wifes old home and numerous relatives in Concord & Jacksonville Illinois but we cannot yet say what direction may be given to our movements by influences now unknown to us.

My throat I am sorry to say is in such

salary. It would I suspect be much less than they are doing for Mr. Smith's School at Ahmednagar and for the Otta College at Pasumalai in the Madura Mission. In Jaffna our college does all this work of higher English education of our Christian boys and our annual fresh supply of teachers candidates for theological training &c. without expense to the Mission. The half of Dr. H's salary now paid by the Mission is amply repaid by Dr. Hastings care of that station the largest and most populous and most important in our field with 5 churches and nine hundred schools. and the payment of the other half of his salary until the college funds will suffice for this object would be an appropriate acknowledge-ment of the valuable service in the way of higher Christian English education which the College is rendering to the Mission

If the Br. Com are not willing to do this it would be better to send out no successor to Mr. Sanders

but to send out a married missionary to take charge of the Batticotta station after a year of preliminary study during which he could help some in the College. The proper course however is to provide for the prompt & regular payment from Am. of the whole salary of 2 giving men and half the salary of Dr. Hastings and then send out a successor to Mr. Sanders in time to reach Jaffna about the first of November. The new College year begins in July and it would be well if the new teacher could be there then but that I fear would not be practicable and the second term begins about Nov. 1

Mr. Hutchcock is in West Westminster Vermont. We wrote one the other day that he got through all right and had received a most cordial welcome

He has done good faithful solid work for Jaffna College and I only wish it had the funds to invite him to return bringing a wife with him

We hope to have a visit from him here

It is Sunday morning May 3rd as I finish this letter. The dentist & the doctor are to come here this morning to remove my upper teeth under the influence of ether. I shall have to have partial sets but my upper needs a complete set. ~~and~~ for each jaw for she now has scarcely a sound tooth in her head.

Thanking you ~~for~~ your kind & cordial note of welcome and the prompt invitation to call at the rooms — I enclose a line for Mr. Ward a request for funds and for instructions as to the tendency of my account.

Very sincerely yours

Thos Snell Smith

the acct of "Jaffna College" on the mission treasurer's ledger would rarely be overdrawn. Dr. Hastings has now assumed the whole but as he is not a man of large private resources this means simply the transfer of the balance or the debt of the College from one account to another on the Treasurer's books. or from the College Acct to Mr. Hastings personal account. The burden and care and anxiety concerning this matter are very evidently wearing on Dr. Hastings and will I fear break him down if it cannot be speedily removed.

He has reached an age at which such burdens are not ~~so~~ easily borne and he has aged very perceptably during the past two years.

Until the income of the American Fund is sufficient to pay the whole salary of two young men and half the salary of Dr. Hastings it seems to one that ~~either~~ the Bud. Com might well pay the whole of Dr. Hastings

shall go there so heartily but I think that I can attend Henry Fairbanks ordination and the Reunion of my College Class of 1866 at Amherst without seriously infringing on the policy of rest. The Andover trip can be deferred to another time.

My wife's greatest present need is new teeth. There is a good dentist here and he has already removed 18 of her teeth and this want will soon be supplied. At the first opportunity she will consult a first class female physician as to a certain tendency to a local difficulty which is not now troubling her specially but which has always been the chief source of weakness & suffering to her. We are both alive to the wisdom of your suggestion in regard to this matter and shall act upon it as quickly and as thoroughly as is possible.

As to our allowance I dont think we can get along on less than

To-

Winchester N.H. May 27/86

Rev. N. G. Clark D.D.

T. S. Griffith

Dear Dr Clark

I thank you for your kind letter of May 5th. I have been quite ill with bronchitis and catarrhal fever or I would have replied before I have not been bed ridden but have been under medical treatment and have been closely confined to the house. I am liable to such attacks and have been fortunate in escaping them while actually journeying. If I have any disease it must be I think in my nose & throat probably in the passage from one to the other. When I am able to make the journey I think it may be best for me to come to Boston for a thorough medical examination and for advice as to the best treatment for my weak spot. I presume that as my general health improves these special troubles will grow less troublesome but I am anxious to get rid of them or at least to be wisely instructed in the best means for keeping them in check and control

I ch. your advice to rest and

He is about 20 years old a christian by birth & by profession of faith as well and a graduate of our anglo ver. Training School. He knows some English but cannot talk freely. He is quite a genius in mechanics and I want to arrange with as little expense as possible for giving him what advantages I can. I brot him with the consent of the Mission but at my own risk pecuniarily. The Mission voted us one servant to Liverpool and we hoped to get on with this by alone but my wife broke down so completely in Ahmednagar that the Dr. and all the friends insisted that we must take an ayah to Liverpool. I will note all these expenses separately in my account and shall leave it to yourself & the R.C. to decide how many of them I must meet ~~at my own~~ without aid from the Board. I think you will be interested to see Yesuthasan. He is a sweet singer and a good sample of our Christian young men who have not had an English education. His mother is my wife's best Bible woman.

Having given me the hundred rupees and I will address my faithfully yours

$100 per month especially if all our travelling expenses have to come out of that. Nearly all my wife's friends are out West and we must go out there. We are too numerous a tribe to inflict ourselves for long visits without doing something to recoup the cost to those whom we know are not well off and even when settled down in one place whether boarding or keeping house I dont see how we can live comfortably on less than the sum I have named. I shall be grateful if the Committee can grant this amount.

The children I am glad to say are now well over their chicken pox and the baby's dysentery is nearly cured. I think his recovery is largely owing to the assiduous care of the Native boy Yesuthasan whom we brought with us to help in taking care of the children and to be trained in industrial arts that would be of use in our industrial school after our return

The Names and ages of the children of Thomas Snell and Emily Maria (Fairbanks) Smith of the Ceylon Messrs

14 yr.	Mary Fairbank	Valorety	Jan 19 1872
12	Emily Maria	Manippay	July 10 1874
8	Josiah Snell	Jillipally	Mar. 13 1878
4	Abby Allen	do	Aug 29 1882
2	Allen Fairbank	do	May 30th 1884
1	Thomas Herbert	do	May 15 1885

Mr. Hitchcocks address

Will E. Hitchcock
West Wardsmuntes
Vermont

P.S. May 18 1886. I kept this hymn to send my acct to Mr Ward until to-day. I have had a sharp attack of neuralgia in the face and right eye every fore-noon for several days which has quite disabled me from all writing. I have escaped the attack for the first time today. I am gradually getting the better of the catarrh & bronchitis but am still confined to the house.

As soon as we get settled warm weather I shall doubtless be much better - The children are all doing well now and the baby's rapid recovery is quite marvellous.

Faithfully yours

Thos Neil Smith

I am very anxious to know what was finally done about the appropriation to our Mission for this year. If no reply was made to the requests contained in my last official letter as Secretary? That heavy reduction on the grant for evangelistic work was I am sure a great mistake. What I saw of the work in the Marathi field makes me feel far more strongly than before that the development of local churches and out stations in our field should be pushed as rapidly as possible. Three new churches were formed in Mr. Gale's field this last one of them was ready to do anything towards self support. We cash contributed half the expense of the new church. In each one is ready to stand off paying ½ of the salary of its pastor from the very first. Why should the Board grant the whole expense in the other field & refuse even half in this other. It will be a great comfort to me if I can know that our appropriations are restored & to exchange labored on them as granted. S.S.S.

I want her to have her outing now that I have had mine. We are too many to go all at once and so have to take turns.

My wife will be at Wilmington Cambridge and Auburndale.

Faithfully yours
Thos Shell Smith.

Winchester Mass.
July 7 1886.

Dear Do Clark.

My wife will be in Boston tomorrow morning to see her Bro. sail. Will you kindly send a line to her that evening to Wilmington Mass. care of Rev. E. Hanson notifying her of the hour & place of embarkation that she may not fail to be on hand.

She will call at the rooms Thursday I think. She will be in the vicinity of Boston for a week or ten days and will have 3 of the children the three eldest with her.

292

Manchester, July 7. 86.

Rec'd July 8.

293

Winchester N.H, July 8th '86.

Dear Dr. Alden,

I have given missionary addresses on each of the past four sundays without any apparent harm to my throat or to my general health and I think I may safely report myself to you sa well enough to take my turn with othesrs in presenting the missionary cause as opportunity may offer. In every instance I was particularly requested to speak & in nearly every case incurred traveling expenses in accepting the invitation. In such cases am Inot entitled to repayment for the expense incurred? To whom should I report such items? My wife is now in the vicinity of Boston & I should like to join her if I can secure my fare either by supplying some vacant pulpit or by presenting the missionary cause somewhere & if youhave aplace for me & will let me know-sea seasonably, I willL be on hand. Please excuse mistakes. I am not quite used to this borrowed machine and am printing with one hand & holding a squirming baby with the other. Yours sincerely Thos. SnellSmith.

Winchester, N.H., July 8, 1896.

Recd & Reply N.

Ans " 12

Dear Dr. Allen,

I have given missionary addresses on each of the last four sundays without any apparent harm to my throat or to my general health and I think I may safely report myself to you as well enough to take my turn with others in presenting the missionary cause as opportunity may offer. In every instance I was particularly requested to speak & in nearly every case incurred traveling expenses in accepting the invitation. In such cases am I not entitled to repayment for the expenses incurred? To whom should I report such items? My wife is now in the vicinity of Boston & I should like to join her. If I can account my late silence by supplying some vacant pulpit or by presenting the missionary cause somewhere & if you have place for me & will let me know-as seasonably I will be on hand. Please excuse mistakes. I am not quite used to this corrowed machine and am fitting with one hand & holding a squirming baby with the other. Yours sincerely Thos. Smalley.

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Winchester N.H. July 13th '86

Dear Dr. Clark,

I thank you for your note. Iam very sorry my wife missed seeing her brother but it was her own fault. She ought to have gone in to Boston from Wilmington by the morning train & then all would have been well. When I was at Amherst Pres. Seelye gave me the names of Three of the graduating class who would be good men for Jaffna College. I saw one- no-two of them before leaving Am. & have written to the third since coming home. One of those whom I saw at A. has since written to me that he is not willing to go out for four years but would like to go fortwo years. I replied that I had no authority to engage him for 4 years even & that I tho't the only possible arrangement for two years would be one by wh. he should agree to pay his own expenses home if at the end of two years he should still be unwilling to stay the full term of 4 years. I added that Iwould report the matter to you if he felt disposed to accept such an engagement & that I presumed he might be appointed if no else had had been secured. Pres. Seelye spoke very highly of his abilities & fitness for the place & so did Prof. Crowell, & I myself was pleased with his appearance.

Please let me know if no one has yet been secured & w

whether you would like me to continue my correspondence with these young men in case the place is still vacant.

Hoping you will not disapprove of what has been done in the matter by me thus far, since no pledges have been made, & that you will let me know your wishes fully & as quickly as may be convenient, I am

very sincerely yours

Thos. Snell Smith

Mr. Thos. Snell Smith

Winchester N.H. July 16th 1886

Dear Dr. Clark,

I wish to thank you for your kind attention & hospality to my wife & children. They got home safely Thursday evening at 8 oclock feeling that they had seen & enjoyed a great deal in their 8 days absence from home, & grateful for the many kindnesses received.

I am glad to be able to report that the specialist consulted by my wife pronounced her all right. We had our eldest go with her mother that she might be examined by Dr. Codman & fitted with braces to help her correc a persistent tendency to stoop which is giving us much anxiety about her. He found no actual curvature of the spine but warned her that she must make most resolute & persistent efforts to straighten up or a crooked back would be the certain result. He also provided her with a pair of braces to reinforce her memory & will, & kindly made no charge for the consultation.

I am very anxious to know what action has been taken by the Prud Com. on the request from Ceylon that we be allowed the exchange on the appropriations as granted for 1886 if the reduction cannot be restored. We concede at once that we have no claim on account of territory or pp

p.

population but solely on account of the facts (1) that we are so small that we can safely be treated in an exceptionalway with but imperceptable increase to the expenditures of the Board, (2) that the state of the work in Jaffna is such that what we ask is very necessary to the speedy multiplication of village churches as new centers of growth wh. will be checked & stunted if this help is not given, (3) that little Jaffna with its dense compact population ofintelligent, prosperous &respectable Hindus has a real claim to be treated as an experimental station where the problem of supplanting Hinduism by Christianity in a community of genuine caste Hindus is in all probability to be successfully solved for the first time, in the interest of all India & as a sample and pledge oflike success in due time, all along the line, (4) that the way in wh. we have developed educationally & the steady & fairly rapid progress we have long been making toward entire self support in pastoral & evangelistic work are a sufficient guarantee of our disposition to ask no more than is absolutely needed & to cease asking anything just as soon as we possibly can.

If you will refer to my letters as sect. of the mission during last year you will find ~~hte~~ a fuller statements of these points with ample statistics & facts illustrating

ing & proving them. I fear to weary you & the Committee by my importunity, but I feel that I must plead as well as pray, & testify too to the facts as they are until my work is done whenever that may be.

The Masters command is to disciple all nations & this means to substantially Christianize them not merely to evangelize in the sense of making proclamation to all & then withdraw when only 3-4ths of one per cent of the population have been discipled, throwing upon that small proportion the burden of discipling all the rest. What if the home missionary work were treated thus? It simply would never have been begun at all. If this rule or rather this misinterpretation of the Masters command is to be applied to Jaffna, by parity of reasoning the work of the Home Missionary Society & the Missionary Association & the Congregational Union & other kindred societies shd. end at once; for there is not one state & scarcely one territory in wh. the proportion of church members to population is not already many times 3-4ths of one per cent, or in wh. the local churches are not much better able to assume the whole burden of self support & self propagation than are the 13 churches of Jaffna with 1200 members in a population of over 160,000.

I know that the Lord reigns and I am sure that he will take care of his kingdom every where, & of course in Jaffna too

na too & my confidence is in him.

May he direct us all that we may know & do his will in all our efforts for the advancement of his kingdom.

Very sincerely yours

Thos. Shell Smith.

Amherst Ms. Sept. 10th, 1886.

Rev. N. G. Clark D. D.

Dear Dr. Clark,

We moved to our new home two days since & are getting somewhat settled.

I can now report to you the extra expense wh. we have incurred thus far & wh have compelled us to so far over run our allowance that the sum for Sept. has now been completely spent in meeting these extra but inevitable expenses.

Specialist's fee for myselfat your direction,	$5.00
ditto for my wife at your direction	$10.00
One half of our travelling expenses to B[illegible] to consult specialists	$ 5.00
travelling expenses to Amherst to inspect & secure this house rented for one year.	$ 6.00
Expense of removing with family & goods to Amherst	$12.00
Rent for first quarter fromSept 1st. payable in ad	$35.00
Dr's bill for attendance & medicine for four months this net bill with heavy discount - over 30 visits	$ 25.00
Dentistry for Mrs. S. extracting 18 teeth, filling 5 & furnishing temp. & permanent upper plate	$20.50
Dentistry for myself, extracting & filling	$ 4.50
	$ 123.00

If these can be allowed it will remove great embarrassment & I trust they will not be refused.

Yours very sincerely Thos. S. Smith.

35.

88.

Amherst Mass. Sept. 10th, 1886.

Rev. N. C. Clark D.D.

Dear Dr. Clark,

We moved to our new home two days since & are getting somewhat settled.

I can now report to you the extra expense wh. we have incurred thus far & wh have compelled us so far over run our allowance that the rest for Sept. has now been completely spent in meeting these extra but inevitable expenses.

Specialist's fee for revealed your direction, $5.00

ditto for my wife at your direction $10.00

One half of our travelling expenses to B— $ 5.00

Travelling expenses to Amherst to inspect & secure this house rented for one year. $ 6.00

Expense of removing with family & goods to Amherst $12.00

Rent for first quarter from Sept 1st. payable in adv $35.00

Dr'bill for attendance & medicine for four months $25.00

Dentistry for Mrs. L. extracting 18 teeth, filling & furnishing temp. & permanent upper plate $20.50

Dentistry for myself, extracting & filling $ 4.50

$ 123.00

Amherst, Sept 10, '86

Amherst Mass. Sept. 11th 1886.

Rev. N.G. Clark D.D.

Dear Dr. Clark,

I am shocked to hear from Hume that an effort is making to prevent his return to India on acct of his position of tolerance for the Andover view & the And. men. I regretted his utterance at the And. dinner because I feared it would be incorrectly reported, as indeed it was, & would be mis-understood & mis represented. Hume's heart was stirred within him by the attitude of Dr. A. towards men offering from Andover & from New Haven & by the talk about the belief in the possibility of the salvation of some heathen who had never heard of Christ in this life by faith in him as offered to them after death, as a belief that cuts the nerve of missions; he was grieved to the heart by the signs of division & strife among brethren & felt that he was called to show how the And. view, if true, might be a help rather than a hindrance in persuading the heathen to accept the offered gospel, & to testify that in his opinion it did not cut the nerve of missions.

Hume has little need of defense or apology from me, & I presume would not thank me for writing to you about the matter but he is so valuable

a missionary & his detention at home for such a cause would produce such grief & indignation all over India where he is very widely known & as widely admired & beloved, that I cannot refrain from testifying to my conviction that it will be a most grevious mistake & a great injury to the cause of missions to force the withdrawal of such a man from the mission work for such a cause. Matters have indeed come to a pretty pass if new men are not to be allowed to begin, nor old missionaries to continue the work of preaching the gospel to the heathen without first avowing a belief that aknowledge of the gospel is not necessary to salvation.

I am sure however, that God will hear the prayer of multitudes that the spirit of love & wisdom may rule in all the deliberations at DesMoines & Chicago & overrule for good all that now seems to threaten evil to the cause of Christ.

Faithfully yours,

Thos. SnellSmith.

Amherst Sept. 11, 06.
Recd Sept 13.

Amherst Ms. Jan 25 1887

Rev. N. G. Clark D.D.

My dear Dr. Clark;

I need not assure you of my sincere sorrow at hearing of your long and severe illness after the meeting at Des Moines. I delayed writing of my own affairs till I should hear of your return to Boston. Meanwhile immediately on my return to the East or rather on the way back I took a severe cold and for the past two months have been confined to the house almost all the time, for whenever I have ventured out my throat has immediately become worse.

The doctor who treated me at Oberlin for 3 days is something of a specialist who has had great success in treating throat diseases & Dr. Noble said that I ought to be under the personal treatment of a competent specialist for two months in order to a permanent cure of the chronic ulceration in my throat. My wife begged me to

stop there with her cousin Mrs Mellen and let her come East with the children but I could not feel that it would be right for me to do so with one of the children, little Allen 2 yrs old, barely convalescent from an attack of congestion of the lungs and already coming down with the whooping cough and three others of the children certain to have the same disease.

So we came East together and went direct to Winchester N.H. for Thanksgiving according to a promise made months before. We had a delightful gathering at Thanksgiving my brother Henry and his family with our elder Henry the guests of my mother & sister We expected to return to Amherst on the 2nd of December but at that date both of our little boys were severely ill with congestion of the lungs in addition to the whooping cough and I was so ill ~~from~~ with acute bronchitis that it was impossible to attempt the journey. We might possibly have taken the risk the last week in December but meanwhile our daughters Mary Fairbank and Emily Maria had come forward as accepted candidates for admission to the church at Winchester on the first Sunday in January - and we were detained at

W. till the 6th of January - The children all endured the journey hither without injury but the inevitable exposure of the journey and the settling into the home at A. aggravated my throat difficulty so that for the past two weeks I have again had to keep closely within doors. The catarrh is decidedly better but the granulations in the throat do not disappear and the tonsils are still swollen and sore. My general health is pretty good but this continued confinement is depressing and it is not easy to get sufficient exercise.

While at the West my health was uniformly good. I spoke from two to four times every sunday from the 4th sunday in Sept. to the third sunday in Nov. inclusive besides giving a number of weekday addresses. In all I gave about 30 addresses besides talking with a great many individuals on missionary themes. I had particularly large audiences in St Louis & Lebanon Mo. in Jacksonville, Aurora, and Batavia, Ill. in Davenport Ia. and Winona Minn. I every where refrained from soliciting funds for any special work in Jaffna and wherever I spoke more than once I always gave some account of the Madura and Marathi Missions as well as of our own work in Jaffna.

Please excuse these blots I can't make out his letter
his letter came but I don't feel up to copying it

We had the joy of sharing in a season of special interest in the church and community at Concord Ill where I was ordained & we were married and where our church membership has ever since remained an interested wh. has already resulted in a gain of 50 per cent in the membership of that church. and of stimulating the little Mission congregation & sunday School to wh. my bro. preaches in North Aurora to think and plan for the organization of a new church by my account of the growth & formation of the little church at North Erlady an outstation of Ellipally. In Minn. I found my aunt Mrs. Parkhurst the only surviving member of my father family whose husband is an uncle of Dr. Parkhurst of New York with a numerous family of grown up cousins whom I had never seen all of whom were prospering in material affairs but who had drifted out of active Christian life chiefly I think because of living 4 miles from church and I hope that by means of my visit they will be brought back into a better religious life. It is a real comfort to me that I have thus been permitted to share a little in home-missionary work. and I trust that wherever I spoke there may be a renewal & increase of interest in the

foreign work.

Now I would like your advice about my own case. Shall I simply stay on here and let the local physician do his best he can for my catarrh & bronchitis or shall I as soon as I can leave my family for a time come to Boston remain in the results [illegible] time for treatment a specialist or if his trouble does not correct treatment here as Amherst shall I try the effect of resort for a time to Florida or some warmer climate? Of course either of the two latter courses would involve additional expense for wh. I should need additional assistance.

As it is I have incurred considerable extra expense in connection with the illness of myself & so many of the children. The doctor's bill at Windsor amounted to $16.00 deducting a discount of 50/00 which he very generously insisted on making besides over $10.00 for medicines presented by him. And this within 6 wks made a large draft on our allowance for December. Then I have had to borrow funds for the payment of our rent for the first two quarters of our year of occupancy here and this sum of $70.00 I greatly need. You will remember that you

I send you two letters S. wd. send Samuel's mother - is the new associate of Pastor elect of the Family School & Family organized in Clarksville Tenn. Samuel's father is a Southern planter & Slaveholder

told one that you would see that I was provided with the sum needed for home rent at Amherst if I decided to locate there. As I have to pay the rent quarterly in advance it will be a great favor if it can be advanced to me in the same way

I need not remind you that the sum $240 is remarkably low rent for a furnished home for the accommodation of our selves & our six children

I can hardly say accommodation for we find the house very close quarters and I fear we made a mistake in trying to crowd so numerous a family into so small a cottage. The fact that the children with the whooping cough upon them at this wintry season need to be kept closely in-doors adds to the discomfort of the situation. But I do not wish to complain. We have great reason for devout gratitude that our little ones have been spared to us and that we have so many comforts as do abound to us all.

I think that I should say too that our stay at Winchester was no saving in expense to us save perhaps in medical attendance; for as I knew that my step-mother could not give us free entertainment for so long a time without encroaching on her small invested fund which yields her annual income and as I had a stipend I insisted on paying

for our board tho at a rate much less than could have been obtained any where else.

I trust also that you will have patience with one while I mention a matter of which I have written & spoken before viz the expense of our trip to the west. I am compelled to lay the facts before you and leave you and the Bud. Com. to do what is deemed right. The rail way fares for the round trip were almost exactly $215, the sleepers - $35 making a total of $250 ~~Not~~ including the trips to Desmoines & Missouri for myself ~~our~~ the ~~trip~~ to Cleveland for my wife, the two latter of wh were paid for us by Dr. Humphrey & the W. B. M. I. respectively. Dr. H. also paid the $50 extra expense on account of our not returning before Oct 28 the delay being caused by my going to Missouri to expire send the Board at the State Association. This leaves a net expense of $200 for fares and we were gone almost exactly 2 months but there were inevitable extra expenses for food clothing and incidentals that came a deficit over $50 and if in view of all the missionary work we were permitted to accomplish at the west and in view of the fact that if we had proceeded to the west it is to my mind home instead of my own or had on our arrival in the country decided to locate for the year (from last Aug) in Illinois the Board would

doubtless have paid the entire cost of our going out there without ~~grumbling~~ objection, the Committee ~~feel that~~ it would be right to meet this deficit by an extra grant of $50.00 we shall be sincerely grateful.

I regret greatly coming with these extra requests but do not see how to avoid it. We take all of our monthly allowance of $400 to feed and clothe our family of eight souls - the expense for medicines & medical attendance was brought upon us in the providence of God - the rent $70 per month was distinctly promised, the travelling deficit $50 represents our one visit in 15 years, perhaps in 30 years, to the majority of our relatives a journey of thousands of miles which was one ~~a~~ continued effort of retired missionary service. It would have been as pleasant for us ~~as well~~ as for the Chandlers and the Rowlands to have ~~had~~ the privilege of boarding at the missionary home at Auburndale but it would have taken $400 monthly to pay our board alone & we gave that up, rather than ask a larger allowance. It is very pleasant to be in a home of our own but even with an hired girl my wife & daughter find housekeeping pretty hard work. My wife finds it a severe strain & at present neither of us are having a restful time. I trust we shall pull through all right by the kind providence of God & the timely help of those whose privilege it is to act as

Sunrise & Sunset
Rec'd
Pay
Expenses
Sundries

Amherst Ms. March 28 1887-

Rev. N. G. Clark D.D.

Dear Dr. Clark;

In reply to your favor of the 16th ult. I beg to acknowledge with grateful thanks the special grant of $140 for our house rent in accordance with your promise to me when I consulted you last August in regard to coming to Amherst to live

As to the other expenses I can only say that they were necessary extra expenses. The trip to the West, my wife's home for 17 years and the region in which a large majority of our relatives still live, was inevitable and but for ~~our~~ baby's illness it might have been made immediately on our return last April and then it would have added more than $100 to the cost of our return from Ceylon. Having saved the Board that sum then it seems but right that ~~we~~ should be repaid the extra expense incurred by us when we did make the trip in the autumn especially as the whole tour was filled with active missionary service, more than 40 addresses having been made by my wife & myself in five different states and some 20 different towns and cities. When Mr. John Chandler who has but few relatives in the west ~~made~~ his western tour he alone received an extra grant of $75. We having accomplished the feat

of taking ourselves & our 6 children on this extended missionary tour ask only for the cancelling of the debt of $50.00 incurred by us over and above our usual allowance for the time of our absence.

If you will kindly put the facts before the Com. in this light I think they can but feel the fitness of granting my request.

The other item of $25 was for medical attendance and medicines during the long seige of illness wh. we had to endure in December when I was confined to the house for 6 weeks and four of the children were sick with whooping cough, two of them being also dangerously ill for ten days with congestion of the lungs.

But for the generosity of the doctor in deducting one half from his ordinary charges this item would have been $40.00 instead of $25.00. I distinctly understood that such extra expenses providentially brot upon us would be met by extra grants. The Bd. Com. confirmed that understanding by their previous grant for similar extra expense incurred soon after our return to the country. & Such grants have been made to this missionary to my certain knowledge. It seems only right that they should be made to us.

Six moments reflection must convince you that our regular allowance of $100 per month is barely enough for food & clothing for such a family as ours & daughters aged 15, 12, 9, 4½ and two sons 3 & 2 years old nearly. It would scarcely suffice to ~~board~~ pay merely our board at cost price at the missionary home at Auburndale. I do not see how we can possibly live upon it here at Ankand or anywhere else in such comfort as we ought to enjoy for our own health and the best interests of our missionary work. I very much fear that my wife's health is breaking down

under the strain of keeping house. She needs rest & relief and must have it in some way and this anxiety caused by your refusal to secure them extra grants for necessary expenses actually and ~~must~~ inevitably incurred is wearing upon her even more than the hard physical labor to which she has never been used in such excessive quantity. ~~before~~ We are doing what we can to keep within the $100 per month for ordinary expenses but cannot make that sum suffice for extra items such as I have reported to you.

If the Bud. Com cannot cheerfully vote us such extras when needed would it not be well to give us such an ~~extra~~ increased regular allowance as would enable us to dispense with them? If our monthly stipend were put at $125 from the first of Sept. last, and the rent now granted were recalled I think that sum would enable us to pay our own rent and to meet these extras as they ~~recur~~ in the future as well as for the past six months; and this sum I am sure is no more than is actually required and no more than has been granted in the past to other families no larger than ours.

As to our return to Jaffna we hope to be ready to start next October or possibly in Sept. It seems to me that if it ~~was~~ is ever the duty of missionary parents to return leaving their children at home it is ours. We have the assurance of an almost ideal home for the three oldest with my sister & step mother at Winchester N. H.

with every prospect of all needed aid from other friends in their education — with the help, of course, of the usual grant to missionaries' children. The three little ones are growing enough for us to take them back & keep them there for 8 or 10 years. Our health is wholly favorable to our return. We are eager to be at work again. We are greatly needed there; the senior Howlands & Hastings with their more than 40 years of active service cannot hold out much longer at the very best. Mrs. Samuel Howlands health cannot be depended upon. Richard Hastings has been out over 8 years and will have to visit America ere many years. and even if we were not needed in Jaffna there is the wide ~~Jaffna~~ Madura field with nearly every part of which I am more or less familiar from touring through it with various members of that mission in connection with our two visits to the Pulney Hills and in wh. there are ~~many~~ sadly vacant posts waiting to be filled. Can it be possible that it is not our duty to return?

We wish to plan definitely for returning at the date I have named next Sept or Feb. Please let me know if this does not meet with your approval and let us have the joy as soon as possible of feeling that our faces are ~~set~~ toward Jaffna once more.

Faithfully yours

Thos Snell Smith

Rev. T. S. Smith
Jaffna
Sept 28. 87.
Return

300

Amherst Mass Mar. 29th 1887.

Rev. N. G. Clark D.D.

Dear Dr. Clark;

When I took my letter to you to the post-office last night after dropping it into the box I found in my box your favor of March 25th to which I hasten to reply. I may say that the first draft of my reply to your previous letter was written immediately on getting that letter from you but I felt that it would be better to wait a while and think the whole matter over and see what light another month's experience would throw on the financial problem, hence the delay in my writing to you.

I do not in the least understand the statement that my account with the Mission stands $731.68 in debt. It ought to be more, or else a good deal less! At last accounts the cost of our journey home had not been credited to my account. Mr. Ward will explain to you the misunderstanding which led to the delay in the settlement of that account which I submitted to him early in June of last year. I supposed that it still stood charged

Personal of Hist. other. I am faithfully yours Thos. O. Smith

against me that I might settle it with Mr. Ward but the amt of that acct is about Rs. 2700 and that is so much more than $731.68 that I cannot understand the statement as I supposed there really would be some debt after crediting that item to my account.

I think it would be better to reserve my explanation of whatever debt there may really be till I have an intelligent idea of what I am explaining it till I have ~~the~~ before me the details of my acct. with the mission to Dec 31 1887.

I authorized the Mission treas. to offer certain portions of our furniture for sale at prices named in a schedule left with him if necessary to extinguish my debt and I have not yet heard what he has done in the matter.

In a letter to Mr. Ward inclosed in my letter to you I have alluded to the matter and asked for further information and advice. On getting a detailed statement from him or from the mission treasurer I will write to you.

In reference to the question of our return to Jaffna I wrote you quite fully yesterday. I will add a few words now on one or two points on which I did not dwell yesterday.

I do not quite understand what there is in the circumstances of my family against our return. It is true that we have a numerous family but so had the Hardings and a good many others who might be named without going back to the days of the fathers Smith Howland Hastings Chandlers Ballantines Fairbanks Jacays Bissells &c &c &c

If their children did not detain them why should our detain us, especially when, as I explained yesterday our children are in two groups the older 3 already provided with an excellent home in this country and the younger still so near infancy as to be better off in Jaffna than at home for several years to come

I have mentioned some of the positive arguments for return. Others will occur to you I trust without my dwelling upon them at length. My little time, my command of the language, my previous service, which I trust has not been lacking in success and satisfactoriness

I am conscious of many failings and of often coming short of my ideal but I know that I have tried to do my duty, that I have worked hard and heartily and happily and with what seemed to me many good results and I would most gladly go back tomorrow to the work I have loved so well and in which I believe that I could work to better advantage than ever before and to better advantage than in any other, any where.

I think that it should be remembered too that the climate of Jaffna agrees with me far better than the climate of, at least the Northern & Western of, the U. S. A. If kept at home I dare not stay in New England nor can I hope for a situation favorable for the education of my children. I must seek for the mildest & most agreeable non-malarial climate that can be had and that is exactly the climate of Jaffna the equal of which in this respect can

hardly be found in U. S. A. even in Florida or Southern California. In that climate as the Boston specialist said I am good for another 15 years.

Again it seems to me that while I am better fitted than ever before for fruitful labor among the Tamil people in Jaffna or India I am far less fitted for taking up a home pastorate or the home missionary work than I was 16 years ago or when I graduated from the seminary 18 years ago. next June

It is very trying writing this & I trust it is quite unnecessary but it seems so strange to me that there should be any question about my return and the consideration on your name seems so inadequate that I am anxious and troubled although I know that what ever happens "all will be well" and not only "well" but for the best under Gods unerring guidance and entire

Dec. 29, 1884

Amherst, Mass. Mar. 29, 1884

My health is very much better than it was. There is still local conditions in the throat which two specialists declared can be removed by skillful local treatment by a specialist for 2 months. Prof. Goldstock of Bos. concurs in this opinion and bade me write you so. But in your previous letter you took so little notice of what I wrote before that I had no heart to ask again and so have gotten on with such self treatment and home nursing as I could command without extra expense on this score. I think I need to be trained in local self treatment by a specialist so that, as Father Fairbank puts it I may become my own specialist in my own throat & nose which appear to be the only weak places in my whole body. I trust the way may open for some training of this sort before very long.

I want very much to see the mss. rept of the Ceylon Mission for 1885 and when that for 1886 comes along I shall hope for an early

Amherst Ms. April 1887.

Rev. N. G. Clark DD.

Dear Dr Clark;

I beg to acknowledge with many thanks your favors of April 1st and April 6.

I am very grateful for the contents of both letters.

I can assure you that Mr. Ward was mistaken in thinking that the $50 extra for traveling had been paid. His impression refers doubtless to the $50 which Dr Humphreys paid on account of the extra expense incurred by over-staying the limit of Oct 28 in order to represent the Board at the Missouri State Assoc. I spoke to you about that at Des Moines when I was asked to go to Mo. and it was agreed at once that that should be paid by Dr. H. The $10.00 for wh. I have now twice asked is the net extra cost of the western trip over and above two months allowance

with no reservation for clothing during these two months beyond a very few little things bought while out there. As before explained, it is only one half of what it would have cost to get ourselves out to Illinois (my wife's home) if we had proceeded thither immediately on arriving last year, as we had of course every right to do, to say nothing of our return East had we stayed at the West till nearly ready to return to Ceylon. It therefore ~~it~~ represents ~~really~~ a net saving to the Board of $50 immediately **plus** $100 ultimately (the return errand for Ceylon) That is, we ask for $50.00 where we ought not unreasonably have ~~spent~~ asked $200 for the round trip as legitimate parts of our journey from our field to our home and from our home back to our field. If this sum can be paid at once together with the $25 for medical attendance it will be a great relief to us. *N.B. The $25 have been received since this was written.

I am myself puzzled by Mr. Hastings statement to Mrs. Ward concerning my debt. ~~He~~ He puts the total at 1977.32 of which Rs. 724.61 are on acct of Sanders Hall.

In the statement sent to me for June 30 '86

which is the latest that I have received in detail or indeed at all from him he puts the debt for Sanders Hall at Rs. 633.50. This is correct for it represents the debt when I handed over the account on leaving Jaffna. I do not see how I am accountable for what others have spent since I came away. The correction would reduce the debt by Rs. 91.11

I wish to write separately about the Sanders Hall deficit and will not dwell upon it here

The rest of the debt should be reduced by some corrections. Mr. Hastings has charged me with a debt on act of the local Bard Society whereas the balance was just the other way and for turned the amount and the correction should effect a reduction of Rs. 75.00

Then Mr. Hastings has charged me Rs. 119.58 on account of the Training School which should have been charged to my successor Mr. S. N. Howland. When I came away there was a balance to the credit of the Industrial Dept. of Rs. 185.42 and to the debit of the individual ledger of the Boys Accounts of Rs. 297.00 The latter sum is the total of all the accounts of individual pupils. An individual ledger is kept with all the pupils on wh. each boy is charged with his tuition and his purchases of text books and stationery and credited with his earnings in

the Ind. Dept. and with all cash payments on acct of tuition. In the vast majority of cases these debts do not exceed Rs. 5. per pupil and are sure to be settled immediately on graduation as the rule is to withhold the teacher's certificate till complete payment has been made and this is a safe and reasonable rule. In a few cases of very needy young men of special ability who could not raise the cash for their tuition and who were sure of employment in our own schools immediately on graduation I allowed a larger debt to accumulate and the total of individual debts was considerably increased by a few such cases. This enabled me to credit the school each year with the whole amount due for tuition and to keep on these valuable but very poor young men without ultimate loss to the school in spite of their poverty. Then to keep the nominal net debt as low as possible the total balance in hand of the Ind. Dept was credited temporarily to the Boys Individual account and of course Mr. Howland ought to have assumed the net balance as I would gladly do were I to take his place under similar circumstances and I object decidedly to its being counted as a part of my personal debt to the Mission.

Still with all these reductions there remains a very considerable debt of which I admit that the Mission

and the Bud. Com. may reasonably complain. viz Rs. 975 22
I cannot see how this comes to be so large but I can explain how some parts of it came or became without any intention or thought on my part of ~~this~~ exceeding my own allowances for the current year.

I advanced Rs. 150 on my own account to the new church at Erlaly North towards completing the chapel and buying land for the parsonage and of this Rs. 50 were to be collected from the teacher & pastor in that district being their special subscription to this object & credited to my acct while the rest I hoped to collect here in Am. & send out to them. I have the promise of some but have not received any thing. This sum had been asked from the Bud. Com. as a contingent appropriation for 1886 and I supposed was to have been taken out of the special supplementary grant made by the Bud. Com at my urgent request ~~after~~ last summer of Rs 500, see your letter of July 17th/86 to me.

My impression is that I made a similar advance to the station church of Rs. 50 toward the completing of the floor of the station church but I cannot assert this positively without reference to a memorandum which is not accessible to me ~~today~~.

We employed at Kelipally 3 and sometimes 4 more female bible readers than either the Mission grant or that from the local bible society would suffice to pay for. This we have done every year for several years devoting ~~fifty~~ the whole of our own "tithe" Rs 10 to this work in which my wife felt a very deep interest and which proved and weighed

upon her with such ~~force~~ that I could not resist or deny her. It was by doing this that we were able to keep 8 or 9 women at work all the while instructing more than 400 women in the bible and teaching them to read that and other good books. On coming away we felt that we must keep these extra laborers on till another missionary took charge of the station and yet as we had no salary from which to take a tenth for the three months of Feb., Mar and April 1886 and as since then we have not been able to spare more than the 1/20 of our allowance ~~per week~~ we are spending for pew rent and weekly offerings I have been unable to remit any thing on this account to Jaffna to make good the Rs119.50 spent for this purpose before the Howlands took the station and charged to our account. There was also Rs150.00 (5) spent in giving one cloth to each of the poor low-caste women who had come one afternoon in each week during the previous year to learn to read the bible and to memorize certain psalms, 3 hymns, the apostles creed and the Lords

prayer. More than 75 of these women earned clothes the last time and the whole cost was Rs150 but Rs50 for this object came from a friend in America just as we were coming away. This remaining Rs100 belonged to our charity account for 1886 but we did not remain there to recover it from our monthly tithe and we have not felt authorized to solicit funds directly for this object since getting home

This makes a total of Rs. 370 or probably 420 spent on evangelistic work which would have been met from our own salary for 1886 if we had remained in the island. At the end of the year 1885 I was really in debt to the Mission about Rs. 300 and this debt was the result of spending in 1883 and 1884 nearly one fifth of our salary on Mission work I think that we ought not to have gone beyond the tenth but the calls for the two objects I have described and for the repair of the church and the completion of Sanders Hall were so very urgent that we could not say them nay tho I fear now that we did wrong not to resist the pressure and restrict our gifts to our tithe

This leaves Rs 300 or so added to the debt in 1886 by personal expenditure in India and Liverpool

in excess of the allowance for outfit to returning missionaries. This was chiefly spent in Liverpool in the purchase of the woollen garments which we have been wearing ever since and which we hoped to repay from our allowance during 1886. But as I explained it has taken the whole of our allowance to meet our current expenses since getting home

This is my explanation of the way in which the debt ~~was~~ accumulated But explanation cannot justify it nor will it liquidate though it does I think some what extenuate and ~~depend~~ from intent to transgress the very necessary and just law of the Committee against incurring debt.

In the way of practical suggestions for solving the difficulty I would mention the following.

1. The debt on Sanders Hall to be met by a grant Rs 500 for liquidating that and completely finishing the building I will state the reasons for this in detail in another communication. only mentioning now (a) that while the building has cost the Board only ~~(Rs)~~ 1000 dollars I have raised and spent more than Rs 5000 in Ceylon in stead of the Rs. 2000 on wh. the grant of Rs 1000 was conditioned ~~and~~ (b) that the buildings for there are 2, will accommodate 50 boarders & 150 day scholars and when necessary a theological class and is more too large for the needs of the institution

3rd Sept.

(c) that it cost less than half as much in proportion to its quality & extent as the Odoorville New Building for Female Seminary because it was built right under my eye, by the boys themselves in good part, and was built in a new style and with a second story in a part of the building and largely with old materials thus saving much money

(d) and that it was if possible even more urgently needed ~~than was~~ than the Odoorville Building, ~~was~~ for the Boarding School has been very inadequately provided with buildings ever since it surrendered the old buildings of Batticotta Seminary to Jaffna College in 1872 and moved into the missionary study & a half walled shed at Tellipally

2. ~~If~~ ~~the~~ The Bud Com. will approve the expenditure for the women Rs. 120. and the Rs. 200 spent on Erlaly and Tellipally Churches as special contingent appropriations I will undertake to raise the funds to meet these items without interfering with the ordinary income of this Board unless the Bud. Com. would prefer to make a special grant out right for these items say of $150.00

3. If the Bud Com will make my allowance for the first year in America up to $1300 by granting the $110 still lacking of that sum I shall be glad to have that amount ~~placed~~ go towards the extinction of my debt counting it as a part of our tithe for that year.

4 If the Committee will make our allowance for the remainder of our stay in this country $125 per month I will undertake to get along without extra grants in the future excepting of course some allowance for refitting

× Cost $75 mentioned in your letter, and $35 for rent of pro-tem & relinquished by me.

when ready to return and will leave $100. of this allowance with Mr. Ward each month till the remainder of our debt is paid.

5 There will be some further reduction of the debt from the sale of furniture belonging strictly to us the sale of which we have authorized for this purpose. The furniture thus offered for sale does not belong at all to our original outfit furnished by the Board in 1871 That was largely personal & household goods of a perishable nature & was long since worn out eg. clothing table linen & bedding a baker &c. &c. The outfit does not at all suffice for furnishing the missionaries home He has to do this gradually by savings from his current allowance for 2 or 3 or more years after going out. About all that we have left of our original outfit is an organ wh. we have had home and shall leave with our children as it is not worth taking out again and our carriage out there in Jaffna which is of course much the worse for 15 years of constant use tho by no means yet reduced to the condition of the one-horse shay.

I had this written two weeks since but have been waiting to take a copy to keep before forwarding. I have studied it carefully to with a view to abreviating it but I think it will be better to send the detailed statement

just as it is. I trust you will give it kind and patient attention in spite of its length and do what you can for relieving me of the burden of this debt.

I have tried to live unselfishly but of course I had no right to give away what was not my own. Still I trust that the Committee will remember that the debt was not the result of lavish expenditure for personal ends but of unwisely generous giving to the Master work under the pressure of seeming necessity and with a too sanguine estimate of future resources.

I am

very sincerely yours

Thos Snell Smith

Amherst, Apr. 1887.

Rec'd Apr. 30.

May 4, 1887.
A. " " "

✓

Recd Clark,

He has recd. his allowance for the year end. May 1st $1,200. –
A spec. grant for dentistry &c. 88. –
Ditto " " for rent $140, 3/4 leaving 14 due. 105. –
Applg to Med. grant to 20. –
Dr Humphrey pd. him 88. 13/4 for travg exps. West in October. 1,418. –

I have replied to this letter that no grant has been yet made for his second year & I will call your attention to it, – also that I leave the other matters of his letter to you, to whom he says he has written. I have paid 14.75 for Books & Recd. for him, & be deducted from any grant wh. may be made. I don't understand the claim for $50. for expns of Jerusn West. (An uncle of his wife sent him $50. to help them go West last October). Why does he not take a church & pay his own way?

He has not settled his travg age from Ceylon yet. I urged him March 30th not to wait longer for papers from Ceylon, but to send me an acct. here. He has made no reply. L. S. V. C.

Amherst May 3 1887

L. S. Wardley

My dear sir,

Will you kindly send me my allowance for May. This is the first month in the second year of my visit to U. S. A and I have asked Dr. C. to make my allowance $125 per month from that date. We cannot get along with $100 per month. If this is granted I do not propose to draw the last quarterly instalment of the $140 voted for send.

I trust that you can also send me the $30 towards the extra expense of the western trip for which I have been

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waiting so long and which is greatly needed to meet a debt incurred on account of that trip.
This should not be included in our regular allowance
If this sum $125 for allowance and $50 for travelling are available please retain $25 towards the settlement of my account with the Mission
As I have explained to Dr. Clark the two largest items in that debt are (1) expenditure for evangelistic work in Jaffna which I had expected to make good from my tithe for 1886 ~~but~~ had found myself unable to meet in that way every cent of the $100 per month & more too being required for expenses here at home & (2) expenditure in Liverpool for the woollen clothing which we are still wearing and wh. I had hoped to be able to pay for from our

allowance after reaching America but found myself quite unable to do for the reason already mentioned that we could save nothing above current expenses from an allowance of $100 per month.

I have therefore asked Dr. C to make up my allowance for the first year in America to $1300 by crediting to my Jaffna acct the sum $110 the lacking of that amount ~~then~~ very materially reducing the debt.

I think Mr. Smith may have a small item against me for books but do not at the moment remember whether that was paid last month or not.

Very sincerely yours
Thos. Bell Smith

as I belong to the reform party I know to travel

Amherst Ms. May 10th 1887

Rev. N. G. Clark D.D.

My dear Dr. Clark

Your favor of the 7th inst. reached me this morning.

We both feel that it is our privilege and duty to return to the Tamil field

The fact that we stayed 15 years without furlough shows that did not suffer materially from "the warmer climate of Ceylon or that latitude" especially in connection with the fact that specialists examining both of us most thoroughly within 3 months of our return found us both to be "free from all organic disease and good for another term of 15 years after a year or two of recruiting in America." (I quote Dr. Knight's own words.)

In fact I am satisfied that my health would

be much better in either Jaffna or Madura than in U. S. A. Possibly the drier climate of Madura would be more favorable to my liability to catarrh & sore throat on catching cold. It is this tendency that makes me afraid of the climate of the northern States of U. S. A.; but this tendency did not show itself in Jaffna till after ten years of service in that inevitably the gradually debilitating climate and I do not apprehend trouble from it for ten years after my return. For our children we should decidedly prefer Jaffna.

For ourselves too, Jaffna is, of course ~~and~~ <u>most decidedly</u>, our first choice; but we love the whole Tamil people with all our heart and if the brethren and sister in Jaffna are willing to spare us or if for any other reason we cannot return ~~thither~~ we feel that

we can work happily and I trust usefully in the Madura field.

Bay do not think that we wish the transfer, or that we ever had any other than most cordial relations with our brethren and sisters there, or that we think that we are not needed there. We only feel that it is plainly our duty to return to the Tamil field, if possible to Jaffna, at all events to Madura if the Lord will.

Especially, since Bro & Sist. Howland's death I have felt that I ought at least to be willing to take his place if really more needed there than in my best beloved Jaffna home.

I need not recapitulate the reasons for our return to the foreign field or rather our continuance in the foreign service I have given them with fulness and force in the previous letters my thought and desire and purpose are not likely to alter. I only wonder there should be any thought of sparing a seasoned missionary only 42 years old in sound health with a thorough knowledge of a difficult language

an intimate acquaintance with the field and the people, a good record of work done and a hearty enthusiasm for doing more. This seeming hesitancy on your part about sending us back puzzles and grieves me. I am thankful to believe that I am to go back but sometime before I go, will you not, (if this hesitancy has been caused by defects in my previous service,) kindly point them out to me that I may intelligently profit by this painful discipline, in the term of service yet to come.

Very sincerely yours

Thos. Snell Smith

Amherst, Nova Scotia, May 10, 1887.
Rec'd. Aug 12.

P.S. I trust the Com. have voted us an allowance of $125. per month for the remainder of our stay in America. The second year of our stay begins with the month and I hope we may not have to stay here more than 5 or 6 months longer. We find it impossible to live in this place on $100 per month.

T.S.S.

Amherst Mass. May 21/87

Rev N G Clark D.D.

My dear Dr. Clark

I beg to acknowledge with grateful thanks the kindness of yourself and the Prud. Com. in voting me an allowance of $125 per month from the first of May.

I wrote to you as well as to Mr. Ward about my debt because I did not suppose he had authority alone to act on the request contained in my letter. If he has will you kindly pass over to him the letter in which I have fully described the items of the debt

If this does not seem to be sufficient I can send full details of the debt within 6 months. I am here in my 20th year of Pastorate

Very sincerely yours
Thos Guillemitts

explained how they were incurred and suggested methods of settlement. The letter was dated April 30th I believe.

I may mention again the points on wh. I supposed authority from yourself and the Committee would be necessary.

Rs. 320 of the debt was incurred for evangelistic mission work - viz (1) Rs. 150 to the new Earlsfort North Ch. to help finish their chapel and buy land for a parsonage, (2) Rs. 20 to extra bible women from Jan to June 1886 at Allipally (3) Rs 100 charity to the poor low caste women of the helping hand. I expected to meet items (2) & (3) from our charity or tithe for 1886 but could not manage to save anything for it and item (2) is fairly payable from the grant for bible women. I asked therefore (1) that a special grant of $150 or at least $100 might be made to repay a part of this expenditure and (2) that the sum yet lacking to an allowance of $1300 during my first year in America viz $110 might be allowed me

Earlsfort Street

raised them (1) in America

to come to be avoided by the debt of wh. some Rs 300 were incurred in Liverpool in following up a grant received in America

Amherst Ms. May 28/87

Rev. W. G. Clark D.D.

Dear Dr. Clark:

In reply to your letter of the 24th instant I would say that we would like to start for Jaffna or Madura about the middle of October next. It would be pleasant to tarry with our children longer but we do not feel that we ourselves need to stay longer and if we go in the autumn it will avoid less all interruption the school life of the children which would inevitably be broken up by more or less of irregularity if we should wait till the following spring

We think it better for the children even that we go in the fall and that will bring us to the work at a favorable time of the year just after the annual rains As you bid me and reply to the main contents of your letter

Engraven.

I am glad to be able to inform you that I have lately received $100 from a relative which I am permitted to hand over toward the reduction of my debt tho I had hoped to keep it towards the education of my children I wish also to pay 1/10 of my allowance for May and June towards the cancelling of the debt. I have therefore asked Mr. Ward to credit to that acct. the whole of my allowance of $125 for June as God has helped me my time of need. My trust is in Him whom I have ever tried to serve in the management of all the affairs which he has intrusted to my care. I know that I have made mistakes but I believe that he will help me to remedy them and will clear away, in due time, all that is mistaken in the impressions of others concerning me. With sincere thanks for your frankness I am,

Very sincerely yours

Thos. Snell Smith.

S. Smith
May 28.
7.
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himself by his own labor since coming to this country.

Dr Clark had quite a chat with him the other day and can tell you his impression of him.

I mention these facts as I think it right that you should understand that the rather sticky success of the meeting was in part owing to the interest created by the presence of a native convert.

I am very truly yours

H. H. Smith.

✓ Please ask Mr. Ward to pay this bill by sending a cheque for $10.00 to my brother Henry H. Smith of West Gardner Mass. to whom I wish to remit that sum.

H.H.S.

Rec. Mar 30 87

Amherst Mass. June 25 - 1887

Rev E K Alden D.D.

My dear sir;

I beg to report my return from a missionary tour among some of the hill towns of Hampshire and Franklin counties I visited and made one or more addresses before the Congregational churches sunday schools and societies of Christian Endeavor in the following places

Chesterfield	June	10	
Worthington	"	12	Morning Serv. & S. Sch
West Cummington	"	"	2. P.M.
Plainfield	"	"	5 P.M.
East Cummington	"	13	8 P.M.
Goshen	"	14	8 P.M.
Plainfield	"	15	" "
Hawley	"	17	" "

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Shelburne Falls June 19 8 P.M. & Sunday Eve
Shelburne Falls " 7 P.M.
East Charlemont 20 8 P.M.
Hatfield 22 8 P.M. Y.P.S.C.E.

The travelling expense of the trip were $9.95 exactly. They would have been much higher but for the fact that I was often passed along by private conveyance from place to place.

In every where had good audiences and all seemed greatly interested in what I had to tell them. I always connected the story of the Ceylon Missionaries with a brief characterization of the missions in Madura & Ramnad to the Marathi.

I was accompanied by the native Christian Yesuthasan and his

felt a certain hopeless-ness
in the results of missionary labor
greatly interested the people
I could not refuse a few small
gifts urged upon me in his behalf
but ~~as~~ refrained from all solicitation and in every case where
something was urged upon us
I stipulated that it should be
distinctly understood that the
contribution to the treasury of the
American Board should not
be a cent the less but rather the
more on account of their interest in him.

Yesuthasan is a graduate of
our anglo-ver- Normal school
he is now being trained in carpet
work lexidermy book binding &c
& is to teach these arts in our
industrial school after returning
to Jaffna. He has maintained

2 As the pupils in the school did the greater part of all the work on the building I could only carry it forward as the opportunity offered for them to work on the building viz 3 hours per day 2 days in each week of term time and full days work during most of the 10 weeks of vacation in each year. During the last year of my stay the Mission authorized me to get as much of the work done as was practicable before leaving the country even tho it might be necessary to incur a temporary debt on the building. Still as the Rev. Jon had recently ~~expended~~ added to the debt incurred on the Odenville building the Mission insisted that the debt on Wanders Hall should stand charged to me as an individual and not to the school or the Mission as such.

North Brookfield Ms.
July 2 1887

Rec'd July 5.

Rev N. G. Clark D.D.

Dear Dr Clark;

I am very glad to inform you that I am now able by the generous assistance of some friends to pay the debt on Sander Hall the new building for the Training School. In my conversation with you on the cars the other day I told you something of the circumstances which led to the formation of the debt.

You will I think give

me credit for a desire to
do right in this matter and
to save as far as possible the
money of the Board.
You will remember that the
Committee granted £1000
on condition that Rs. 2000
were raised by me Meanwhile
the new plan of the Ceylon Govt.
to give more liberal aid by the
appointment of Queens Scholars
yearly in the schools made it
necessary for us to take in a new
class every year instead of every
other year and so we had to
provide a much larger building
than had been planned and
the new requirement of a
practising day school to be con

needed with the institution for the
thorough training of the queens
scholars and other normal scholars
in the actual work of teaching
compelled us to put up an addi-
tional building for this school.
which contains over one hundred
pupils. This enlarged plan received
the sanction of the mission but I
determined to ~~obtain~~ try to raise the additional
funds needed without asking
additional aid from the Bud com
and I wrote to you of this, intimat
ing that it might after all become
necessary ultimately to ask for a
small supplementary grant from
the Bud. Com.
I could not push the work to
rapid completion for two reasons
1st I could only work as the funds
collected would allow and

who were so manfully trying to help themselves. A cyclone swept the contents of two large lumber yards on the coast of Burmah out to sea and some hundreds of large squared timbers of seasoned teak drifted across the bay of Bengal and stranded on the coast of northern Cyprus and when these were gathered up by Govt. officials and sold at auction at a port only 15 miles from Tillipally I was able to buy all I needed of that valuable lumber at less than 1/3 the usual price. The Govt kindly allowed me to remove some hundreds of cart loads of cut coral stone from the ruins of an old Portuguese church 3 miles away for the pillars and piers and lime kilns of the new building, saving more than half the usual cost of these materials. The diligence and skill of the pupils in working made the cost for labor less than half of what ordinary hired labor would have been. The building lot of about 2 acres cost nothing because I was able to sell the timber standing on the land to outside parties for what I paid for the land & timber too

The amount of this debt at the time of my leaving Ceylon was about Rs.630 and my successor has spent about Rs100 more since I came away but for this letter cum declaring the scholarship my responsibility especial as there are more than three that cum on grad local subscription which ought to have been collected during last year after I came away.

I am very thankful to inform you that I have through the generosity of a few friends received Rs.350 for the liquidation of that debt of Rs630 incurred while I had charge of the school and of the building, and I wish to ask from the Prudential Com. the grant of an equal sum for the completion of what little remains to be done to

dormitories with inexpensive cots, and for providing a few articles of greatly needed school apparatus.

I should also say that the $250 recently raised was accepted on the distinct understanding that not one dollar of it was diverted from the treasury of the Board or would in any case have ever reached that treasury.

The total cost of the two buildings up to the date of the ~~commencement~~ withdrawal from the school was Rs. 7141.83. All but Rs. 633.50 of this sum had been raised. Of the Rs. 6508.33 actually raised and expended the grant from the Bud. Com of $1000 yielded Rs. 2380 leaving 4128 rupees raised locally instead of the Rs. 2000 on which the grant of $1000 from America was conditioned. I doubt whether the same

ed a more valuable result. In this
two buildings we have sufficient ac-
commodation for a day school of 150
pupils in 8 standards or classes and
for 30 boarders in the upper and
lower departments of the normal or
training school, with rooms work
shops for the industrial school, a gym-
nasium, kitchen &c &c, a total of 16
inclosed rooms besides 8 extensive open
verandahs, a total flooring of over 100
square yards in the preparatory build-
ing and of over 700 square yards in Sam-
ers Hall. If these buildings had
been erected in the ordinary way by
hired professional labor and with ma-
terials purchased at ordinary rates
it would have cost at least twice as
much. A succession of special circum-
ces seemed to conspire to help them

Our lease at Amherst expires into the middle of August and we must know and see whether we are to break up there or whether we have to plan for another winter in America. We are not personally eager to tear ourselves away from our children or to unwisely curtail our work here but we are evidently greatly needed and confidently expected in Jaffna at the end of this year.

Dr. Hastings writes "We are expecting you by the end of the year or early in '88. We have had no other thought but that you would return" (This in allusion to the proposal to transfer us to Madura). The Heerlands fallen K. in writes in the same strain.

Mr. Leitch writes "I am sure you are most imperatively needed at Jaffna. Your Training School work is very important and you have done so much to build up the school and erect suitable buildings that it would seem far from right to take you away from that work; and besides you are such a useful man in the mission and work in so well with the other members that I am sure you cannot be spared". Please remember too that the Senior members are both so old that much responsibility cannot fall upon them.

I might multiply points like these and dwell on the liberality of the local contributors to this work, the graduates and old students generally giving one month's gross income to the fund, the teachers parents of pupils giving rice and timber, the widow & sons of the lamented Mr. Landa sending their generous offering from America and Turkey and Syria but surely I have stated enough to enlist your sympathy and secure your approval and advocacy of the very modest request for a grant of $250 supplementary to the grant of $1000 originally made, the same to be devoted entirely to new work, viz the completion of the building and the furnishing of beds & apparatus for the school. I am, my dear Dr. Clark very sincerely yours

Thos. Hall Smith

over

Yr. Longer letter in Dec. no. that they have been more than given to the field. Yrs. T.H.S.

anew to the facts that under the old regime the school with 2 classes and less than 30 pupils used to cost the Board over Rs. 1000 from Rs. 1200 annually net expense, while now with nearly 60 boarders and over 100 day-scholars it has a grant from Government of only Rs 500 annually: i.e. the grants earned from the Govt. have been quadrupled; the tuition fees paid by the pupils is ten times as much as used to be collected; while the Ind. Dept. enables the boys to pay their own way in good part by the labor of their own hands while at the same time getting valuable training in some useful industries. Meanwhile the standard of school work has been greatly raised and the Christian atmosphere and motive of the school is no less decided than under the old regime.

J.S.S.

Springfield Mass July 4 87

Dear Dr.

I hope to send Mr. Ward the $250 for the Sander Hall debt in a day or two. Now if I could be credited with what I still lack of salary for the first year in America at the rate of $125 namely about one months allowance or $125 my whole indebtedness would be so nearly wiped out that I could ~~[illegible]~~ manage to pay off the rest. I think without asking any special grant from the Prud Com.

If you can secure this arrangement and also get the supplementary grant for Sander Hall for wh. I have asked in my letter I shall be indeed a glad & happy man.

Can you not send me soon the desired sanction of the Prud Com. to our return in October?

Amherst Mass - July 12th 1887

Rev N. G. Clark D.D.

Dear Dr Clark:

I beg to acknowledge the receipt of your favor of the 5 inst. and to thank you for the assurance "of the readiness of the Committee to send" us back in October. It has been the most trying experience of my life the last three months of ~~unexpected and~~ uncertainty; but the Lord has helped and comforted me and I give grateful thanks to him, and to yourself for I believe that you desired my return.

In regard to the "charge" contained in the second paragraph of your letter that I am "talking about (in) one place & another, criticising ~~criticising~~ the action of the Board &c." I think that it is only right that I should have explicit ~~information~~

as to when, where, how, to whom, and what I have said criticising the Board or its Committee or its officers.

I cannot recall a single expression of mine in any address that criticised the Board's action in any way, and even in the freedom of private conversation, I have always endeavored to avoid, rather than to promote discussion of the current difficulties. It has been simply impossible always to maintain absolute silence, for every where I have been beset with questions, but I have always insisted that the Board, its Committee and its officers have, as you say, "been trying to do their best" according to their light, under very difficult and trying circumstances.

So far as I can remember the only instances in wh. I have ~~spoken~~ commented on the action of the Board or its Com. or Secretaries

have been ~~iii~~ confidential conversations with intimate personal friends like my class-mates Prof. Neill and Prof. Harris, my old teachers Drs. Gulye and Prof. Crowell, or with men so connected with the Board that it seemed to me my duty to let them know how this matter appeared to a veteran missionary just home from 15 years of service in the field, - by - yourself & Sec. Alden and Secy. Mac and my classmate Dr. Stimson of St. Louis, my old friend Mr. Burnham of Springfield and possibly one or two others.

I suppose that even a missionary can't help having opinions and feelings too and a sense of responsibility to his Master Himself for them, and when closely questioned by an eager partizan he cannot always, if honest and true to his own conscience ~~always~~ give just the answer desired, for even his silence may be put down against him, but I am-

not conscious of ever having given just occasion by speech or silence to the charge contained in your letter of premature criticism of the action of the Board; or its Committee or its officers. If on receiving the definite information or specific charges for which I have asked I am able to recall any instance in which I have gone out of my way to find fault even with Dr. Alden by introducing the subject myself or have failed to credit him with sincere zeal for the truth as it appears to him I shall be glad to make such explanation or acknowledgement as may be appropriate.

Meanwhile allow me to suggest that "criticisms from missionaries" so far from being "only harmful to themselves and to the cause," ~~ought~~ when made in the proper place and way and spirit, as it may be assumed that they would be made, ought to be very valuable and helpful to the Board and to the cause for which it exists.

Very sincerely yours

Thos Snell Smith.

Rev. Thomas S. Smith.
Amherst, Mass.
Oct. 14, 1884
Rec'd & filed

15/6/2587

Webster Mass July 23

Rev E. K. Helen D.D.

My dear sir,

You will I think remember an application or request from Rev. Sylvanus Hayward of Globe Village to have me sent to present the cause of Missions to his church. It was made I think last autumn and you authorized him to invite me. The way

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[illegible] the acceptance of the mutation last year but it was renewed this summer and I spend last sunday at Globe Village having very large audiences morning and evening I also held meeting at Charlton on Tuesday night 70 present at Webster Wednesday night 175 present or 200 it maybe and at Sturbridge Wednesday night some 60 being present.

I also spent Sunday July 3rd with Dr Burnham of the 1st Ch. Springfield at his

request assuming the
sunday-school and taking
the evening for a missionary
address.

I inclose memo of expenses incurred and if Mr. Ward will send the amount to me at Amherst I shall be much obliged as money is very scarce with us near the close of the month.

I am
your truly
Thos. Bell Smith

Amherst Ms. Aug. 1 1887

Rev. N. G. Clark D.D.

Dear Dr. Clark;

I received your last just as I was going off on an eight day tour of missionary meeting in the northern part of Worcester County and was too much occupied with meetings and too busy visiting with my sister after returning last week to write again before this.

I have no desire to have my case brought before the Bud Com. unnecessarily and yet I dont see how I can return this fall unless my request for a grant of $250 for the proper equipment of the Training School and

and for the arrears of my present allowance of $125 monthly from the beginning of my stay in this country viz one month's allowance $125 toward the liquidation of the balance of my personal debt, are granted. If this can't be secured without the Committee's formal action on my case may it not be better for us to delay our return till next Spring in order that I may attempt to raise these funds myself during the Fall and Winter.

Our daughters Mary and Millie are going to Winchester New Hampshire ~~from~~ the last week in August to have their home with my sister & step mother and to attend the High School in that town. If we do not return in October we must find a boarding place for ourselves and the younger children somewhere for the autumn & winter. If we do return in October my wife must have a

few weeks of rest in England on the way out She is now very much worn with the cares and labors of the past year and tho I hope she will be some-what refreshed after we break up housekeeping at the end of this month she cant get much rest during the weeks of preparation for departure. Would it not be legitimate for us to tarry a month in England for physical & mental rest provided the extra expense of such sojourn were kept within ~~the~~ our present allowance of $125 per month or say £1. daily for the family? By extra expense I mean expense of living for the extra period of delay there beyond the week or ten days which are always allowed.

Referring now to the subject of our recent correspondence permit me to say that I do ~~not~~ feel aggrieved at the conduct of that Dr of divinity who has

Rev. Geo. A. Chadwick
Chatham, Aug. 1, 1881
Rec'd Aug. 3 1881

been making statements about me which are not true. I think that he must have been misinformed and that instead of carrying his misinformation to others he ought in the true method of Christian fellowship & discipline to have come first to me with his grievance or his commstrance or his caution or his charge; but such is not usually the method of men who spread such false reports concerning their brethren. I think I am for mistaken as to his identity but I will for judgement in withholding his name.

Do not think from what I have written that we do not prefer to return to Jaffna this Autumn I only mean that my debt must be paid in some way before I go and that if the P.C. cant make the grand so greatly needed for the Fe School I want to stay and raise it myself in some way.

The news of Mother Howlands death does not surprise me nor can we grieve at her release from peculiar suffering patiently endured for years. Any mail or day may bring tidings of her husbands death. Dr. Hutings is almost as old as this and so believes Mr Howl.

* for form well. Have can one feel that we are not faithful

Amherst Ms. Aug. 23. 1887.

Rev. N. G. Clark D.D.

Dear Dr Clark;

I regret very much that I did not observe the request in your letter of the 6th of Aug. for an early reply. It reached me just as I was starting for Thos. J. Park to attend the Missionary Union and immediately on my return I had to start off to fill an engagement for last sabbath at North Brookfield where my good uncle Dr Thos. Snell was pastor for 62 years and where I had the privilege of presenting the cause to a crowded house of over 500 on Sunday evening. I was invited to the Central Church Providence for the same day but had to keep the previous engagement of course, tho I was very sorry that I could not consistently go to Providence.

At the Missionary Union my wife & I had a delightful time and I hope the benefit of the spiritual quickening then received will abide with us many years.

it was a precious privilege to meet so many fellow laborers in the same work and to share their society and their experiences and talk with them on such congenial themes for so many days. It was I think the most delightful and profitable week I ever spent. A providential chance to earn $25 the previous sunday provided most of the expense of the trip.

Aug. 29th Monday evening.

I was so busy last week that it seemed impossible to get time for writing any letters. My wifes brother Edward F. was here to help us in packing and breaking up and I had to be busy in order to keep him busy too & this must be my apology tho a lame one I fear you will consider it for delaying to finish this.

I see that it would not do to stay here merely to raise money to the small amount ($250) wh. is needed for the Sch. There is no doubt of the Mission appearing to but I can get out and wait for it there if the Com-

are unwilling to grant it without a formal Mission vote. Even if we do not start till the latter part of October we shall have been barely 18 months in the country after an absence of 15 years and I cannot think that the Committee would refuse us another winter in the country if we really needed it. I think we do need another two or three months of real rest but I dread another winter here ~~but~~ and would prefer to linger here till the middle or the latter part of Oct. and then tarry a little in England. Another motive to this is our great desire to meet our father Dr Fairbank in England on his way home from India and he will probably reach England ~~at~~ the end of October ought to be engaging my passage now especially the passage from England to Colombo for at that season the steamers are generally pretty full.

We have decided to leave only the two oldest children in America. It will cost the Board scarcely anything more perhaps no more for us to take the ~~family~~ chief ~~for~~ back & keep her 3 or 5 years & then send

her home with the younger Hastings than it would to leave her here. My sister & I feel that with my stepmother increasing infirmities, she ought not, at her age, to have more than two of the children with her at ~~her~~ one time. The child too is one who needs to be with her mother just at her present age more perhaps than many children would and we feel that Providence indicates very plainly our duty in the case.

We sent our two eldest to Winchester N.H. on Sat when the term begins on Monday.

The lease of our home here expires next Thursday (Sept. 6) and we must vacate it before then. We now hope to come to Auburndale about the middle of Sept. to make that our head quarters till after the meeting of the Board then to visit our daughters and sister & mother and then get off as speedily as may be. We shall therefore require the usual allowance for October.

Hoping soon to get your authorization to engage passage for England & Ceylon and your advice as to preferable line & port of departure I am

very sincerely yours J. Lt. Smith Smith

Warren Sep. 3. 1887.

Rec'd Sep. 5.

defers

DC

Warren Mass. Sept 3/87

Rev N G Clark D D

Dear Dr. Clark;

I don't think it will be best for me to incur the expense of the trip to Boston next week as I have to go any way ~~Sundays~~ or a fortnight later. You will certainly have an abundant representation of missionaries and our absence will not be felt.

You do not say in your letter whether the Com. had granted my request that my allowance might be reckoned

at $125 permonth for the first as well as the second year of my stay in America and the amount still due on that reckoning viz. $125 be credited to my debt to the Mission. I am depending on this help in my efforts for the entire liquidation of that debt. I trust it will not be overlooked or refused.

I came down here to request to present the missionary cause but go today to Plainfield Mass with my family. We have broken up at Amherst but I have to return there for a little final packing.

Yours truly Thos Bull Smith

be very much gratified and in view of the fact that after 15 years of continuous a visit to America I am returning only 18 months stay here I think I may be allowed an additional month or 5 weeks in England on the same allowance as has been granted me while here.

Please inform me on what amount of refit i.e. how many cu feet - freight is allowed to a returning missionary

Faithfully yours

Th. S. Smith

U. S. Mutta

Rev N. G. Clark D.D. Dunbard Ms Sept 29/87

Dear Dr. Clark,-

I have heard from Dr. Chamberlain - the steamers (the Anchor line) do stop in Colombo. We came home by that line and now returning with in 18 mos by the same line are entitled to some discount on that acct as well as on account of the 3 or 4 days shorter voyage including in the delay of course the steamers stay in Colombo. I hope this may bring the rate for single fare down

3/-

aged 9 - 5 - 3 - & 2 should
give the oldest 1/2 the 2nd & 3d
at 1/4 and the youngest free
or one fare for the lot the
they may need on 1 1/2 fares
or 1 1/4 fares for the lot For
the native servant we paid
Rs 180 from Bombay to Liverpool
this would equal $60 about
and this with discount for
return by same line maybe
$50 so that I think the whole
thing may be $650 or 700 -
This includes 3rd cl railroad
fare from Glasgow to Liver-
pool - but of course I dont
know just what the Com-
pany may agree to -

the Committee to ~~allow~~ ~~my~~ continue my allowance for October and November on condition that I make no charge whatever for expenses in ~~London~~ ~~Everywhere~~ which place we shall not ~~reach~~ leave till Dec. 3 – by the Roumania from Liverpool –

I think expenses for freight to N. Y. and fares from Boston to New York and $5 per day for extra expense while in New York say 3 days or 4 should be allowed allowed. We should sail from New York on the 22nd of Oct. If the Committee will grant this request I shall

and we are already hungry for home news. We have never heard especially and very satisfactorily from our children

And now goodbye

till I write from Ceylon

Yours faithfully

Thos. B. Smith

PS.

Dr Martin spent last evening with us and we were much pleased with him. The question of salary may come up as I presume he did expect more than the president of this College now receives

Yrs T.B.S.

Rec'd Dec. 19.

L. S. Clan Macgregor
Dec 3. 1887

Dear Dr Clark

We are already under way for Colombo but the pilot will take our letter ashore - We have had a pleasant and prosperous stay in England and it is very light & pleasant as we are leaving. I hope we shall reach Colombo about Jan 3rd and Jaffna perhaps a week later

I trust your health is better than it was when we left America

I left most careful directions for the printing of my paper to me while in Eng. preparing the extra printing but not one copy has reached me

H/5

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Tillipally Jaffna Feb. 10th, 1888

Revd. N. G. Clark D, D.

Dear Dr. Clark,

Your letter of 23rd Dec. reached me some days since but I have been unable till now to get time to reply. I think I reported from Colombo our arrival there on the 4th of Jan. We were detained there three days & a few hours & this detention gave me a chance to attend some of the union meetings of the week of prayer. I was however much disappointed in them. The great City of Colombo with all its missions & independent chhs had but one daily session & that thinly attended & conducted in the most formal & lifeless manner. The native churches were scarcely represented at all & the native ministry not at all, save it may be by silent attendance without taking any part whatever. It was the greatest possible contrast possible to the way in wh. the week is improved in our Jaffna churches.

We sailed from Colombo for Jaffna on Sat. the 7th of Jan. & landed at Pt. Pedro on Wed, the 11th. Spending that night at Udupitty with the Hastings jr., We came on to Tilly on Thursday the 12th. We had a most cordial welcome from all sections of the local community, - the

tllage head men & leading heathen, as well as the native christians & the pupils from the schols coming out half a mile with banners & mottoes & a band of native musicians to meet us & escort us home, where we found the gateway & the drive thence to the house & the front verandah all decorated with garlands of flowers & leaves & appropriat mottoes. There was a stream of callers from the other stations for the next few days & as nearly every one brought one or more limes or oranges or acomb or a cluster of plaintains we soon had a super abundant supply of fruit. Nearly a bushel of oranges were brought in this way & very delicious they tasted after the stale fruit of the voyage.

We found plenty of work waiting for us. The next week came the annual grant examination of the practising & industrial schools & the examination of candidates for the new class in the same; & the following week the graduation of the seniors in the Training school. Each sunday since the first I have preached twice at the station or at out-stations or in English for the Wesleyans in town, who are away attending their annual conference. After the moonlight began, every ~~met~~ evening not required for some other duty was devoted to a moonlight meeting in the school house.

at the out stations . I attended four of these before the moon waned ~~out of more than twice that number conducted by the Y.M.C.A.~~ at this station during that month & in each instance was met by a large & very attentive audience of adult heathen as well as a house full of children! The Tr. Sch. vacation has now begun & the moonlight is over & I have a little more time for letters & other work, for a time.

Now about the Industrial School. If you will refer to almost any of my letters about the tr.sch. in recent years or to the little printed paper wh I sent you with a photo of Sanders Hall you will find mention made of a small printing press as one of the needs of the school especially as a means to the inexpensive publication of the text books for higher education in the vernacular wh are greatly needed for all our mission boarding schools — the mental science & moral science, algebra, geometry, physiology, physical geography, natural philosophy etc etc wh. we have had to dictate from manuscript translations or teach from ancient & very imperfect books for these many years. Elementary books for primary schools pay for themselves as they are small & can be worked off in large editions but these text books in higher subjects are

much more costly in preparation & in printing & are required only in small editions so that we have not been able to print them for many years, never indeed since the missin sold its presses. As I have often explained in letters & certainly again in talking with you at the rooms in June 1886, if the Ind. Sch. owned a small press on wh these books could be printed by the pupils themselves ~~that~~ this work could be brought within our means. Then too brief annual reports of the mission, programs, catalogues etc & a small illustrated childs paper for the local Tract Society would gradually become the proper work of the press to the mutual benefit of the Ind. Sch. & the treasuries of the mission & the Tr. Soc, The press will only print a forme of ten by fifteen inches & can never compete with professional presses for large work while I hope it will stimulate such presses to do better work. Eg . one of the articles of agreement in the sale of the old mission presses was that the native proprietors shou renew their founts of type both Tamil & English from time to time as needed , but for more than 30 years it has been impossible to get the native printers to order new fonts of Eng. type. ~~But~~ No sooner however did the rumor of this little press reach Jaffna than the printers ordered

a full supply of new Eng. type & the order reached London while I was there.

There was no time to consult the mission anew after the acquisition of a press became possible. As long as the debt on Sanders Hall remained unpaid it was out of the question to attempt the equipment of the Ind. Sch. & as the Pr. Com refused to pay that debt tho asked to do so by the Mission there was no use in asking them to authorize the other enterprise. In July I think it was that a friend raised the funds for paying the debt on Sanders Hall & at about the same time people interested in Yesuthasan the young native christian who, after a year of technical training at Wor. & Prov. I then began to take abou with me, began to offer small sums towards the equipment of the Ind Sch. I simply told them that not a cent must be given to that object that wld otherwise be given to the Board & on that understanding accepted their gifts. Collections were never announced at my request & often were not taken up & no sum of more than ten rupees was received from any individual with only two exceptions, one of $25 & the other of $50 from the son in law of old Dr. Poor in memory of his long residence at Tillipally. If my action was irregular I think it was excusably so The Lord brought the gift to my hand.

I did not thrust them away but I took every care not to deflect a single cent from the usual gifts to the Board.

There is some debt just now but I will see that it is pd before the end of the year.

I dont think you need fear interference with my evangelistic work. The Ind Sch. has been in successful existence for ten years & has never cost the Board any thing & now that it is in charge of one of its own graduates who has had the benefit of training in the Worcester Polytechnic School & other institutions & the developement of a trip to America it will be less of a tax upon the strength or time of the mission than ever before, while the value of the work it is acclompishing can hardly be exaggerated. It has quite as good a right to be as the ind schs in the Marathi & Turkey missions & will I hope equally with those schools receive the sympathetic approval of the Pr Com as it already has that of Providence & of the constituency of the Board.

Hoping this explanation will be satisfactory,

I am

sincerely yours,

Thos. Snell Smith

Received Mar. 18, 1888

Tillipally Jaffna April 11, 1888

Rev. N.G. Clark D.D.

Dear Dr. Clark,

We are to have our quarterly business meeting tomorrow & our secretary reminds us that semiannuals are due. I have not been here six months yet (it is three months today since we landed at Point Pedro) & I have meanwhile written to you twice already I believe, so that I hardly need write at all this time, but will gladly send a few words at least, reporting myself up to date.

I am glad to say that we are all well at Tillipally, tho the intense heat has covered the little ones with "prickly heat" & is quite oppressive to us all. My wife & I have gained several pounds apiece since our return & I weigh nearly ten pounds more than I ever did before. These have been very busy happy months. I have preached once or twice every sunday, have been out to a mission sunday school every sunday afternoon but one & have attended conducted & made the chief address at more than 20 of the 75 moonlight evening meetings held within the limits of this station since my return. These meetings have never been better attended or more interesting & impressive. We have usually held three on each available

moon-lighted night, simultaneously in different parts of the station, one in charge of the Y.M.C.A. one in charge of Tilly ch. & one in charge of Erlarly ch., & I have distributed my attendances between the three. We have had one topic for each series of meetings in each moon; the speakers, 2 or 3 at each meeting have been appointed before hand & have taken pains to prepare carefully & each meeting has had a choir of from three to a dozen singers Each pupil in the training school is allowed & encouraged to attend 2 or 3 meetings in each moon & so they get training in evangelistic effort & we get help in singing & in the presence of a nucleus of praying hearts in each meeting. Though most of these meetings had been held before the coming of your letter to Mr. Hastings your suggestion that the people be pressed to an immediate decision had been anticipated. In only one meeting of the 175 did an adult heathen commit himself publicly for the first time, but at nearly every meeting in private conversation after the close of the meeting, one or more would own the truth of christianity & profess a purpose to attend to the matter without delay. It has often seemed that if we could only follow up the impression day after day & evening after evening in the same locality for a week or so that several might be brought to the point

of decisive final choice. We are planning to hold such a series of meetings in one place the coming moon & I trust it may be divinely blessed. The visits of the English missioners & of bros. March & Porter have done evident good. I only wish that the former might have tarried to aid in special evangelistic services but that was not practicable at that rainy time & with their plans for farther travel. I believe too that the recent visits to America & to Great Britain of no less than seven members of this mission are bearing fruit in increased prayer for our field on the part of christians in those countries & those prayers will be heard & answered, I believe, in the outpouring of the Spirit & the conversion of souls.

At the communion services held here & at Erlarly last sunday & the week before, nine were admitted at Tilly & 1 at Erlarly. 7 of the former are pupils in the training school but the rest are adults from outside, 2 of them being farmers. We hope & pray that these may prove but the first fruits of a rich harvest to be garnered before the year ends. We have the names of many individuals on our lists of inquirers, who ought to be brought out & gathered in right away. Will you not pray that God may so touch their hearts that our efforts may not be in vain. I feel sure that he will.

The Training School is doing well. Yesuthasan is managing the industrial department admirably. The printing press wh. was detained at Colombo by an accident, being dropped into the hold of the steamer as we were embarking for Jaffna, has been made just as good as new & is already at work & one of the first things printed on it will be a list of daily bible readings for all our young people. The whole cost of repair & freight to Jaffna was paid by the S.S. Company as the accident was caused by the carelessness of their agents. This cost was Rs. 138.07.

A supply of type that was gotten out from England & Madras for starting a rival heathen press in Jaffna nearly 20 years ago, an attempt wh met with almost immediate failure, as its chief promoter was suddenly sent to prison on a long sentence for forgery, & wh has been lying idle all these years has now been secured at less than half cost for the equipment of this little press, consecrated to Gods service, & on such terms that it will not have to be paid for till next year, nor wholly even then.

I want to say in conclusion that I much regret the statement in the Herald for March in regard to the Misses Lei & Jaffna College. It is more than 18 years since the P.C in authorizing Messrs Hastings & Sanders to collect funds for the American endowment advived them to attempt the

collection of fifty thousand dollars as the proper sum for the American endowment. That endowment still lacks nearly one third of the authorized amount and even that sum of $50,000 would not suffice for the support of the foreign staff of principal & two assistants. To prohibit or even discourage the farther collection of funds in America when scarcely two thirds of the sum originally authorized has been secured seems neither wise nor right,— unless indeed, the Prudential Committee or the trustees of the American fund are prepared at once to make up the sum still lacking to $50,000.

I had no part in those letters from Jaffna to which the article in the Herald seems to refer, as I was not here then, but it seems to me that the article misrepresents the views & wishes of the mission & the actual facts, is most unfair as well as unkind to the Misses Leitch & inflicts a great wrong on Jaffna College. I do not by any means approve of all that the Leitches have done in the matter, or of all their methods of missionary work; especially in the use of money, as they, & I think you also, very well know, but I do feel that they deserve the grateful thanks & the hearty cooperation of the Ceylon Mission, the local Board of Directors (which you seem by the way entirely to ignore), the Trustees of the American

Endowment & the American Board for all that they have done & are still doing to complete the endowments of Odooville Female Seminary & Jaffna College; and I very much regret the utterly different return which has been meeted out to them. It seems to me most clear that in the interests of the Board itself the American endowment of Jaffna College should, as speedily as possible, be brought up to such a sum as will easily suffice for the support of the principal & his two foreign assistants, including the occasional expenses of travelling & the constant expense of providing suitable house accommodation for them. I very much hope that the statement in the Herald may be so far modified as to admit of this being accomplished by the Leitches or some one else right speedily now that it is nearly if not quite 20 years since the movement for the establishment of a college in Jaffna was first started by the graduates of the old Batticotta Seminary. You will doubtless hear officially from the secretary of the Mission & from the local Board of Directors of the College so that I need not enlarge on the subject. I feel anxious to hear how your son now is in health & how you have endured the severe cold of the winter. How thankful I am to have been out of it & to be back here in dear Jaffna with health & vigor so renewed.

As ever, faithfully T. S. Smith

Tillipally April 25th 1888.

Rev. N.G. Clark D.D.

Dear Dr. Clark,

Your favor of the 9th of March reached me some days since. You write that you have heard nothing from me since I left America & yet I have your letter of Dec. 23rd acknowledging mine of Dec. 3rd sent from the S.S. Clan Macgregor just as we were leaving England & telling all about our stay in England. I also wrote you quite at length on the way out & posted from Suez or Aden I dont remember which & from Colombo I also sent you a line wh I fear may not have reached you as a note sent to my children at the same time, tho under a different cover appears not to have reached them. You have evidently forgotten these letters to the receipt of one of wh I have your own acknowledgement. As you have forgotten these letters, you have apparently also forgotten what I told you on more than one occasion of the industrial school Let me recall to you one occasion at least when I met you on the Ct. Riv. R.R. as we were both on our way to the Mt. Holyoke Jubilee when I talked with you a long while between Greenfield & Northampton & introduced you to Yesuthasan the native Christian who was with me & with

See also previous correspondence even before I went to America even especially this letter with report that Dr. Scheu
J.S.S.

whom you talked for some time. I told you then how much we needed a little printing press on wh the boys could print the text books for higher education in the vernacular wh we so greatly needed but had never been able to get printed tho we had used the manuscript translations for transcription by dictation for many years. You see, the edition required in these higher subjects like physical geography, algebra, geometry etc is so small & the rule & figure work (charged at double rates by professional printers) is so expensive that we have been quite unable to meet the expense of printing such books tho the elementary books, of wh we can work off large editions quite speedily, easily pay for themselves. I am sure however I need not dwell more on this as I have explained over & over till I am weary of the repetition & I am sure you must be too. I am glad to hear through Dr. Hastings that you have written to Dr. Stevenson accepting the promised gift of $75 towards the cost of the press. As we ask for no grant from their funds for our ordinary work this year I hope they may be disposed to make this special grant as large as $100 or even 150 the usual amount of their annual grant to this mission. I intimated as much in a letter to Dr. Stevenson reporting the arrival of the press in Jaffna.

The press was bought for me in New York by Dr. Kincaid It cost $275 plus $5.00 freight to Boston plus rs. 100 freight to Jaffna; of this sum I secured about $200 in America besides the $75 promised by Dr. S. so that after that has been received there will be the freight still to provide for unless they have granted $. 150 instead of $75, or even $100 would have nearly met the deficiency. In my semi annual sent some days since I reported our evangelistic work & I think when you get that letter you will feel that I am doing quite as much in that line as any one can safely attempt especially in the hottest season of this hot country. You will remember that it is simply suicidal to expose oneself continuously in the middle of the day to the sun out here. The missionary must inevitably be under cover during the middle of the day & a certain amount of educational or other indoor work is almost necessary to the wisest economy of time, force & money too. The industrial department dose not take, on the average, more than an hour daily of my time. Then I give an average of about two hours daily to the educatin al work of the school & this is reallly evangelistic work of the most effective sort — the developement of christian character & the impartation of bible knowledge in&

to the young men to whom is to be committed the teaching & training of the thousands of children from heathen homes who are studying in our village dayschools. The Govt Sch. Inspector in talking with me the other day told me that the recent certificated graduates of this training school were by all means the most satisfactory teachers that he found in the Jaffna schools "well trained intelligent. trustworthy lads" he called them. Tho the great majority of them are the children of heathen parents, almost all of them become christians while connected with the school & they go out to do a work as teachers of the village schools that is second to no other in its opportunities for the evangelization of the people namely—the faithful training of their (i.e. the people's) children in the knowledge & the love of the bible & of christianity. At the close of last year there were 55 boarders connected with the school 22 of whom were church members & nine more have been received to the ch. since then & these boys cost the Board about $3.50 per year for their education for board & tuition, or about $14.00 for the entire course of four years. Moreover the pupils are all trained in practical evangelistic work beginning as soon as they give evidence of having become christians & often going out to sing in the moonlight meetings even before that change. My paper is full & I will say good by

Thos Snell Smith.

Tillipally Jaffna Sept. 22nd, 18

Rev. N. G. Clark D.D.

Dear Dr. Clark,

I intended to have replied to you kind letter of July 18th some time since in connection with forwarding to you the usual annual letters of the native pastors under my care, but there has been great delay in getting those letters written this year from causes that could neither be forseen or prevented, namely serious illness in the families of both the pastors Christmas & Joseph. In the family of Pastor Christmas, a daughter was taken with small pox soon after her return with the mother from a visit to the oldest daughter married & settled in Salem India. Both the parents went with their daughter, a little girl about 7 or 8 years old, to the small pox hospital, some 9 miles from here, &, as the illness of the daughter was followed by the illness of the mother from a mild attack of varioloid & they had to wait till all danger of infection was over, they were kept away from home for nearly if not quite two months & were involved in a good deal of expense. The second daughter staid at home from the school at Odoovil where she is a queen's scholar &, with the help of her brother, took care of the younger children as nicely as any American children could

have done. I supplied the pulpit for Mr. Christmas during his absence with the occasional help of the preacher Thos. Snell & the catechist Mr. Anketel who are connected with this station & I quite enjoyed the opportunity for more frequently addressing the station congregation for a time. The illness in Pastor Joseph's family was in connection with the confinement of his wife. It is the almost universal custom of the country for the wife to to return to her mother at such a time & as the husband has to be more or less constantly attendant upon her tho he is not allowed to see her for ~~nearly~~ a month after the birth of the babe it breaks up the home & interrupts the work of the husband a good deal, tho perhaps no more than it would were the wife to stay at her own home without the help of her mother & sisters in her time of need, for they would not help her in thus deviating from the customs of the country.

During the July moon we held a great many moonlight meetings, I myself attending a series of 8 meetings on as many successive evenings in the Erlarly district. These meetings were largely & constantly attended by adult heathen & non christians, meaning by that term those who publicly avow their disbelief in hinduism, tho they do not come out as Christians. Several of this class seemed im-

pressed & at times almost persuaded, but not one of them came out decidedly during the meetings tho two or three are continuing to attend our meetings more constantly than ever before. The meetings in other parts of the station have been kept up as usual; but, tho the special interest can hardly be said to have abated, it has not increased as we had hoped it might or would. During the month of August we had to contend with the attractions of the great annual festival of the Mavittapuram temple ~~of wh I have written to you~~ more than once before. The spectacular worship, if worship it can be called, of these great festivals has a great and very natural fascination for the average Hindu. It appeals to the eye & the ear & gilds with the sanctity of a religious act the indulgence of lust even. Our own little ones are delighted with the music & the fireworks & the gorgeous pagent of the cavidy, or carrying of a decorated arch laden with votive offerings; & when I told our little boy that I did not enjoy looking at it because it was all for the worship of idols he wanted to know why we could not have Christian cavadies. I think there is a real lack in this respect in the church & social life of our native Christians. They, especially the young people and the children, need more christian holidays wh may be celebrated not merely in our western fashion but in a

way ~~really~~ congenial & attractive to themselves. The grea difference between their social customs & ours makes it difficult to develope that feature of church fellowship which means so much to our home churches. A church socia ble is a thing unknown & apparently unknowable to Asiatic Christians & this not so much from what remains of caste feeling, for our christian can eat together, the men & women apart, at our great annual meetings, as from the impracticability of bringing the sexes together for social intercourse. Where for ages the custom of entire separation has been carried to such an extreme, opportunity inevitably comes to mean license & the ancient hereditary customs cannot be suddenly given up or seriously modified without great danger. This is I suppose the real reason for the rule to wh I alluded near the beginning of my letter for the separation of the wife from the sight even of the husband for a whole month after the birth of her child. Christianity has triumphed over such customs in other races & will do it in due time here, but we need to be patient & let the gospel leaven work in its own divinely appointed way till it shall leaven the whole lump of heathen heredity & environment. I shall be writing you my "semi annual next week & will then answer the questions contained in your letter. Till then I am sincerely yours

Hs B Smith

Tillipally Jaffna Sept. 26th, 8

Rev. N. G. Clark D.D.

Dear Dr. Clark,

I have already acknowledged your favor of June 11th in the note wh I sent with the annual letters of the two native pastors of my station. I have not however replied to the questions contained in your letter which I will now answer as well as I can.

1. "Is the young man who was with you" (in America) "now in the (industrial) school & making a success of it?"

He is & is doing remarkably well. He settled down to hard steady manual labor at once, coming in his old native dress to his work the very first morning without any hint from me as to what would be appropriate. His wages are Rs. 15.00 per month he boarding himself & no part of this is charged to the ordinary account of the school. These wages are more than he would be earning now if he had not gone to America but they seem small enough for the skilled mechanic wh he he really is. He has already trained one young man in the cleaning & repair of Waterbury watches so that he is himself relieved of the care of that department & another to do excellent work in taxidermy & another to run the machine for weaving wire mattresses which is proving a great success in every way

range from 5 to 15 or 16 rupees, averaging I fancy below 8 rupeesper month. If we could have one or two hundred rupees at each station to use each year in supplementing the govt grants it would be of the greatest advantage of our work besides enabling us to meet more fully the demands of the govt officials who now feel, & with some reason, that we ought not to depend so exclusively on their grants wh are intended they say only as grants in aid & are not expected to meet all the expense of maintaining the schools. It may be thought that we ought to get what we need in addition to the govt. grants from the people themselves & so we could if a larger proportion of them were christians so that they could undertake more than the support of their own pastors, ~~&~~ home missionary, ~~&~~ bible & tract societies & the repair of their own churches & the care of their own poor, but these causes absorb all their charitable means at present & tho they are willing to pay liberally for the education of their children in English, neither heathen nor Christians are willing to pay for ~~the~~ primary vernacular education in what are practically the public schools, for the govt grants really come from the taxes paid by the people; ~~&~~ Americans surely can not well blame them for this feeling.

The need of more help for primary <u>female</u> education is even greater than the need of some help for our boys sc

it always requires loo rupees or more in addition to this to provide such a building as the govt will accept as su suitable for a grant-in-aid school; & then we need also in starting a new school, to provide fr its support for at least two years before beginning to use the first grant in aid for the school. In former times the examinations on the results of wh the grants are calculated were so fair & lenient that we could generally rely on the grants being large enough to repay a part of this & per-haps even to pay in part for the building, for there was formerly no rule against using the govt. grants for building & repairs, but now they are strictly grants in aid & often do not by any means suffice for the payment of a proper salary to the teachers tho in our boys & mixed schools we have to make them answer for that somtimes managing to make the strong help the weak from year to year or th lucky those wh are less fortunate in the always more or less uncertain lottery of a grantin- aid-by- results- examination. We now have one hundred rupees at each station from the Womans Board for starting new or helping old girls schools but not a cent for helping boys schools however needy they may be. The grants earned by the schools range all the way from 25 or 5o up to 4oo rupees averaging perhaps about 125 & the salaries paid to the teachers

2nd page.

& he was able to set up the lathes & the bookbinders cutting press without calling at all upon me for help. I see no evidence of his having received any thing but good from his trip to America. He is also active & faithful in sunday-school & other christian work & his influence over the boys who come under his training is most excellent. I see that I am indebted to you for still another letter, that of the 18th of July & that there are questions in that also that call for a reply. I quote the ?s "Just what does it cost to start a village school, in some new place & carry it on year by year? how much expense for school building, or will the building be furnished by the people & what salary is given for the teachers?

The fact is our field is pretty well supplied with boys schools, but there is ample room & need for new girls schs & for a more generous support of the boys, mixed & girls schools wh. we already have in hand.

When a new school is started it has to be supported from 18 months to two or three years without aid from the government until it has been accepted for registry as a "grant in-aid school". Then no part of the grant can be used for erecting or repairing the building, & tho the people often help by giving or lending the site & perhaps some of the palmyra palm trees needed for the timbers of the building

The boys are at least 5 or 6 times as numerous as the girls in our village schools. Only little girls are allowed to attend the mixed schools; & it is much more difficult to get even them to attend than to get boys; & those that do come are less regular in attendance than the boys & so more likely to fail to earn grant; & so it is very difficult to get teachers to take the necessary pains to get girl pupils or having gotten them to pay the necessary extra attention to their instruction. It would be a great help if we had the funds to pay a capitation bonus for the attendance & especially for the successful passing in the grant examination of the girls in mixed schools as well as more funds to help us in the starting & upkeep of girls schools. The latter work is now the more difficult because the govt requires that each girls sch. should be in charge of a school mistress; & as mistresses who can really keep up the attendance & the instruction of a school are rare in Jaffna, we have often to have a mistress who is officially in charge, while her husband, or if unmarried some other relative, is the one really responsible to us for the upkeep of the school; & of course we have to pay more for a man with a wife fit to be the mistress than we would have to pay for either a master or a mistress alone.

We are all very well. The daily morning prayer meeting is kept up in each school place of worship & the Sabbath & well attended & the interest continues. Very many for the Sabbath & a great number of them are not before. Very heartily yours in the work of Christ.

All this is not strictly an answer to your questions but it all bears upon that answer, wh. is, in brief, that we do not need grants for the entire expense of starting or maintaining village i.e. day schools whether boys or gir or mixed; but that funds supplementary to our local resoures for maintaining all sorts of dayschools are greatly needed & would be very useful & especially for ~~main~~ ~~or~~ helping to promote the attendance of girls in mixed schools & for ~~the~~ starting & supporting of girls schools whereever they are wanted & are likely to succeed if properly supported. I am not speaking for the other members of the mission but for myself when I say that I should be delighted to have five hundred rupees a year to spend on my day schools in addition to the nearly rs. 3000 of govt grants wh they earn & even 300 would be most acceptable to be spent chiefly for primary female education with the intention to make the number of girls in attendance on my schools more nearly equal to the number of boys with every successive year, until the disparity should become far less than it now is & ever has been. I think that all the members of the mission feel in much the same way but as you addred you questions to me I send you my individual reply. I think I hardly ought to inflict much more upon you in the way of a "semi annual". The letters of the native past-

ors & my comments on the same have brought the report recent events & recent work nearly down to date, but I will add a few words about the progress of the work at the comparatively new out station of Mylitty one of the old Dutch & Portugese parish centers which was transfer ed to us a few years since at our request with permission to use the old materials as we pleased provided we used the site for mission i.e. Christian purposes & re- paired or reconstructed the old buildings in some way for re ligious uses. The site is 3 miles from Tillipally in a bee line & 4 miles by the shore road wh we have to take to get there with any comfort, for it lies near the road, about 2 miles beyond Kangysontore, on the way to Tondi- manaar & Udupitty. I used some hundreds of cartloads of the coral stone in the old ruins for burning lime & buid ing piers & lilasters in erecting Sanders Hall & it mad that work much less costly than it otherwise would have been. The plans for rebuilding at Mylitty itself were interrupted by my visit to America but since our return we have taken the matter up again. We want a house that will accommodate the families of the catechist & the teacher, a school house & a small chapel, tho for a while at least the same building must answer for both chapel & school house. The Y.M.C.A. & the Y.P.S.C.E. connected with

this church have undertaken this work which will cost at least rs. 500. The contributions of the church & the missionary to the enterprise are to be made to the young peoples society in whose name the whole enterprise is to be conducted & the mission have been asked to secure a contingent appropriation from the Board for half of that sum & if possible to advance a part of it at least from their funds this year. Of the rs. 250 planned to be raised locally about half has been already paid in or will be collected before the end of the year & the work is well begun by the collection of materials for burning a kiln of lime. Each pupil in the school on the site collects blocks of limestone (coral) from the ruins for the kiln each morning before going into school; & the pupils of each of the other 18 schools are to spend a Saturday in turn on the spot, working like bees to help on the work by collecting stones, digging foundations &c &c.

The attendance on our moonlight meetings this month has been much interrupted by the pressing work of sowing time but they were kept up as well as was practicable & now the rainy season is close at hand & this form of evangelistic work will be much interrupted for two months at least. The closing term of the school year has now begun for the training school & teachers & pupils are much ab

work in preparation for the grant & expenditure on which so much depend. The maximum would be more than 3000 rupees and I hope we may obtain 2000 x 2500 if all do their part well

Letter, Dec. 26, 1888, Rec. Mar. 12

Pillippalay, Jaffna, Ceylon.
July 1889.

The Rev. N. G. Clark. D. D.
Secretary of the A. B. C. F. M.

Rev & Dear Sir,

The present strength of this church is 118 adults and 49 children. I am glad to be able to say that the majority of the members are growing in grace and fulfill their christian duties satisfactorily. Our Church was increased during the past 6 months by the addition of 7 individuals on profession of faith, besides 2 infant baptisms. The Conversion of two old women, who were received to the church lately is somewhat noticeable. They are both quite simple and illiterate women, who used to attend regularly a meeting held weekly for females by Mrs Smith at Mavidduppuram South and were very much interested in it. Gradually the truths of Christianity were strongly impressed in their hearts so as to make them profess their faith in Christ openly with great courage, removing at the same time all the superstitions and heathen rites under which they had been plunged for many years, under the great influence of Satan. One of the women said one day previous to her reception to the church that she had believed in the truth of Christianity long before, when one Mr Edward Hall a christian brother was rescued from a most severe and dangerous sickness, when all

the members of the family were incessantly praying on his behalf. This, her simple belief was again revived after many years, it appears, when the truths of the religion were presented at the meetings of Mrs Smith. The scene of the occasion of their presenting themselves for baptism at the church was very solemn and interesting and drew the attention of all the congregations that were assembled. Thus the seed of the word of life is sometimes bringing forth fruits in quarters where we have not expected fruit.

The death of a woman lately occured in the church which is also remarkable to some extent. The woman had been married to a heathen husband some 7 or 8 years ago, owing to want of a christian husband in her own class. She was obliged to leave her present home for another place called Changani, where she was not permitted by her husband to attend the church at that place, which was near to her greatest mortification of mind and thus she had not the opportunity of attending to any religious duties ever since she left Pillipsala. She had lost some time ago two of her beautiful children and the cause of it was attributed by her as a punishment of God for negligence of her christian duties, as she had expressed to her aunt who is a sincere christian, who had been warning her occasionally whenever she visits her parents in Pillipsala. This woman was lately taken ill and was removed here about two weeks ago and died in good faith in the Lord Jesus as it was fully manifested at her death bed and we are gladly led to hope that the faith laid in her mind during her younger days of life, had not been

shaken off at all under long trials.

With regard to Gospel work among the heathen I am glad to say that the word of God has been well preached by means of moonlight meetings, house-to-house-visitations and by distribution of Tracts and books. The people pay good attention to what is said and read. Still they do not come out to profess the truth for fear of men.

Every other thing connected with this church is going on as usual.

With regard & love

I am, Yours truly.

Sd/ J. S. Christmas.

Tillipally Aug 10/87

Dear Dr Clark.

I dislike to send a page and a half of blank paper with this letter from Pastor Xmas and I want to tell you something of the work at Mylitty for which the Board so kindly gave a special grant of Rs. 300 or nearly that sum at the close of last year. You will remember I trust that Mylitty is the old Dutch & Portuguese Parish center with ruins of Church & Priory which was transferred to us in 1880 on condition that we occupy it & make such missionary use of the ground & the ruins as we could. I removed to that place in 1882 the school at Pilaly

mile to the S.E. which had never succeed in its old site. The Govt wld consent to this removal while they wld not consent to aid a new School at Myletty, I appointed to this school a trained certificated teacher from the B. School in 1883 and he has made the school about the best in my field in percentage of scholarship, in bible study & in the giving of charity and has himself just earned his 1st class certificate for 5 years of service under I manager with a good indorsement from the Govt Insp. each year & with it his first bonus just the Govt direct equal to $ 3/65 of the grant earned by the School and paid only to such holders of 1st class certificates as secure 80 percent of passes in the grant examination. The young Peoples Association have undertaken the building of a double storied home & a chapel school house at Myletty aided by the Church, the grant from the Bd and such gifts as others may bestow. The double house is now being finished. It is very largely the actual handiwork of the two members of the Young Men Christian Association each one of them girls & hope one at least one refer in money or labor to this object. I moved on Mr. Howards tent & camped out at Myletty while the boys were pushing the work on the House during the last vacation and we then started a morning preaching service which will & must be kept up till a church is organized there and of course even after. & I hope our Ch. M. & Bd. the Church will not only complete their work at Myletty but follow it up by undertaking a like work at Tilly West, Mt Lagum and Kangaroo Gulch each of these important out stations is equipped with homes for teacher & pastor & a small

Lettuce Grove
Friend Sept. 23

Tillipally Jaffna July, 20th

Rev. N. G. Clark D. D.

Dear Dr. Clark,

I posted three copies of the Report of the Mission for 1888 to you two days since & I will send you half a dozen more copies in a day or two. I very much regret the great delay in the appearance of the report. I did not receive all the documents on whih it is based till some time after the first of March. I was then interrupted in compiling it by my illness (severe boils & erysipelas) which quite disabled me from work for three weeks or so. Then in the absence of a majority of the brethren on the Pulney Hills there was considerable delay from sending the galley proof of the first forms over to them for approval & finally, tho the printers were set at worh about the middle of April & had all the copy in their hands the first week in May, they have been so extraordinarily slow in doing their work that the final form of the eight was only struck off about the middle of July. I could not well send you the report in manuscript, because, in order to facilitate dispatch, it was sent piece- meal to the absent brethren & I did not at any time have the whole manuscript in my hands. Under the circumstances I trust you will excuse the dela

the Training School was transferred from Battiscotta to Jellipally in 1871 in order that the New College might take over the site, buildings and apparatus of the Old Seminary, this school was not suitably provided with a building until the grant of $1000 dollars was made in 1880-81; and that it has never been provided with an adequate outfit of maps, globes and other school apparatus since it surrendered to the College the personal property of the old Seminary. By the timely grant of $1000 for buildings the Board has secured the ownership of buildings costing more than three times that sum and worth more than four times that amount. We now ask for $500 for the remaining equipment of the school, proposing to secure the co[illegible] for the treasury of the Board without encroaching on its ordinary income, and hoping to add to its some further collections from local com[illegible]

This surely is not too much to ask for the simple institution of Teaching, Training and Industrial departments or schools, with over 50 boarders, nearly 110 day pupils all told, with its comprehensive course of study and its creditable record of nearly 30 years of achievement in training teachers and preachers and pastors & its present status of drawing only 16 percent of its 754

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I send you also a copy of the Ceylon Observer containing an account of the anniversary of the Training School last January. This also you will observe, from the apology of the Editor, was but recently printed, having been overlooked, as Mr. Ferguson wrote me, in the haste of his own preparation for a vacation last January. Its publication at this late date was his own thought as I had made no inquiries as to its non appearance in print.

You will see from the letter of our secretary in regard to estimates for 1890 that the Mission has sanctioned my request for a contingent or conditional appropriation of $500 for the special needs of the school.

I trust that the Committee will be pleased to approve this request & sanction the appropriation conditionally i.e. provided the requsite funds are forth coming from special friends of the school without prejudice to their usual gifts to the Board.

The grounds on which I base the ryquest are, the value of the institution as an evangelistic agency, especially in training, for work among their own people as Christian teachers, preachers and pastors, clever lads from our village schools who otherwise would not be able to get an education, their parents being, as a rule, too poor or too indifferent to provide them with an English education

2. The fact that some of the best graduates from the College & recent recruits for Mission service have come from the ranks of the graduates of this school, who, by adding three or four years of training in English in the College to the thorough foundation of knowledge in their own tongue obtained in this school, ~~turn out~~ become specially ~~specially~~ well qualified for the native pastorate & for the position of Masters in our boarding schools.

3. The fact that since this school surrendered to the new College the apparatus & equipment of the old Seminary it has never been properly equipped for its work & is in great need of a supply of maps globes & other apparatus, none of which need be very expensive but for the purchase of which the ordinary grants to the school are quite inadequate.

4. The fact that with a grant of only $1000.00 from the Prudential Committee the school has already been equipped with new buildings actually costing more than 7,000 rupees & which would have cost at least 10,000 rupees but for the ~~fact~~ circumstance that more than half of the work was done by the pupils themselves, at very low wages (8 annas per day) in vacation, & without appreciable pay in termtime; i.e. boys making up their industrial hours in term time are allowed one third of one American cent per hour to help them buy their

5th page

7 And finally the fact, that the extension of the compound is needed on sanatary grounds in order that we may have a suitable place for a privy & a good play-ground for the boys. They have never had a privy & the practice of resorting to the palmyra groves in the neighborhood & polluting the surface of the ground & the surrounding atmosphere is more dangerous than ever now that the school is considerably larger than it used to be. The extension of the grounds will also afford a garden spot where I hope that some of the vegetables needed for the school may be raised by the labor of the pupils. $75 are needed for paying for the land & inclosing it with a suitable hedge.

8 A teacher's House is also much needed. There have been three married teachers connected with the school recently & as there are only three tenements in the native mission houses at this station four tenements are needed for the Pastor a catechist & two of the teachers of the Training School. The $50.00 asked for for this object will by no means meet the full cost of the house, but it will make it possible to build one with the cheap labor of the boys & ~~aided~~ the help of a small grant from the ordinary income of the school. In conclusion, allow me to call your attention to the account of the school contained in the report of the Mission just sent to you & to remind you once more that ~~when~~ after

See memo vol. sheet

own school books & stationery.

5. The fact that the Industrial Department is thoroughly practical & successful, not only helping the boys materially in meeting the expense of their education, but also destroying their inherited prejudices against manual labor other than farming and equipping them with such a knowledge of some useful industry as is already proving of practical value to them in after life.

6. The fact that the Ind. Dept. is doing a good work for the Mission, the churches & the community generally, in turning out good work in various trades at more reasonable rates than could otherwise be obtained. e.g. the lessening of the cost of Sanders Hall & the building of the chapel & native houses at Mylitty at about 2-3rds of the usual cost of such work, to say nothing of the lessened cost & improved quality of the book-binding, printing, tin work & carpentry done in the work shops of the school

7. the fact -The--that tho the departments of industry are now ~~about~~ nearly self supporting, (quite so, with the aid of the govt. grant) the income from these industries is not sufficient to meet the expense of completing those rooms in Sanders Hall which were intended to be used as workshops, for which purpose the sum of $250.00 is urgently needed.

Tillipally Jaffna Oct. 23d

Rev. N. G. Clark D. D.

Dear Dr. Clark,

I have been very sorry to hear of your illness but rejoice at later news of your recovery. I trust you were enabled to stand in your lot at the time of the annual meeting & that the strain of the meeting did not again prostrate you. I have not for a long time heard any thing about the health of your son. Will you not kindly tell me in your next letter how he is getting on. I did not write you a semi annual six months since as I was then compiling the mission report for last year. I trust that you have received long since the 9 copies of the report which I sent to your add dress. I wrote you about the Training School in August and a brief note also in forwarding the annual letters of the native pastors under my care all of which I trust reached you in due time. In my previous letters I have mentioned the interruptions to my work in the earlier months of the year from boils or erysipelas a sort of affliction which has befallen foreigners in Ceylon to an unusual degree this year & which has in three instances

at least terminated in fatal carbundles, the arch deacon of the island, the govt. chaplain of Jaffna & the magistrate of Point Pedro all having died from this cause, Thanks to Dr. Marston's prescription of Fowlers Solution & a course of sarsaparilla & potash, I finally got rid o of my troublesome visitors & ever since I have been very well indeed, so that I have preached nearly every sunday for the past four months. Mrs. Smith has also been ~~been~~ very well & tho some of the children have been ailing at times we have as a family enjoyed very good health since the breaking of the So.-West monsoon. There were a few cases of cholera in the Erlarly district some months since & one of our Christians, the wife of Deacon Hall of the Erlarly North Church, died of that disaese, while her son a pupil in the Training School was very ill & at one time was thought to be dead, but happily recovered, rallying just in time to escape being buried alive.

The prevalence of the cholera greatly interfered with the holding of moonlight meetings this year so that not nearly as much has been done in that line this year as last. The last vacation of the Training School was spent by a company of the pupils in building & burning a lime kiln at Mylitty to provide lime for the building of the

combined chapel and school-house of which I hope to send you a plan before long

. I hope you received some photographs of the Tr. Sch. building (Sanders Hall), the exhibt of articles made in the Ind. Sch. and a representative group of pupils in the school, & also of the ruins at Mylitty & the lime kiln built by the boys, shown in the last stage of preparation for firing. I sent them to a photographic friend in America, Mr. French of Keene N.H. to be mounted & distributed to a number of friends. The photographs of the ruins & the kiln were taken by Yesuthasan the headmaster of the Industrial School whom we took to America & whom you saw on the cars with me ~~on the cars~~ near Northampton, while on your way to the Jubilee at South Hadley. He is now succeeding fairly well in taking photographs & I hope soon to be able to send to a number of friends in America small sets of views of places & people of interest in our field.

At the recent communion seasons in the three churches under my care three were admitted at Tillipally from the Tr. Sch. ~~both~~ all boys of heathen parentage from the islands ~~and~~ the Batticotta field, one being the first convert I think from the island of Elivitive, where the College students support a school. All three of these boys gave unusually clear evidence of an intelligent & decisive conviction of sin & choice of Christ

& conscious experience of his grace. I was much gratified when one of them told the examining committee that it was the faithfilness of Daniel the pariah boy of Navaly who became a christian through the faithfulness of the Misses Leitch some years since that brought him to Christ. He was much persecuted at first & the Misses Leitch prosecuted some high caste people for assaulting him and gained her case. About a year since I admitted him to the workshop of the Tr. Sch. He eats in the dining room of the school, but like all the journeymen workers at a different hour to that of the boys & they all treat him most kindly. He is a very clever & faithful workman & it was while working with these boys at Mylitty during the vacation that by repeated faithful talks & prayers he led this farmer boy to an immediate decision for Christ. I had talked with the boy too but what pleased me was that it was not my talk but this lowly disciples efforts that were mentioned as the decisive influence . I much enjoyed the three or four days which I spent at Mylitty with the boys living in the newly completed house for the native preacher & the teacher which the boys built during the previous vacation . A sabbath was included in my stay & we had service for the first time in the new building Dr. Kanagarattanam the health officer at Kangysontorre a former

local preacher under the Wesleyans preaching for us, in addition to my address commemmorating the progress of the work thus far. These outings give me a pleasant change while helping on important work. I have pleasant chats with the boys out of work hours, give them informal lectures or talks on industrial matters, go in sea bathing with them & get their confidence & a familiar acquaintance with them that I cannot easily gain in any other way. It also gives me a chance to train them in practical evangelistic efforts in connection with the moonlight meetings which we hold whenever practicable. Just before the communion season at Panditeripo Pastor Erliatamby had quite a sharp attack of fever & this interfered with the preparation of certain candidates for admission to the church at that time, so that they were postponed till the next time. I preached for Past. E. twice & send Mr. Snell one sunday and it was no small relief to the church & to me that the pastor was so far recovered that he could come to ch. & assist in the com. service when com. sunday came. It was exposure to a very hot sun while walking through muddy lanes to the sunday afternoon service at an out station, that brought on the attack of fever. That pastor endures hardship with a willing mind. His influence for good over my other helpers ~~for~~

~~good~~ during the few months that Panditeripo has been under my care has been quite perceptable, especially in the increased spirituality & profitableness of our monthly meeting for conference prayer & stydy of God's word. Having had no actual vacation or time of rest away fm Tillipally this year, nor in fact since coming back in January 1888, I recently took a little trip into the region of the cocoanut plantations towards Elephants' Pass and the main island. I sent a cart ahead to the rest house at Pallai 26 miles from Jaffna with Yesuthasan & the camera & another helper in photography & taxidermy & a man who said he knew where a lot of the big flying foxes or vegetarian bats were to be had. Then I went to the monthly meeting at the Wesleyan mission house in town & after meeting pushed right on to Pallai by moonlight while my wife & children went home.

Two sets of coolies made the 27 miles in about 5 hours and I slept a good deal of the way. I had thought of pushing beyond the Pass into the Wanny itself but as I wanted to get back to Tilly before the sabbath, found that I could not profitably attempt the longer journey. I had a very pleasant & restful time with plenty of chances for christian work by the way. I was much interested in what I saw of the progress of the work under

the native missionary society of the C.M.S. The native pastor at Pallai John Backus is a son of our old ~~Pandit~~ Battiéotta ~~teripo~~ catechist of that name. It is nearly 30 years since he was first sent to that region as a reader or catechist just after completing his studies at Chundiculy Seminary Then there were but few people & no christians in the region. Again & again he begged our mission to give him work in our field, he found that field so hard & discouraging, but he was always encouraged to hold on. Now there are over 100 adult communicants under his pastoral care, he has been for some years an ordained priest of the Ch. of England & recently the corner stone of a church has been laid at Pallai, most of the means for the building of which have already been secured. I visited an out station 3 miles from Pallai which was Backus first charge & from which he came very near running away to Jaffna the first day he saw it, so dreadfully homesick did he feel at the sight of its forlorn loneliness. Now there are over 30 native christians in that village of the fisher caste, not 6 of whom have any pecuniary connection with the mission. They entertained me in the school bungalo which was built in part by the gifts of Messrs Davidson & Blundel two christian planters. One of my early recollections is of a trip with my fath-

er to visit Mr. Davidson on his plantation when I was 6 or 7 years old & while I was at Pallai this time, the widow of Mr. Blundell called on me to pay in advance for a "baby organ", the action of which I suppose Mr. Swt is just now shipping to Ceylon while the case is to be made in this Ind. Sch. & the organ is to be used in the little chur of which the foundation has just been laid. It was interesting to find the christian women at that outstation looking & acting just like boarding school graduates tho their education had all been gotten in their own day sch. in which several of them had passed the 6th standard before leaving to be married. (Mr. Griffith, by the way, the head of the C.M.S. has never yet visited that out station of his own mission tho the pastor told me that my dear friend Mr. Simmons of that mission who preceded Mr. G. had visited nearly every house in the whole region.) I also spent a night with two young planters of 24 & 18 years of age sons of a Mr. Todd who for many years was a successful planter & a good helper to every good cause in that region. They are pleasant young men who mean to do well & will do so, if they can be brou to a decision to let whiskey alone & take adecided st as christian men. The younger one told me that his fa er directed in his will that he should be a missionary

Not to be printed without approval of Secretaries

I should say that not Mr. Griffith but his colleague Mr. Flemang now has charge

& he had always wanted to become one but his guardian would not agree. Of course I told him that there was nothing to hinder his being the best kind of a missionary while living at his own charges & giving all necessary attention to the care of his estates. The young men have written me since my return & I hope to keep hold of them for their good. My boys got a fair variety of birds, bats, and jungle or fox-squirrils & took photographs that will bring in nearly 60 rupees besides a number of views taken merely as mementos of the trip & we all got home before midnight Sat. night much profited in many ways by the little outing.

On Tuesday the 15th was held the annual public meeting of the Jaffna Aux. Bible Society. This meeting closes the first 50 years of the history of that society. In our mission we are indebted to it for one third of the local income appropriated for bible women by which we receive back most of the contributions of our churches to the Society, besides our thirds of the very generous grants of the Br. For. B.S. for colportage & bible women's work. As 12 bible women or readers are employed on that grant at this station we feel peculiarly interested in the Society. Our share of the Colportage grant enables us to

and I trust will be able to do so before great distress will lead thereto. I fear long
Yours faithfully
Thos. Spencer Hutchinson

keep two & sometime three colporteurs at work in various parts of our field. This bible society is a beautiful instance of united or union bible work on the part of these three missions, of two nationalities & three denominations, that are about as unlike each other as protestant denominations can very well be, viz. Congregational, Episcopal & Wesleyan.

The annual Convocation of our churches was held on the 17th simultaneously, as usual, with the great day of your annual meeting. It was held this year at Tillipally. The lateness of the date bringing it to the verge of the rainy season & the cholera still breaking out here & there helped to keep down the attendance. Then too I think some stay away because they know that our church will not seat as many as the larger buildings at Manipai Batticotta & Odooville. Still we had a crowded house in the forenoon & a very pleasant & I trust profitable meeting. Mr. Richard Hastings presided. I was struck by the evidence the program afforded that our younger men are coming to the front. Pastor Wm. Joseph of Erl.N., Pastor Veragatty of Navaly, Pastor Nlatamby of Panditeripu, Pastor Isaac of Erl. So. & Mr Anketel of the Nat. Ev. S. all had part in the meeting & these were all little ~~more~~ if any more than mere boys when I came out in 1871

P. S. I ought I think to mention the pleasant news that Dr. Marston now hopes to take up his work in Jaffn with the opening of the new year. I am very glad of this because I feel that it would be a great pity after all that we have felt & said of the need of a medical missionary in Jaffna if Dr. M. should from any cause fail to locate here. I only hope that the Misses Leitch will be able to report before the end of the year such success in the raising of the medical endowment that it will be practicable to convince the mission & the College Directors of the safety of assuming the responsibility for his location here. I do not sympathize with all the feelings of my colleagues towards the Leit I cannot approve of all their acts or all their methods but I feel that they are as sincere & &as devoted to Jaffna as are we & that they deserve our gratitude for much that they have done & our confidence in their good intent.

I want to mention too the very pleasant time I had in town last sunday. Some weeks since Mr Restarick asked me to address their mission children in Tamil in the afternoon of Oct. 15 (Children's Sunday with that denomination) & to preach in the evening in English. So

So after giving our congregation at Tillipally in the morning the sermon on Christian nurture or the trainin of children, in Tamil which I was to give in Eng. in the evening I went to town to the afternoon service at 2.30 p.m. Their church was crowded full with the pupils of their Training Sch., Girls boarding schools several day schools Eng. & Tam., boys & girls. One of their native pastors catechised them school by school on their church catechism, & another of their pastors scrip lesson & then I addressed them for about half an ho Then at 6 p.m. came the English service at which we the largest audience that I ever saw in that chapel including the district judge & a number of others wh usually attend the Episcopal service & the cream of th Enhglish speaking native community of Jaffna. I alway enjoy & value a chance to preach in English & this invitation was a specially kind & pleasant one & added another to the many illustrations of cooperation & fe low ship in Christian work which are so common in Jaff This evening we hear from Mrs. Restarick of the death from apoplexy of Mr. Kiner who was a missionary here for many years in my father's time & who has since th last year been one of the foreign secretaries of the Eng. Wesl. body. We had business meeting today.

Copy of Rep'd Nov 2 1891 p. 3 26

All but 3 of this 12 Photographs I sent with this letter by Whitehead where this letter should be sent to Arnold also send to Hill

Tillipally Jaffna Nov. 15th, 18

To Rev. N. G. Clark D. D.

Dear Dr. Clark,

Your kind letter of Sept. 28th was received ten days or since. I was very glad of the evidence its coming gave that you had recovered to a degree at least your usual strength. You do not refer to the mission reports but I think you must have received them as the extracts in the Herald doubtless came from the copy I sent to you for Mr. Strong. It is the first time in 18 years that I have had the pleasure of compiling one of the printed reports of the mission. We have usually printed once in 5 years & our membership of 5 mm brought it round to Dr. Hastings each time since Mr. Sanders report of 1868 till this year Dr. H. himself insisted on being relieved by a younger man.

Father Howland in writing to you last week about the rebuilding of the church at Odooville told you I believe that I had photographs taken of the walls outside & in as they now appear with the roof off. The interior view shews you plainly the wide crack at the corner which made the removal of the roof an immediate necessity. That view shows you the south & east walls of the ch.

Rev. J. T. Leitch
Tillipally
Nov. 15, 1889
Rec'd Dec. 23

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proposed to rebuild it 18 feet farther to the west thus removing the church a little farther from the house & then to build an extension 4o feet to the south & another 8 ft to the north thus making the ch cruciform & getting a larger capacity without having the extreme length of the present building. The two more easterly tablets in the so. wall are those of Miss Agnew & the Spauldings both inserted at the expense of their estates the stones having been selected by Mr. Kilner the For. Sec. of the Wes. Miss. who was a missionary in Jaffna for more than 25 years & who has just died. Another photo. which I send gives a view of the mission graveyard just across the road from this ch. You see that the monuments are little more than mounds of masonry covered with stucco into which a small slate is inserted. Grave stones have not been used lest they should be stolen & broken up. It seems appropriate that this central church from which so many missionaries have been buried & in whose walls are inserted modest tablets to the memory of several of them should be rebuilt in a tasteful & fairly permanent form. Large church buildings are need at our four stations for the great annual gatherings of our people in May & October. Tillipally church tho enlarged by 50 per cent a few years since is still too small to accom-

Mydale - then large enough & worth a pretty - but to improve this chance & enlarge at Odanville. Yr. obedt. bro. who magnify our ministry of all four chs. & the Tamil members & generally the Cong. & yr. [illegible] & yr. [illegible] Tillipally

Stickney Rev. D.

Udupitty 11th August 1881.

Rev. & Dear Sir

In presenting my report for the last year I would say

I. Of the Church.

Since the date of my last report, which was in July 1880, Six females were received to the Church. Five of these are members of the Female Boarding School. The sixth is the wife of Daniel who was received to the Church in 1865. He is a trader and not in any way pecuniarily connected with the Mission. When he manifested his intention of becoming a Christian, his wife was greatly opposed to it and tried all her means to dissuade him from doing as he intended. But he hearkened not unto her. Amid all her oppositions he joined with the Church, with a resolution that with the help of God he would try to win her to Christ. So he laboured, the Missionaries and the other Christians helping him. For several years things were about the same as ever, and he found no encouragement about her, and still he was not discouraged but worked on. Three or four years ago she seemed as somewhat awoke, manifested a desire to serve Jesus and attended our Sabbath services &c &c; but the heathen

neighbours noticed it and discouraged her so that she lost all her interests. But our Father had not forsaken her. She was at first persuaded by Mrs. Howland to attend the meetings for women held by her in the mission house, and by degrees she was made to be interested so far as to find her way to the Chapel on Sabbaths and occasionally to other meetings, and in process of time she was convinced of her sinful state, manifested her determination to serve Christ, was baptised by the name of Lydia and was received to the Church.

Since the beginning of this year, two members of the Church, and one baptised Child were ~~received~~ removed by death. One was ~~married~~ a member of the Female Boarding school. She got fever, was taken home, and after lingering a few days, died peaceably on the 11th of January. The other was Rebecca a graduate of the F. B. school. She was married to a somewhat educated young man but not a Christian. He sometimes manifested some willingness to embrace Christianity, his wife and his cousin Abraham entertained high hopes that he would sooner or later be found at the feet of Jesus. Several months ago Rebecca's heathen sister who was Abraham's wife died and before she got rid of that sorrow, a greater pan of

the property belonging to the family was sold to pay the debt incurred by her brother, a member of the Wes-
-leyan Congregation in Colombo and a Govt. officer there; and no sooner was this done, than she was startled by the sad intel-
-ligence of the sudden death of this brother who was a great help to her. The rapid turn of these sad circumstances (as is thought) affected her system so much that she fell suddenly sick and was taken to the house of a native doctor 10 miles away from the station. The Christians here were not aware of her dangerous state and had not occasion to go and see her, but we understand she died peaceably trusting in Jesus. Her heathen brother forcibly took her remains and had it burnt against the wishes and persuasions of Abraham and of the Christians here.

The Child who died belonged also to this family. The father was the very man who died in Colombo and the mother, sister of Abraham, and a Church member. So four deaths in the same family in the course of a few months. This is God's doing and what He does is all good.

II Meetings

The Sabbath services and other meetings were carried on as usual. Those heathens who once manifested an interest

in attending the Sabbath evening prayer meetings have lost that interest and stopped from attending them, being influenced by certain Brahmans and some influential Sudras. The moonlight meetings were also held, Rev S. W. & Mrs. Howland taking an active part in them by their presence, and occasionally by creating an interest among the people by the exibition of the Magic Lantern. Only a few evenings ago at a meeting held in Elaiyathuru for women there were 95 women and about 80 girls present.

III. Schools.

There are 15 schools (2 under Mrs Howland's private management and 13 under that of the Board of Education) scattered here and there in this field, and they are a great help to us in our labours. In those schools where Christian teachers are engaged the Bible truths are instilled into the hearts of the Children which often work like the leaven when they grow up to be men.

IV. Heathen.

Our labours among the heathen were about the same as usual. The seeds which were sown, seem to be springing up in certain places and we earnestly desire and pray that the Holy Spirit may be poured upon them that they may grow the more and bear much fruit.

I am yours humble & obt.

Servant

D. Stickney

Correspondence Aug. 16/1881

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Udupittiy Jaffna Ceylon
July 31st 1882.

Rev. & Dear Sir

On the morning of the 31st of Dec. last at about 7 o'clock A. M. as I was walking along the road, I felt myself somewhat tumbled and was about to fall down on the ground, and I ascribed it to my weakness and was thinking to go to some physician for some tonic. But in the course of the day I found out that it was not my weakness, but rather the weakness of this earth which our people believe to be as firm & immovable as any thing can be, being supported by certain huge animals. I have read and heard about earth-quakes, but this was the first time in my life I felt the effects of one. I was afterwards led to suppose it to be the forerunner of the spiritual shaking that was to commence the following day — the following week — the week of Prayer — a blessed week of all the weeks of the year. Three meetings were held each day in the Church and almost all were much interested in them; much shaking was noticed in almost all the members of the Church & Congregation, in the schools and in some in the villages. Similar shakings were also felt in almost all the Churches of Jaffna. The largest institution in Jaffna — The Jaffna College also felt the shock. The shaking

does not last long, but the effects are still felt in many hearts, and may it prove so to a great many more.

The devil perhaps foreseeing this spiritual shaking began his work of shaking souls to his side a little earlier. Among others he had his eye upon one who was united with this church about five years ago. He, Moses by name, was once the right hand of the devil being engaged in his service as one of the managers of a small but temple near his house. He is the only Christian (except two of his baptized children) in the family. From the time he became a follower of Jesus, it seemed as if the devil was waiting for an opportunity to shake him from his faith in Christ. In Dec. last his son-in-law died and this was a fit time for the devil to carry out his project. He induced his heathen friends to molest him ascribing this sad calamity to his embracing Christianity. They entreated him to renounce his faith and be reconciled to their gods before further calamities befall his family and perhaps theirs also, on his account. His sister promised to give him rupees one hundred, if he would become a Sinite. His seat in the church was vacant for two successive sabbaths. It seemed as if he was nearly conquered. In the afternoon of the second sabbath of his absence from the service I took Daniel (a member of this church & a trader) with me and went to his house, where I found his daughter roaring as a lion said, "What business have you Christians in our house"!

"Why should you come here?" I tried to say some consoling word to the daughter, but she was very rough. I talked with Moses but he was as silent as a dumb man. Seeing that there was no use in talking to him in the presence of his wife and daughter, we took him to the outside of the Compound & finding no encouragement even there, stepped with him to the road which is near to his house, waiting for Mr & Mrs Howland, who I knew would soon be there on their way back from their meetings in Valvetty Tury, & who would help us by the grace of God in making him warm. They came and after consoling him by some words, Mrs H. asked him. "Will you come to the prayer meeting this evening?" "Will you promise me?" Do you promise me?" He hesitated a little and said in cheering tone "Yes". The devil perhaps noticing the earnestness & the boldness of Mrs H. in the way she ~~got~~ questioned him, left Moses and has gone somewhere, I do not know where. He is not found in him now.

Since the date of my last letter which was in July 1881, ten persons were united with this church on profession of their faith in Christ. All but one are members of the Female B. School. That one was formerly a graduate of the Madurie F. B. S., but being married to a heathen was excommunicated from the church. Her husband was much opposed to Christianity & she being under his influence went astray from the loving arms of the great Shepherd.

But mercy was in store for her, in process of time, she became penitent and was restored to the church. She used her Christian influence over her husband, so that he also manifested his willingness to become the follower of Jesus. The other nine were all (but one) from heathen families & were trained from their infancy to serve the devil; but since they were received into the school a change occured — a wonderful change it is. Children who, 2, 3, 4, & sometimes 5 years ago had their foreheads, daubed with cowdung ashes in honor of the god Siva, bowed down before idols with presents of young cocoanuts, plantains, fruits &c; and used filthy language, should so soon prostrate themselves at the feet of Christ imploring mercy &c &c. is indeed wonderful. One of these nine lambs recd into the fold of Christ is now among wolves. She was called back from school by her heathen friends, because she was united with the church against their wishes. Prayers are earnestly offered for her and we hope that she will not be lost.

Since my last letter was written, two members of this church were taken from us to their heavenly home. One of them, David died in Aug 26th last & the other Observatham (Blessing) in Mar 18th They both died happily trusting in Jesus. Our Sabbath Services and other meetings were carried on as usual. The evening meetings in the villages were held every month during the moon and it was pleasant to find that most of the church members were very forward to help in that work. The work among the heathen was carried on with

much interest. Rev. Mr and Mrs Howland took an active part in it, who with their tent went with us to the villages and spent wholedays there visiting the people and talking to them about the Salvation of their Souls.

Women of the village will be clustering in the tent to whom Mrs H. will talk and is sometimes tired by talking too much.

We have generally a meeting in those evenings when large numbers attended.

I Remain Rev. and Dear Sir
Yours Most humble and obedt. Servant
signed D. Stickey

Recd Dec 5th 1884

Udupiddi, Jaffna Ceylon
June 28 1883

To
The Rev. N. G. Clark D. D.
Secretary A. B. C. F. M.
Boston

Rev and Dear Sir,

Since my last letter written on July 1882, thirteen persons were received to this Church on profession of their faith in Christ, of whom 2 males were from the village and the rest from the Female Boarding School. One of those male members is from Tondymanaar, an out station about 2 miles west of the Mission House. He is about 45 years of age and is connected with the most bigoted and superstitious heathen families in Valveddituraï one of the most heathenish villages in the Province. His wife is also of the same class and she and her husband were from their infancy devout worshippers of the Hindu gods and bitter opposers to Christianity. They had neither any religious education nor any Christian families connected with them and our faith was so weak as not to have any hope of their ever be-

coming as Sians. But "God is able of these stones to raise up Children unto Abraham". Mrs. Howland, often used to have meetings for women in that village and spend sometimes the whole day with the Rev. Mr. Howland and some Sians in laboring for the good of the people there. This man and his wife used to attend these meetings and by the grace of God light began to shine in their hearts. They saw their dangerous state and manifested their resolution to become followers of Jesus. They met with much opposition from their heathen relatives, but they stood firm. They gave fruits of repentance and the Church unanimously voted to receive both of them. But about this time the wife was obliged to go on a visit to her parents in Colombo. So her husband only was received to the church. When she came back from Colombo, she was very glad to find her husband was baptized and united with the church. We were also glad to find that she had not lost her interest by her visit to her heathen parents. But in process of time the temptations were so strong that she was not able to stand firm in her faith. She yielded to the wishes of her heathen friends and joined

them in their heathenism and is now trying to persuade her husband also to give up his faith in Christ. But he is standing firm until now and we hope & pray that he may be able by the grace of God, to stand firm to the end.

The other male member received is a son of Xtian parents.

Of the eleven received from the Female Boarding School 8 were from heathen families trained from their infancy to worship idols. As soon as they were received to the School they were under a regular course of religious instruction and Xian influence so that they were soon led by the grace of God to see their danger and flee to the Saviour.

The no. belonging to this church at present is 94. This Church, as you may perhaps remember, was organized about 35 years ago with but 5 members (all strangers to the place) but now many of the members are people of this soil and are exerting a good influence among the heathen around.

The Female Boarding School is one of the important means towards the growth of this Church & the conversion of this people. It is regarded as a great blessing to the great mass of the people on this side of the river. From September 26' 1869 the day when

the first fruits from this School were gathered into the garner of our Lord until this time, this blessed institution has given birth to 96 souls, the majority of whom are exerting a good religious influence among the people with whom they live.

Our Sabbath services and other meetings were conducted as usual. The Sabbath A.M. services were held in 3 other places besides the Station and the meetings in the P.M. were also held in 6 different places. The moonlight evening and other meetings for the heathen were conducted with much interest. In almost all of them Rev. Mr. & Mrs Howland took an active and interesting part which was a great help to us.

The Sabbath School was conducted each Sabbath morning before the service. It is encouraging to find that some of the children were made to be so much interested as to commit to memory the golden texts and recite them at the end of every quarter. At the end of the first quarter of this year 30 children recited the texts for that quarter very promptly

Our labors among the heathen were carried on as usual. There are encouragements as well as discouragements. The enemy is now a days very wide awake on this side. A new heathen temple was built at an enormous expense and is now in

course of dedication. Many people attend those ceremonies some of them exulting at the thought that since their religion is gaining strength by new temples and new idols &c Christianity will not prevail in this land as was feared by them. But Christianity does not care about new temples and new idols. "Idolaters" said a Sivite, when talking about this very temple, "are fond of novelty and variety and these are but inventions of Man and will not be pleasing to the One God" Such is the faith of many of the Sivites now a days.

I beg to remain
Sir and Dear Sir
Your most obt Servant
(Signed) D. Stickney

Podoopitty, June 23, 1883.

Rec'd Aug. 18.

and he seems to be doing so in Jaffna. As an illustration of this I have in mind the histories of 9 places of heathen worship (7 of them stone buildings, one a hut & one a tree) all within 3/4 of a mile from the Mission house & in which the decline of heathenism may be visible more or less to a close observer.

One temple dedicated to Pillayar about 1/2 a mile northeast of the Mission house was in a flourishing state, when I came here in 1864. The very man who once rented the compound in which I am residing & of whom something was published in a former No. of the Herald in regard to Sabbath keeping &c was then the officiating priest. The people flocked daily to the temple with their offerings to Pillayar. About four years ago this priest died and was succeeded by his eldest son. He also died in about a year & was succeeded by his brother the younger son of the old priest. This one went to Batticolo on a visit & died there, & the son-in-law of the old priest was appointed to the priesthood. During these years many of the old men who were interested in the temple died & their children many of whom attended the Mission School came in their places, & though the religious instruction they received, there did not make any reformation in their outward conduct, still it was under God the means of making them lose their faith in their idols. They are sure that Pillayar is no God, & they dont care about pleasing him by their worship & so they desert the temple and neglect to pay their daily offerings. Finding the people thus indifferent,

the priest

the priest has been obliged to leave his post and go elsewhere to find means for his support. The building is now nearly in ruins.

Another temple about 3/4 of a mile north west fared about the same way; thorney shrubs growing into the temple & cobras making their home in the very place where the idol was formerly set up. Still another a few rods north of it which had annual festivals, & was celebrated for its numerous worshipers and noted for the strength of the building is now about half way in ruins, no daily services are held there, only a few old women may be seen in the temple on Tuesdays & Fridays.

A larger temple about 1/2 a mile west of the mission house, once had its annual festivals, now they are suspended. The daily services are however kept-up, the expense being met from the proceeds of some property invested on it, by some rich people long ago. One who was foremost in making presents of cloth &c to the god annually has become a Christian and is using his Christian influence, among the people. Many of the adhearants of this temple were educated in the Mission schools, and their faith in idols is shaken.

One morning as I was going to the mission house I noticed some 15 or 20 heathen, busily engaged in pulling down a temple built of stone, which was just close to the Mission house. I was surprised and asked one of them, what they were doing, "We are going to build one larger" he replied, with a haughty smile. I was much overwhelmed & I confess.

Uduppiddy, Jaffna, Ceylon.
16th July 1884.

Revd & Dear Sir,

Since the date of my last letter which was in July 1883 four persons were received to this Church on profession of their faith in Christ. One of these about 35 years of age is a domestic servant of the Rev. R. C. Hastings, the others with 4 more who are to be received to the church at our communion next Sabbath are fruits from the beautiful garden the Female Boarding School, which is a blessing under God to this part of the District. In connection with this school, I can not omit mentioning the name of the late Rev. J. C. Smith, who has done more for Uduppiddy than any other place in the world. I think, not only in founding this valuable institution but also in work for the spiritual good of this people. I was with him 8 years in Uduppiddy besides 5 in Pandateruppo and about a year in Varaney & Chavagacherry, during all this time he was as a father to me & helped me a great deal in my work by his prayers, counsels &c. He was always healthy, and the change in his health began (if I understand rightly) at the time when the school building was erected, I remember that one noon as he got upon the walls to see if the mason work was done properly, his foot slipped & he fell down, while his head struck against a timber. From that time he often complained of some trouble in his head. He is now happy & his name will be remembered here with much respect.

Our work has been carried on as usual. Rev. R. C. and Mrs. J. Hastings are now with us & they help me in my work among the

among the Christians and inquirers & among the heathen in the villages. Our Sabbath Services and other meetings have been conducted as usual & the missionary attends the Sabbath Services occasionally at the 2 out stations Atchuvaly & Pondamanar.

It is now 20 years since I came to Udeyppiddy and I see progress in every department of the work carried on for the Spiritual good of this people. The progress is indeed slow, but sure. This is the case with all Jaffna. The time will certainly come when the glorious announcement will be made that Jaffna has become a beautiful garden of the Lord. But before that time comes, I feel Jaffna must be cleared off from its heathenism the heathen temples must be pulled down and the idols be utterly abolished. How can these things happen! There are in this little Jaffna 78 large temples & 483 smaller ones besides many huts and trees considered as the abodes of deities or evil spirits. It was a question in my mind for the last 3 or 4 years, how can these buildings be pulled down & the idols cast out "to the moles & the bats" God will not send His angels to do the work & the Christians which very ready to go with their crowbars & spades to undertake the work, would be charged as disturbers of the peace and be punished by the Government. Still Gods promises are to be fulfilled. I have closely observed certain things as they transpired here in Udeyppiddy & found that "it is not by might nor by power, but by His Spirit that it is to be done." Canaan was not to be conquered in a day. God had said to Moses that by "little & little" He would drive out the Canaanites

and He seems

& I confess that my faith in the promises of God was somewhat shaken. It is now about 2½ years since they pulled it down, but they have not yet done anything towards ~~xxx~~ building it again. Why? It so happened in the providence of God, that money became scarce in the country & the proprietors of the temple, being goldsmiths do not get works even to support themselves. I see the priest, who is an uncle to Pastor Rohn of Moolay, almost every day, he talks very discourageously about the affairs of the temple. He told me also that the goldsmiths are so indifferent to Pillayar, that they dont care to give, anything for the daily offerings, & that he is obliged to do it at his own expense & that he fears that they will not be able to build another. I may say the same of 2 or 3 temples & huts in the vicinity.

Though there are such signs of the decline of heathenism, still we find some new temples erected, small temples enlarged, old ones repaired, large crowds of people attending the festivals & ceremonies performed, with much pomp and expense. Without lengthening out my report, I will state in a few words, what I have studied on the subject by close observation & careful inquiry. Many there are who were educated in the Mission schools & received Bible education, whose faith in idols is shaken, still they dont wish to change the religion of their forefathers; so they continue in their idolatry against their conscience as some have remarked to me. There are others, when they see the Christians, & the works done by them are much

frightened

frightened as the Canaanites were at the sight of the Israelites & so they want to support their own religion as far as they are able. There are still others, who, though they acknowledge Christianity to be the true religion, do not like to embrace it, for they cannot walk according to its dictates; but one thing is certain that when the people feel themselves sinners, they will at once run to Christ for Salvation, rather than cleave to their idols. May the Holy Spirit open their eyes to see their sinful state & may He be poured upon us also, is the earnest prayer of

Your humble & obedient servant.
Signed D. Stickney

P.S.

Mr Stickney requests me to add that he does not wish any part of his letter to be published, as it might bring him into trouble & do great harm to the work

R. B. Hastings

Worp. Aug. 6. 1884.

Ulduprideby July 16.

Rec'd Sept. 22. '84.

✓ ✓

Udupiddi, Jaffna, Ceylon
July 7th 1885

Rev. N. G. Clark. D.D.
Secy. A.B.C.F.M.

Rev and Dear Sir,
In presenting my Annual Report I would say first of

The Church.

The number connected with the Church at present is males 36, females 65. Total 101. When I took charge of this church in January 1873 the number was males 14, females 31. Total 45. The addition of 56 persons during the long period of about 12 years is indeed little, but when we consider the nature of this field which can only be known to those who are acquainted with this people we find encouragement even with this slow progress and praise God for it.

I would also say that several of those who were received to this church from the Female Boarding School were transfered to other churches and of course are not included in the above number.

Three persons were received to the church at our communion last Sabbath on profession of their faith in Christ. One of them was formerly a member of the Dillipfali Church. He was excommunicated for marrying a heathen wife. He is a native of this place and one or two years ago he showed signs of repentance and manifested a desire to be restored to the privileges of the church; and as his change was satisfactory he was received last Sunday and on that occasion brought one of his children to be baptized.

The other two are members of the Female Boarding School, one of them connected with a Christian

and the other with a heathen family.

Almost all the members are regular in attending the Divine services on Sabbath A.M. and except two or three, all are punctual in giving monthly what they have promised to give to the Lord. Several of the members are anxious about the salvation of the heathen around. A prayer meeting was started in Valledditore with the special object of praying for the conversion of the people living there. This is carried on on every Sabbath P.M. at which three Government officers (one the Post Master, the other the Subcollector of Customs and the third the Health officer) unite with us with much interest.

II Inquirers.

There are several in the villages and in the schools who are desirous of becoming Christians.

These generally attend our meetings & try to walk as xtians, but however as is usually done we wait until we are fully satisfied of their new birth.

iii Schools.

There are 13 Schools in this field which are a great help to our work. In almost all the Schools there are xtian teachers who with the help of the catechists sow the seed of life in the minds of the young Children, which in course of time may by the grace of God spring up and bring forth much fruit. Those Christians who are now the pillars of the church in Jaffna were once children in the mission Schools. Those heathens who do not care about heathenism or are indifferent about it were once in their youthful days impressed with the precepts of the Holy Gospel. I know of several children in our Schools who daily offer prayers to the true God, while their parents are worshipers of the false gods

iv Work among the heathen.

This part of our work is difficult, still it is a pleasant one. We are now la

boring not among a people who are wholly blind, who are destitute of the knowledge of Jesus Christ and ignorant of the nature of xtianity, but among those who know something of Xt. and of His religion & whose eyes are but partially ~~blind~~ opened so as to say with the blind man of Bethsaida that they see men as trees walking. Their knowledge of Xt and of His religion is confused; they know Xt, but know not Him as their loving Saviour; they see themselves sinners, but not so far as to run to Xt. for Salvation. Another touch of our Saviour with His Spirit will no doubt open their eyes, so that they may see everything clearly. But He delays it I think for our sakes, as He delayed the raising of Lazarus for the sake of His disciples. He wants us to have our faith strengthened and to be more active and faithful in using our efforts for the conversion of this people.

Many here and there resolve to start towards the cross, but the Devil stands closely, puts many hinderances in the way and draws them back to himself. A supposed inability to keep the Sabbath is one of those

hinderances. Attending to superstitions is another. Among the latter I do not hate anything more than I do the chirping of lizards. I remember of several persons who have lost heaven by observing this superstition. One afternoon I went to a certain house and after speaking to the inmates of sin and how God hates it urged them to embrace Xt as their Saviour. They admitted what I said and their manner of listening encouraged me to urge them still more. The mother seemed to be more interested than the father & was just opening her mouth to utter words of assent, when to my great mortification a lizard chirped and she moved her head & said "Oh, no, there are difficulties awaiting us if we become Xtians; let the Children do so if they chose". These little reptiles are in the roofs of houses and do a great mischief to the people. Sneezing is also observed as either good or bad omens, and fortunately people get cold but seldom and it is not so mischievous as the chirping of lizards.

May God bless the efforts of His Servants is the prayer of

Your humble & obt Servant.
(Signed) D. Stickney.

Moulmein, Burma, July 1, 1835
Recd Sept. 5.

Udupidi, Jaffna, Ceylon
July 30' 1886.

Rev. N. G. Clark. D.D.
Secy. A. B. C. F. M.

Rev & dear Sir;

Since January three persons were received to this Church on profession of faith in Christ. One of these is a nephew of Moses who was united with this church eight years agoamid much opposition from his kindred. This nephew, a young man of about 25 years of age, was then the most forward in making opposition and Moses instead of opposing him in turn, committed his case to the Lord, who in His great mercy drew him to Himself. He, like Moses, is a farmer and had for sometime a difficulty in his mind about working on Sundays. But he had made up his mind with the help of God never to work on that day and now

he says he finds it a great pleasure to keep the Sabbath day holy and suffers no loss by not working on that day. Moses's wife and daughter who were formerly bitter opposers, are now friendly, and we hope that ere long they will also follow Christ. The other two who were received to this Church, are from the Female Boarding school here and are connected with xtian families.

I am sorry to report the death of two of the members of this church. One was Mrs. Lydia Daniel. Though not as well educated as some others she was not behind them in works of piety &c. When her husband became a Christian in 1865, she was very furious and troubled him much, but our Lord graciously stilled her fury. She was not only the mother of the family, but was regarded as a mother of the whole church. She was sick only six days and bore her sufferings with much patience.

She died with faith in Christ and we hope she is now safe in Heaven. The other who died is Anna the oldest member of this church. She died in peace.

Almost all the members are faithful in discharging their Christian duties and some of them are very earnest for the salvation of the heathen around them.

Our Sabbath services and other meetings were carried on as usual. The Sabbath P. M. prayer meeting started in Halveddituwai last year with the object of praying for the salvation of the heathen in that place, was discontinued as the two Govt. officers who were most interested in it were changed to other places.

There are several in the village who want to become Xtians. Some of them give some evidence of a change and will be received to the church in due time.

Our work among the heathen has been almost the same as usual. Besides

tried to start Bible classes in the villages, for we have noticed that though the people generally know of Christianity and approve of it as the best religion still they do not know enough to appreciate its value; and though they generally feel themselves sinners, know not enough of Christ to make Him their Saviour. These Bible classes will encourage them to study the Bible and understand it better than they can by mere reading. One such class was started with seven scholars the oldest is about 55 years of age and the youngest about 20. Two more classes will be opened in 2 other villages.

"We do not yet see people flocking to Christ in large numbers. Still we see certain signs which are encouraging; we see some who formerly opposed us now friendly to us. Just three weeks ago, when we had a moonlight meeting in Udupitty village in which the missionary and several xtians were present, I noticed that those

who once opposed us and tried to dissuade the people from attending our meetings, were themselves present and allowed their children to help us by singing Christian Songs.

We thank you for your kind letter, for the interest and kind sympathy manifested therein. We feel with you that "a field that has been occupied by Missionaries so long" as this has, should be "certainly ripe for a great ingathering" We not only feel it but earnestly pray that that happy time may not be distant. Still we feel that there is yet more work to be done before that time. The Brahmins from selfish motives are making exertions to support their religion and the Roman catholic Missionaries are very busy with their orphanages, asylums, and nunneries and exert themselves to spread their faith; and these all anticipate the pleasure of seeing the time when our work may be weakened for want of men or means. Jaffna xtians will not and ought not to see until

they see every one of the idol temples demolished. We want your help, your prayers, your sympathy, your men and money too, and especially the help from above.

I remain
Rev & Dear Sir
Your obedient servant
(signed) D. Stickney

Udaipur, July 30, '86.
Rec'd Sept. 14.

Uduvil, Jaffna, Ceylon
July 12' 1887.

Rev N. G. Clark D.D.

Rev and dear Sir;

Since my last letter which was written in July 30' 1886, two males and nine females were received to this Church on profession of their faith in Christ. Of the two male members, one was from a Christian family at this place, and the other from a Roman Catholic family at Atchuvaly — an outstation belonging to this field. Of the females all are from the Female Boarding School except one who was from a heathen family of Atchuvaly. She had never been to any school, but it so happened in the Providence of God, that four or five years of her childhood were spent in our house where she got a knowledge of the Gospel and was impressed more or less with its truths. I was glad to find that after she has gone back to her heathen home and was living among her heathen relatives, the seed sown in her childhood sprung up and bore fruit. When she left our home, she had not manifested as much interest as we wished

and

Uduvil, July 30, '86.

and we had not much hope of her as she was going to live in the midst of strong heathen. Once I went to her house and asked whether she remembered the things she studied at our house. She replied in the affirmative and added to my great joy that she was loving the Saviour and was praying to Him; and she also manifested her desire to become a member of the Church. Her mother and brother were opposed to it, but she gained their consent by her good conduct and kind words. She is not an idle Christian. She often accompanies the Bible woman of that place and proclaims the Gospel to the women in her neighborhood.

It is encouraging to find in the villages several who were acquainted with the truths of the Bible while in School, who remember them and in due time, we hope, will be benefited by them. So the schools are doing a work slowly and silently, and those children who are taught with care can never be as ignorant, superstitious, bigoted as those not enjoying similar advantages.

One grown up girl studied for some-

time in the Mission School in Valvetty not only reads the Gospel of Matthew at home but also recites a verse a day when she comes to our house on business. She has no faith in the heathen deities and never goes to heathen temples. So we see the seeds once sown are not often lost, but are beginning to spring up here and there and we pray that the Holy Spirit may be poured upon these tender plants that they may bear fruit abundantly.

Of those who once manifested a desire to become Christians, one whom we thought was not far from the Kingdom of Heaven has lost his interest and I fear gone back to heathenism not being able to bear the reproach and threatenings of his heathen relatives.

Our Sabbath Services and the other meetings have been conducted as usual. We have started during the year a meeting for the baptized children of this place which is carried on with much interest and I hope with much profit.

The Sabbath School teachers also besides

the other exercises of the Sabbath, meet at the Mission house at half past three, and prepare the Sunday School lesson for the ensuing Sabbath.

Our work among the heathen, has been about the same as usual. A Bible class started last year is still conducted every Wednesday evening. Some of the members are so much interested that they are not willing to have any point passed without understanding it clearly. In the class a free discussion is allowed. One of them an earnest devotee of the God Scandasamy remarked lately that as far as he understood Christ, he is inclined to believe Him to be the Saviour and that his belief in Scandasamy seems to be getting more & more loose. He is beginning to attend our meetings with a view to learn more of Christ and His way of Salvation.

May the Lord pour out His Spirit abundantly is the earnest prayer of

Your Humble & obt Servant

R. Stickney

Udupitty, July 12, 1887.
Rec'd Sept. 5.

Udupiddi, Jaffna, Ceylon
July 24 1888. 331

Rev. N. G. Clark D.D.
Secretary, A.B.C.F.M.
Boston, Mass. U.S.A.

Rev and dear Sir;

Since my last letter dated July 12 1887, one male and six females were received to this Church on profession of their faith in Christ. The male member belongs to the class of Sivite priests who in connection with their temple services attend to the tilling of their farm etc. This class of people regard themselves as holy as the Brahman priests are and wash themselves daily. They are vegetarians and will never take food in the presence of other people besides that of their own. This young man knew of our religion and manifested a desire to connect himself with the Christians, but was much opposed by his relatives. He wanted to find a helpmeet in the person of one of our Christian girls, a graduate of the Female

Boarding School here, and in this also he found much opposition. But at length by the grace of God he overcame all the difficulties and joined ~~with~~ the Christians. His mother and brother living close by are his great enemies and have not spoken a word either with him or his wife since the day he was received to the Church. I once called on the mother and tried to persuade her to be kind to her son, when she told me that he had brought disgrace upon her people by not only professing another religion but also by breaking the laws of her caste in taking food in the presence of a <u>Sudra</u> woman who is his wife.

The other six who were received to this Church were from the Female Boarding School here. One of these belonging to a Christian and five to heathen families. I am thinking that perhaps you will feel unpleasant at the word heathen coming from Jaffna where a large amount of money and much labor with many prayers and precious lives have been invested during more than seventy years

We also feel unpleasant at that bad word, but we hope that there will be a time when there will be no occasion to use that word any more. When I look back to the time in 1844 when I was first engaged as a catechist and accompanied the late and now sainted Rev J. C. & Mrs M. L. Smith in their labors among the people and compare that time with the present I cannot but praise God for the progress in Jaffna though slow in its movements. About that time there was no Christian found at Udupiddi except two or three who were sent to labor among the people. In 1847 a church was organized here with but five members all strangers to this place and none of them nor any of their children now living here. But now by the grace of God we have about 200 who are called by the name of Christians (103 Church members, 74 baptized Children and about 25 nominal Christians.)

We have been grieved for some years past to find that the churches in Jaffna have not been visited by the

Special influences of the Holy Spirit; Christians have not been awakened and sinners have not been in any considerable numbers turned to the Lord. Our Week of Prayer at the commencement of the year came and went on as usual with little or no special interest, and we feared that this year also would be a year of Spiritual death. Missionaries and native pastors connected with the three missions with some other Christians earnestly prayed for the effusion of the Holy Spirit upon us. We were also cheered to know that we were remembered by you and others in America at the Throne of Grace; and we praise God that those prayers were answered, of which you might probably hear from other sources. This Church also shared the blessing in its turn. A prayer meeting was started in one of the out stations but no sign of blessing there; and another meeting was appointed at the ensuing Sabbath evening at another outstation when heathens besides the Christians were present and there we all felt the presence

of the Holy Spirit. Almost all the Christians cried to God for mercy. Christian women who never prayed in the presence of men especially that of the heathen, shed tears at their unworthiness and prayed earnestly for the salvation of this people. "It was an wonderful sight" said the heathen who were present. The meeting was started at six P.M. and continued till about eleven. A heathen who was present then told me last week that at that meeting he was convinced of his sinful and dangerous state and made up his mind then and there to become a Christian. Other meetings were held since that time in the houses of Christians, and are still continued with interest. Some heathen were awakened & manifested a desire to be the followers of Christ. One of these is an influential man and a member of the Bible Class started in his village two years ago. His eyes were opened and by degrees he saw the light and at one of our recent prayer meetings confessed himself a great sinner and expressed his willingness to receive Christ as his

Saviour. This was noised abroad and his wife and relatives are oppressing him. Three days ago he saw me and after speaking of their opposition remarked that he could not understand why it was that formerly when he led a wicked life and spent a good deal of money for foolish things, his wife and friends have never spoken a word against it, but when he wanted to lead a better life by loving God & man they insult him and use all their efforts to hinder him from doing so, and he added "I now see the difference between the Christian and other religions". We hope and pray that there may be others whose eyes are thus opened.

Humbly requesting your prayers in our behalf

I Remain

Your most obt servant

(Signed) D Steckney

Pastor

Mr Steckney has a good deal to say in the first two pages about a young convert; but he's a very doubtful case & the least said about him the better.

R B Stack

Wednesday, July 20th '88.

Recd Sept 11.

Udupiddi, Jaffna, Ceylon.
July, 12th 1889

Rev Dear Sir,

Since the date of my last letter dated July 24th, 1888, five persons (3 males & 2 females) were received to this Church on profession of their faith in Christ. Of the male members one is a farmer of about 40 years of age living at a village about 3 miles N.W. of the Mission House. For several years past he heard about Christianity & even acknowledged like great many others, that is a good religion; Still he felt himself no sinner and of course did not care for a Saviour. But God had mercy in store for him. At the time of the religious awakening last year, he was by the Grace of God convinced of his deplorable state as a sinner & made up his mind to embrace Christ as his Saviour. His wife and relatives opposed him but he stood firm and on the 2d Sabbath of this year, he was baptized by the name of Jacob and publicly confessed Christ as his Saviour. There is no other Christian in that village & we hope he will by the Grace of God be a light shining there & be the means of drawing many others to the Saviour.

One of the other males is a brother of a Christian & belonging to this Church & was baptized some time ago by the Wesleyan Missionaries in another Province of Ceylon, whither he went being engaged in a Service under Govt. When he came back here he manifested his desire to be received to this Church & showed fruits of Repentance. The 3rd male member is ~~& young man of~~ about 19 years of age & a child of Christian parents.

The two female members are from the Female Boarding School. They were from heathen families & when at home, worshipped idols like their parents. But now they not only took hold of Christ themselves but pray & work for the Salvation of their parents & relatives. We are happy to notice that not only those Church Members who are now in the School but some of those who were already graduates from it are trying to lead their heathen friends to Christ. The earnest wish of the late Rev. J. C. & Mrs. M. Smith, who started this excellent institution is now being fulfilled and their prayers as well as the prayers of others are heard and answered.

There are several in the villages & in the F. B. S. who manifest their desire to follow Christ. Some of these will we hope be received at our next Communion Season which we expect (D. V) to have one week from

next Sabbath.

We have our work among heathen as usual & have to repeat what we often said that the majority of them acknowledge Christianity to be the true religion, but do not come forward to embrace it. We have to work not only on fishes already caught but we have to work also on those not yet caught. We have to cast the net both day and night. Beside the house to house visitation, street preaching, & we have meetings (as is usually done) in the villages during the moon-light evenings. ~~There are~~ We have generally 3 meetings each night in as many places, the resident missionary with 1 or 2 helpers attends one & the rest by others & for this month we have made plan for 24 such meetings; Two or three meetings were not held on account of festivals in the vicinity.

The devil is also active in his work. With deep sorrow I have to report the excommunication from the Church of one of our female members, a graduate of the F. B. G. for being married to a heathen. She has no parents but lived under the supervision of an old grandfather a sharp tool of the devil. Her only brother somewhat interested in Christianity is often away from home teaching a school in the Chavagachery district. Certain proposals were made to marry her to Christian husbands

but the old man was on the way & made arrangements to give her in marriage to a heathen. She objected to it. She had resolved to stand firm in her faith. Mrs. Hastings & others used to go to her house & encouraged her by their prayers & counsels. The old man noticing this tried as far as he could to shake her off from her faith by threats, &c. The girl was obliged ~~to~~ at last to yield to his wishes. But to marry a heathen with a Christian is against the rules of Livite religion & the priest who would perform the Ceremony ought to be dismissed from his service. To remove this difficulty the priest before the day of the marriage had contrived a method to change her again to her former heathen state by touching her tongue with a heated golden wire. This method though simple required more than Rs 10 to perform the ceremony, &c

Colombo, July 12, 1882.
Received August 1882.
No. 36.

May God in His Great mercy open the eyes of this people & may the Churches in Jaffna be blessed with the outpouring of the Holy Spirit is our earnest prayer, & we eagerly wait for the time when the Evangelists from America will come among us. We anticipate by God's grace to see great & good things at that time, & we are earnestly praying to that effect.

I am yours humble & obedient
Servant,

D. Sidney

Truax Miss Minnie B.

upon my preparation and departure if it were possible. I shall have a small box of books and two trunks, one small one for steamer, to go from this point. Is it necessary to send them in advance? It will be very inconvenient to do so, as my time has been so short, my clothing will not be ready for packing until just before starting. Hoping to hear from you soon on these points and any others you may think necessary, I am respectfully yours,

Box 326. Minnie B. Truax.

Ceylon — Mrs. Hastings

Miss Swan —

Madison, Ind.
May 17, 1882.

Rev. N. G. Clark D.D.

Dear Sir,

In a recent letter from Mrs. Hastings, she said you were expecting to hear from me. I have been intending for some time to answer your kind letter, but have been so very busy that it has seemed impossible. Thank you heartily for yo

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kind wishes in my behalf. I assure you that I appreciate the advantage - and my parents, perhaps more than I do - of going out to my chosen field with Mr & Mrs. Hastings, and I hope that before long I shall have acquired the language and be in good working order. My time for preparation seems very short, and I do hope that our departure will be delayed to as late a day in July as possible. I understood Mrs. Hastings to say that we were to leave in that month. Mr. Hastings has kindly promised to engage passage for me. I see by

the manual sent me that "A missionary may receive aid for her outfit to the amount of $250.00 if required." I have already drawn $100.00 and find it necessary to ask for $50.00 additional, leaving $100.00 for furniture, bedding and such other articles as I may be obliged to purchase in England & India. Also as the time approaches for leaving, should like to have the necessary sum for travelling expenses sent me. I have heard nothing as yet from the Board as to the amount of salary I am to receive. Please inform me on that point. I would gladly defray all the expense attendant

Miss Imax

Madison, Ind.
May 31, 1882.

Rev. A. L. Clark D.D.

Dear Sir,

Your letter reached me last week and was followed in a few days by the check. Thank you very much for each. I am very glad that we are not obliged to leave the country before the middle of July. It gives me more time than I had dared hope for. Have as yet heard nothing definite from Mrs. Hastings as to the time of sailing, but shall probably do so before long. Respectfully,

Minnie P. Imax.

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Minnie B. Spaar

Batticotta, Jaffna. May 12/83.

Recd June 19th

✓

Batticotta, Jaffna.
May 12, 1883.

Rev. N. G. Clark D.D.

Dear Sir,

Your favor of March 22 reached me not long since. I hardly know how to write of my impressions concerning the work, for really have seen very little of it. my time has been so taken up in the study of the language, to which I devote six or eight hours a day, that I've had very little leisure for anything else. Mrs Hastings and I each have a class of little girls, from girls' school in our compound, who come to us for half an hour

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every day to study English: as they only speak in their native tongue, of which we have very slight knowledge, you will realize that we labor at a disadvantage: still we can see that they know more than they did six months ago, so feel somewhat encouraged: some of them are the children of heathen parents, but I can not yet, because of my ignorance of the language, point out to them the Better Way. Have learned the Lord's Prayer in Tamil, and am trying now to teach them the same in English. From four to five o'clock every Sunday afternoon Miss Hastings and I each read with a class from the College: my class, the Seniors, finished with me two or three weeks since "Grace and Truth" by

W. P. Mackay, and we are interested in the study of one of the "Present Day" tracts. With some of the Christians natives whom I have met, am very much pleased, but realize as never before, the degradation of the heathen: it makes me long to do my part toward lifting them out of the pit. When settled in a home of my own and more conversant with the language, I hope to be a real help in the good work progressing all around me.

Sincerely,

Minnie P. Truax.

Veeragatty, Samuel

Rev. A. G. Clark. D.D.
Sec of A.B.C.F.M.

Rev and dear Sir,

In giving you an account of the Navaly Church for the last 2½ years, I feel bound to give thanks unto God, the Father of all mercies for all that He has done for myself and the church.

The Christians. The number of church members Jany 1st 1887, was males 44, females 48, total 92. There was an accession of 8 males and 2 females on profession of faith, and 1 male and 1 female by letter of recommendation. During this period 1 male was dismissed to another church and 2 males and 1 females were removed by death in good old age. At present the congregation numbers 50 males and 50 females, total 100; of whom 21 are non-resident members being connected with other denominations by their co-operation and sympathy; 12 are pupils in different schools and 3 of the poor members receive help from the church.

Of those received on profession of faith, 4 were baptized in infancy, 5 were married to Christians and were gained to the truth by their partners and 1, a young man, was from a heathen family. When this young man made known to his friends his determination to make an open profession of Christ, his heathen friends and neighbours

tried to dissuade him, but he was manly enough to withstand their scorn and ill-treatment. As soon as he was admitted to church fellowship, his parents, who endeavored by persuasion and threats to induce him to desist from the faith, became enraged and expelled him out of their house. He neither had any discouragement nor applied for help to any Christian. He is now learning in Tillipally Training School working for his support in the Industrial department.

The Contributions - Ordinary contributions amounted to ~~Rs~~ about Rs 285.00 annually, besides Rs 300.00 last year for making a permanent (king-) truss roof. The subscriptions were regularly and punctually paid monthly. There was a great desire among them to contribute for the support of their pastor and for the upkeep of their church. One has presented the church with a fine table-cloth (Rs 10.00), another with a beautiful moonlight lamp (Rs 15.00), still another with a suitable clock (Rs 20.00), and a fourth with a solid silver cup (Rs 22.50). This year, efforts are being made to have the church covered with Calicut tiles, which will cost nearly Rs 300.00. About Rs 250.00 is already promised. It is hoped in the Lord that the effort will be crowned with success before Christmas. Some of our people pay out of their poverty. There are here some, however, very sorry to say, who do not like to give as they ought to, though they have means to do so.

The Spiritual State - It is pleasing to see many of the church members growing in grace and in piety. They were regular in

attending services, showed great interest in general and private prayer meetings and tried to be lively members. Some were earnest about the salvation of others, took great desire in moonlight meetings and were judicious defenders of the truth before heathens. But I am sorry to say that there are a few who are still in a state of lethargy, with whom spiritual concerns are neglected while their worldly matters are carefully looked after.

Sunday Schools were regularly conducted every Sabbath afternoon in the church and in a school bangalow. Lyrics, Scripture verses and international lessons were taught. As a result of the religious instruction given here and in schools every day we see some boys and girls to be disposed towards Christianity and to be regular in praying. Many of them see the falsity and feebleness of their religion. There are some who refuse to worship idols, to go to temples or to rub ashes though pressed to do so by their parents.

Inquirers there are 6 at present, 3 of whom are more hopeful. One of them is a Romanist. Though they have decided to follow Christ, still they fear to do so at once on account of their relations. I hope the hindrances will soon be removed.

The Heathens are reached with the truth by visits in their houses and by moonlight meetings.

There are a very few of Satan's tools here and there darkened by heathen and infidel views. On the whole the heathens receive us well in their houses and willingly listen to us. There is a better estimation of Christianity in their minds. Many of them, on several occasions,

candidly praise the excellence of our religion, yet they hesitate to renounce heathenism and embrace Christianity being enchained by caste prejudices, superstitions and want of discernment. It seems next to impossibility to convict them of sins. Romanists also with their bigotry and violent spirit seem to appreciate the truth preached.

Meetings were held in school bangalows and in private houses.— Heathens not only allow us to hold meetings in their houses but also try to have big and good gatherings in their houses by inviting friends and relations and by keeping order.

The people take much interest in attending our meetings and sometimes assist by collecting people and providing accommodations, yet we fail to see many conversions.

Therefore we look to and want the Lord of the harvest to send forth His Spirit abundantly upon the heart of every individual Christian that all may be disposed to work for the glory of the Redeemer and upon the hearts of the people that they may be enabled to break away from the fetters of heathenism and embrace Christianity immediately by outward profession.

I beg to remain,

Rev + dear Sir

Your most obedient Servant

Samuel Veeragatty

Navaly, Manippay

23° July 1889

Acknowt. 6

Presbyterian Record Aug. 31

Aug. 23, 1889

Wallace Mr. W. W.

Congregational House,
BOSTON,
Rev. N. G. CLARK, D.D., Rev. E. K. ALDEN, D.D., Rev. JUDSON SMITH, D.D., Corresponding Secretaries.
LANDON S. WARD, Esq., Treasurer.

ROOMS OF
American Board of Commissioners for Foreign Missions,
REV. WILLIAM KINCAID, District Secretary,
No. 39 Bible House.

New York, Aug. 22 1889

Mr. E. E. Strong
My Dear Sir,
Your letter of Aug. 19th. containing Check for $75, and Bill of Exchange for $275, received this A.M. at this office.
My Father & Brother accompany me here and will see me off this P.M.
My passage on the "Nebraska" is secured and I am contemplating a pleasant voyage.
Thanking you for your kindness and care as well as good advice I hope to remain ever well in your wishes and prayers for the work

Sincerely Yours
W. W. Wallace

Welch Mr. M.

Alavetty.

Aug. 2. 1882.

Rev. W. G. Clark. D.D.

Revd. & Dear Sir:

It is now two years since I wrote my last to you. I am glad to inform you that during the past two years four members have been newly received to the Church, three on profession of their faith, one son of a Christian mother, named Samuel Nicholas, one daughter of a Christian father, named Mary Jacob, and the third a daughter of heathen parents named Annamma Bloomfield, and one Jacob Appachipillay who was transfered from Tillipally Church.

The first mentioned, Samuel Nicholas, a young man about 21 years old was well trained in the nurture and fear of the Lord by his late mother, Mrs. Issabella Nicholas, who was remarkably pious and died of cholera May 9th 1876. But for some years after her death he neglected to use the means of grace and was indifferent in points of religion like his late father, Mr. J. Nicholas who died of dropsy in Oct. 1879. But I am happy to say that he having indicated a change of heart was admitted to the Church fellowship in Sept. 18. 1882.

The second, Mrs. Mary Jacob received baptism in her infancy, and has been from her childhood brought up by her father Mr. N. Nirt in Christian knowledge. Since attaining the age of maturity she has been by her mother prevented from attending Church in accordance with the custom prevalent among some people here, who never allow girls of this age to get out of their houses before they are married. At home, however, she conducted herself as a true believer, devoting a portion of her time to Bible reading and prayer. And I am glad to say that after her marriage to Mr. I. Appachypilly, she having got freedom to attend public services in the Church, was received by the unanimous vote of the Church on the 25th of Decr. 1881.

The third, Annammah Bloomfield, wife of Mr. I. Bloomfield, was taught to read and write, some twelve years ago in the American Mission free School at Alavetty but although well acquainted with the truths of the Gospel she did not come forward until the latter part of the year 1878, when she had to suffer severe trials, which being sanctified to her, induced her to seek an earnest interest in Christ, and on an application to be received into the Church, She was publicly admitted to our Communion on the 25th of Decr. 1881.

Anne Jacob of Magiapetty whose parents were members of our Church is very desirous of publicly professing Christianity and she is soon to be received.

In the midst of encouraging signs of spiritual progress

in our Church, I am sorry to report an instance of backsliding on the part of a Christian family connected with our Church. John Arumogam and his wife Catherine gave their daughter in marriage to a heathen young man and were consequently suspended from our Church. For some months after the marriage they absented themselves from our public worship but for the last eight or nine months they have been observed to attend Christian services in our Church, and very lately urged the pastor to be received again into Christian fellowship with our Church. As I have not been willing to encourage instances of this kind I have been obliged to postpone their case.

Sabbath Services and other Weekday Meetings are held as usual. Finally with reference to the contributions of our Church members for the support of their Pastor and other institutions, I have to say what has been done by them, though comparatively small, is steadily increasing, as may be known from the fact, that originally when the Church was separated from the mother Church at Ooduville they were asked only to contribute a fourth part of what would cost for the support of the pastor, whereas now what they give is nearly double of what they used to give at the commencement, although they are in general in very narrow circumstances.

Notwithstanding many difficulties and discouragements

and feeling our utter weakness and inability for so great a work, as evangelization of our country, it is the earnest prayer of the pastor and members of the Church at Alavetty that God would pour out His Spirit upon them and upon the heathen around, so ~~that~~ that the Christian members may be enabled so to live and so to work for Christ that the heathen cannot but be drawn under the influence of the Gospel.

I remain Yours truly

M. Welch.

Aug. 3. 1884

To

The Revd. N. G. Clark. D.D.
Secretary of the A.B.C.F.M.

Revd. & Dear Sir

With feelings of much gratitude to the Almighty who has enabled me to communicate to you in my sick days, I pen you the following lines of my work and the present state of the Church which is left to my pastoral care.

I presume that you might have heard from the Revd. H. H. Nowland of my illness by his letter written to you in 1883. I thank God for enabling me to look at my duties though not in perfect health, and am waiting for more strength to work still in His vinyard which is more pleasing to me than all the pleasures of the world.

As to the state of my Church for the last two years there were many encouraging facts as well as discouraging, of which I mention a few cases. There had been one admission on profession of faith, who, I am sorry to state was suspended on account of marrying a heathen

husband, though he consented to walk a Christian at first, was not only not true to his promise after his marriage, but forced her not to attend Christian services at Church, on her refusal to attend heathen festivals. However I am glad to say that she has not left using the means of grace in her abode.

The one Mrs. Catherine M. Arumugam a suspended member whom I mentioned in my last letter has been restored to the Church on confession.

Some of the members of our church and the late Miss E. Agnew, seeing the Church unprovided with seats contributed handsomely towards the object. And the sum of money realized in the last year by Thank Offering and vows was somewhat augmented which was more encouraging than in previous years. But the contributions received for the last six months are very low, being only Rupees 23.

The work of the Bible Colporteurs commenced in the latter part of Decr. last and continued for six or seven weeks in my field. Though in impaired health I visited several houses with the Colporteurs in the villages of Magayaputty

Sandilopay North and Alavetty North and South and delivered the Gospel Message. Every where we were welcomed and were treated kindly. Many admitted the truth, but had not the moral courage to confess Christ outwardly as their Saviour.

There are 9 hopeful candidates. One of these is Mrs. Jeremiah Evarts though daughter of a heathen father was instructed in the way of truth by her husband and motherinlaw since her marriage. And in the latter part of 1882 when her husband Mr J. Evarts had an attack of severe illness and when feared to be fatal she poured her prayers to her heavenly father and made vows for his recovery and since that time her faith on Christianity is established.

It is my earnest prayer that this, and all the Churches in Jaffna should have a growth in Grace and the Spirit.

Yours truly

Signed / M. Welch

Alavetty
14. July. 1884

Marcellus July 14th 86.
Recd Sept. 6.

Wood Mr. Irving

Hamilton College, Clinton N.Y.
May 16/85

Rev. N. G. Clark:

Dear Sir:—

Your favor of May 13 came duly to hand. It opened up the question which I had considered decided. I have reconsidered it in the light of your advice, consulted with very trusted friends, taken it to God — for he knows my future, and I do not — and have decided that I ought to write to you that I wish to go to Ceylon now. I thank you for your advice. I take it kindly, as you meant it. I do wish to make a right and a wise choice. It seems to me that that choice is, go, and trust God for the future. If that future should be a longer continued teaching in the College, I shall not object. I might rather look forward to it with pleasure. Should it be work as an ordained missionary, would not the knowledge I gained by the life in teaching in the field fit me for study to better purpose here? I am in debt. Part of this I owe to a man now penniless, whom I should be glad to pay soon. Should I go to a mission field after a Theological course now, it would either be in debt, or after preaching a few years here to discharge

Dr. North and with a returned missionary who knows you very well indeed. Both, after a free discussion of pros and cons, said unhesitatingly, "go." Plans for the future I should leave unformed. I am in every respect perfectly free to be guided by what shall seem best. If, at the end of four years, it should seem best to remain there longer, I know of no obstacle to so doing. If not, I should be willing to return.

I have tried to decide this case upon its own merits; to look at it as though it were outside of myself. Advice from one who knows the mission work so well as you, is not to be put lightly aside. I have considered it gravely and prayerfully, and my decision is fully made. If you want my services, I am yours for Jaffna College.

If you should see fit to send my appointment, will you please send me some information in regard to Ceylon Mission and the College. Have found some, but not so much as I would like.

Thanking you for your kindness,

I remain

Sincerely yours,

Irving F. Wood.

Mar 1, 1887

Mar 4th

Jr mng 3/4/10

Young & Wood

Hamilton College
Clinton N.Y.
May 11, 1886

Prof. A. Clark:—

Dear Sir:—

You have probably already received a letter from Dr. Hastings informing you that I had expressed a willingness to go to Jaffna College as a teacher.

When the offer—subject to your approval—came to me through Dr. Hastings of this College, the only question presenting itself to my mind was this: would it be better to accept this place, or to wait for a Seminary course and then present myself

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to the Board for some mission field. Since boyhood my expectation has been that my work would lie in the department of Foreign Missions. I have tried to acquaint myself with their needs and my own adaptation, and always with a growing feeling that this was my work. If I receive my appointment, it would be with the hope that I might spend my life in Southern India. I should be willing to allow circumstances to control, however. Unless my services were demanded in educational work, I should like to look forward to a theological course and a return to India as a missionary.

These are the circumstances

under which I stand. What Mr. Hastings has written you I do not know, so I cannot attempt to supplement his information.

I would refer to Mr. Edward Smith, through whom I received the offer, to Mrs L. J. Hoolittle, formerly of the H. B. C. F. M. in China, in whose family my home has been latterly.

Yours in Christ,
Irving F. Wood.

Mr. Wood

Hamilton College
Clinton N.Y.
May 25/85

Mr. J. G. Clark:-

Dear Sir:-

Your kind letter of May 19th was received the 21st. I am glad that you think it best to send me to Ceylon. I do believe with you, that it is by God's guiding that I have made the decision I have.

Your request for a personal sketch, etc shall be complied with very soon. I will also remember your request to return the Jaffna College Catalogue and Journal. At present the press of college work with a paper required for a Y.M.C.A. Intercollegiate Conference and some other work keeps me rather busy. I think

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Yours in Christ,
Irving F. Wood.

Calcutta, July 3 1882

Mr. Wood

Hamilton College
Clinton N.Y.
May 25/85

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go for the papers sent, and for the words of the letter.

Mr. Hastings, in his letter, said, "It is best to reach here after the middle of Oct. or wait a month or six weeks." I am ready to start any time after July 1. Should prefer to go as soon as the 1st of Sept. However, I leave arrangements to you.

You may expect to hear more at length soon.

Yours Sincerely,

Irving F. Wood

Clinton, July 3 1885.

Rec'd July 6.

Burrows

Clinton N.Y.
July 3/85

Mr Clark,

Dear Sir:—

Commencement appointments which brought me a great deal of work have prevented my writing as long as I wished to. I will send you ~~soon~~ the matter you wished. At present I would like to know when you wish me to sail. If you could let me know now, it would accomodate me in making my summer plans.

Yours Sincerely,
Irving L. Wood.

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Direct Care Mrs. L. J. Hoolittle Clinton N.Y.

North Walton, July 13, 1885.
Rec'd July 14.

North Walton N.Y.

July 13/85.

Mr. N. G. Clark:-

Yours of the 7th found me at last at this place - my parents' home. The arrangement for the middle of Aug. will be entirely satisfactory to me, so you may engage passage with party, if you please. Can you let me know the exact date of sailing? I have a small collection of minerals and fossils, largely from this state. Had I best take it with me? It could be used to supplement that of the College. What would you advise in regard to taking books? Is it safe to take books in fine bindings? It is best to take clothing beyond that immediately needed? Will write you more at length

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in regard to myself soon.

As I shall start away from my baggage, I would like directions for sending it. i.e. name of steamer, no of stateroom, etc.

Very Sincerely Yours

Irving J. Wood.

Address

Arth Walter

N.Y.

Horatio Walters, Jrnlr 13, 1886.

Rec'd Jrnlr 14.

Dawing Mr. Irving [illegible]

Chautauqua N.Y.
Aug 3/85

Mr Clark, –

I found your last letter after an absence from home, awaiting my return. I will try to be in Boston on the 14th of this month, unless I receive different directions. Until then my address will be Chautauqua N.Y. – rather, until the 11th, at which time I will start from here. By the kindness of a friend I am spending some very pleasant days here, just at the time of the Missionary Conference. Was able to stop one day at the Missionary Conference at Wesley Park, Niagara, Ont., where I met some of the A.B.C.F.M. missionaries & returned missionaries.

I will take a part of my mineral

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collection with me — not more than 40 or 50 lbs, perhaps — the most valuable part for tracking purposes.

I cannot now tell how much my traveling expenses would be, by the shortest route, from my home, North Walton N.Y., to Albany, for is $3.05. Perhaps you know that from Albany to Boston. I shall probably not come that way, as I wish to visit friends in New York & Providence.

Thanks for your full information.

Yours

Irving F. Wood.

here. We have not yet heard from anyone as to whether we are to have another man in his place, but we proceed upon the supposition that we will.

Of the money that you furnished us, $25.10 was left ~~after~~ expenses. Mr. R. C. Hastings tells me that he has $18.00 forwarded ~~from~~ through the rooms for me, for work here, from my old Sabbath School.

With thanks for your kind wishes,

I remain,

Yours in Christ,

Irving F. Wood

Irving F. Wood, S

Jaffna College
Batticotta, Ceylon
May 5 '86.

Rec'd June 14, '86.

Mr. A. L. Clark.

Dear Sir:—

Your letter of March 4th is at hand. I am glad to know that you have not forgotten me, though I do think I rather deserve to be forgotten, not having written to you yet.

I enjoy my work in Jaffna College very much. The work of teaching is pleasant, the students are docile and as thoughtful as could be expected among a people whose very idea of education is the "pumping in," not of the "drawing out" process. Most of them are very commendably thoughtful & careful to understand

the reasonableness of our religion.
With the work I am certainly
more than satisfied. Mr Sandrin,
who is a very thoroughgoing
young man, has introduced the
Y. M. C. A. here, & it is taking
root not only in the college
but among the young men of
this and the other missions most
admirably. We have just received
from the United International
Committee on recognition as a
part of the world's body of Y.M.C.A.s.
As I had become familiar with the
work of the Y.M.C.A in colleges, nothing
could have been more pleasing
than to meet it here.

To be sure, coming from Christian
America, it seems as though even
among christians religion was at
a low ebb, and people very ignorant
of what the eternal life means. One
misses the glow of high spirituality

which is so frequently met with in America. So I get very spiritually hungry sometimes, but perhaps its result will be to drive me closer to the Saviour himself & to depend less on outward circumstances for inward life.

I am very glad I was allowed to come. I see that there is opportunity for all the work & all the prayer & all the ability here that any young man possesses. My idea of the qualifications of a missionary was never small, but it is growing by actual experience in the field.

Mr. Hastings and his good wife do all in their power to make it pleasant for a young stranger. They are very kind & it is a real pleasure to live in their family.

I suppose it would be impossible to keep Mr. Sanders longer from America but he will be missed in the work

preparation for native work in India, as the Misses Gritch purpose, ~~that~~ seems to me also knows the place, a simply wild idea.

Mr Hastings is at present on the Pelaw Hills. Meantime the College is progressing as usual, a senior class of nine will leave us in a few months. Some instances of Christian firmness have lately cheered us, especially by contrast with the lack of moral courage which some others have shown.

Mr. Marsh is doing good work here. We hope that by this time another man is secured to arrive here in October, as I leave in June. Yours truly,

Irving Wood

Dambulla Ceylon
Apr 11/89

Dear Mr. Clark: —

As my four years of labor in Jaffna College are drawing to a close, I wish to write you once more from Jaffna. My four years here have passed very pleasantly and to myself profitably. A life here does not perhaps present to a young man certain advantages that life in Constantinople or some other locations of Mission Colleges do, but for one willing to throw

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[illegible] [illegible] [illegible]
a mission work and some
the difficulties and isola-
tion as part of mission
service, the place presents
many attractions. However
it may be with other
colleges, no instructor
should be sent here
whose first idea is not to
do his work strictly from
a mission point of view.
It is true that this is a small
college, and must, I believe,
always remain so, but it
is now and will be, unless
it affiliates, a thoroughly
mission college.

I need not say that
I agree with the Hastings
in looking upon the
misrepresentations as to the
representations of the possible
future of the College as being
mis-representations. There
has been much discussion
among the natives as to
the H's position in holding
the College aloof from the
University, and at first I
did not believe in his policy.
But the more intimately
I have come to know the
College, the more I am
convinced that he is right.
As to making it a great
College, and the center of

by a vessel sailing
to leave on June 15th.
After spending a little
time in Europe, I hope
to reach America in Sept.,
after which I will write to
you again. I still think
of offering myself for mission
work, but the final decision
must depend on circum-
stances as yet unknown.
My American address will
for the present be North Walton,
N.Y.

With sincere regards,
I remain,
Yours
Irving Wood

Dallicotta
Ceylon
June 3/89.
Rec'd July 15

Mr. T. G. Clark:—

Dear Sir:—

I have recieved your note of Apr. 6, requesting me to write something of my experience to you, for the benefit of Mr. Wallace. Soon after I wrote quite fully to Mr. Wallace as to the work here, what he needed doing, etc. You will also by this time have

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received a brief letter from me written previously to your note later. I shall be glad to write more fully for the direction of future tutors. If you would like, I will do what I can after reading America.

We are very busy now, our College closing this week, with the graduation of six from a class of nine. The exercises are on June 6. All here are very anxious with regard to the

future, connected with College
and the medical work. A
meeting of the Directors
will be held this ~~week~~
month, at which some-
thing decisive will doubt-
less be done. There are
daily evidences of the
difficulties which the
actions of the Misses Leitch
are bringing upon both
College and Mission.

I hope ~~that~~ Mr.
Wallace will be in Jaffna
before the close of October.
I have taken passage
from Colombo for Genoa

[illegible] [illegible] [illegible]
fairly to you personally rather
than officially. I would like
in the course of a few months
to come to some understand-
ing, as, if we should go back,
Miss Hastings will probably
wish to come to America
next spring.

My own plans are to
spend two years in study,
after which I shall be ready
for work, wherever duty seems
to call. Any information
which you think would
help me I should be glad
to receive.

Please address, South Walton
N.Y.

Yours truly
Irving Wood

Sept 16, 1889

Dear Mr. Clark:-

Since coming home a week ago I have had hardly a moment to myself, and take this first opportunity to report myself to you. I came home via Palestine and across Europe, so that I cannot put in a bill of actual expenses for the trustees of the College to pay. I suppose the average passage will be allowed but I could get no information in Jaffa as to how much that would be. I received

the Treasurer of the Ceylon
mission. Beyond that I
used my own money,
thinking to get it repaid
from Boston. If you could
let me know what I
might expect as the
allowance, I should be
obliged.

I must confess to
something which concerns
you as the Secty of the
Board. I have persuaded
~~miss~~ Miss Kate Hastings
to engage herself to me.
Of course the principle
question before us now is,
where shall we spend our
lives? Of course the answer

depended partly on whether
I offer myself for the mission
work and partly on whether,
if I offer myself, I shall be
accepted by the committee.
Of course, if we go into Latin
mission work, we should
want to go to Jaffna. My
own choice would be edu-
cational work in some
of the larger mission
colleges, e.g. Batticotta. But
perhaps the fact that
we are both familiar
with Jaffna ought to com-
terbalance personal pre-
ferences, if the Board
and the Association want
us. If not, we will try to
find work elsewhere.

Grand Address

New Haven, Conn
Sept 30th 1889

Rev. H. Clark:—

Dear Sir—

I have yet heard nothing from you in answer to my letter from North Walton Sept 17, and know that you must be busy in preparation for the meeting of the Board. But if you could, pending a definite settlement of my account for travelling expenses, send me a check for $40 or 50, it

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would be of material use in getting started here. If you would kindly do this, I should be much obliged.

With regard to plans for future work, I should of course be glad to hear from you in an unofficial way whenever you have time to write.

Any latest letters from Ceylon report the illness of "Father" Hoaland, but I earnestly hope it did not prove of a serious nature.

Yours in Christ,

Irving Wood

Dr

Irving Wood Co.

	£. s. d
To Cash rec'd in Ceylon from R.C. Hastings Miss Jan 21.9.9	
" " rec'd from Ellen Clark about Oct 4, '89 $50.00	

	£. s. d
By Expenses (estimated)	
Jaffna to Colombo	3.10
Colombo to England	34.10
In England	4.00
England to America	15.00
New York to Walton, N.Y.	2.00
	59.00

...ver your payment in dollars, as ... not know exact rate of exchange ... Canon rates are taken at what ... they were at dates of my coming.

New Haven, 1889.

Rec'd Nov. 30.

Jerome Wood NOV 30 1889

New Haven
Oct. 4. 189

New Haven, Conn.
Oct 4th 1889

Rev. N. G. Clark D.D.
Boston, Mass.

Dear Dr Clark:—

Your letter of the 2nd was received this morning and later in the day the one sent to North Walton. I thank you for the accommodation of the 8.50, and after the meeting of the Board, when I suppose you will be more at leisure, I will settle the entire matter. I had not learned that you had been ill, but am very glad to know that you are better.

Thank you for your congratulations on my engagement.

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I am not quite sure, however, ~~that~~ it determines the question of my future field of labor, tho' it certainly brings a heavy argument to bear upon it; though the argument is rather one of duty than of inclination to us both. My own decided choice would be educational work, but not in Jaffna College. I have declined to return there if it is to be affiliated to an India University. I am taking extra courses here in Philosophy ~~and~~ with the hope of using it in my work, if I do not go to station work. If Jaffna College is affiliated, of course the days of teaching either

mental or moral science in it will be over. There are other reasons also why I should not wish to go there, in this case.

But I will not now trouble you further. After the meeting of the Board, which I hope to attend, I should much like to come to Boston and see you, when I will speak more at detail, and would like your advice; that is, if such a plan would be convenient to you.

Very Sincerely Yours,

Irving Wood.

New Haven, Conn
Dec 18, 1889

Dear Sir. Clark:-

Your letter of Dec 12, with its enclosure of $90, came to hand in due time. Thank you for the remittance.

I have postponed writing, hoping to find time to give a somewhat careful view of the question you ask, as to the opinion of the mission in the matter of the Misses Leitch. I have

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not yet found time to do so, and will try to, soon. You will of course see that it is not a matter one can or would wish to dismiss with a hastily written letter;

Hoping to write you again soon,

I remain,

Yours truly,

Irving Wood.